Acta Apostolicae Sedis

Volume XVI (*1924*)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, FIFTEENTH YEAR, SIXTEENTH VOLUME, ROME, POLYGLOT PRESS OF THE VATICAN, M.D.CCCCXXIV.

[*Latin ed. p. 5*]

Year XVI - Vol. XVI, January 18, 1924, p. 1.

ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF THE SUPREME PONTIFF, PIUS XI.

ENCYCLICAL LETTER TO THE MOST REVEREND CARDINALS:

To Ludovico Henricus Uccioni, Archbishop of Rheims;

To Paulinum Petrum Andreiu, Archbishop of Bourges;

To Ludovicium Ernestum Dubois, Archbishop of Paris;

To Ludovicium Josephum Maurin, Archbishop of Lyons;

To Alexium Charost, Archbishop of Rennes (-Dol-Saint-Malo);

To Arthurum Stanilaum Touchet, Archbishop of Auch, and to the other Most Reverend Archbishops and Bishops, and to all the Clergy and People of France:

CONCERNING ECCLESIASTICAL ASSOCIATIONS.

PIUS PP. XI, to Our beloved sons and venerable brothers, health and the apostolic blessing. We announce to you with the greatest importance concerning diocesan associations, a matter which, as We shall soon explain, We deem it Our duty to address, and We propose to bring to your attention, in a single overview, all the developments of this important matter, and that briefly, because each of you has already understood and clearly knows a great deal about this matter.

Indeed, with a sorrowful heart, We recall those bitter days when the plan to separate the finances of the Republic from those of the Church was begun and completed with such disastrous consequences. We remember the abrupt and unjust public severing of the relations that existed between the Apostolic See; the *MAXIMAM*...

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – Official Commentary, dated December 10, 1837, contain a law, by which, disregarding the legitimate authorities and setting aside those agreements which had long been in force, agree-

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ments concerning ecclesiastical rights and goods, and concerning divine worship, ignoring both the Church's hierarchy and the authority of the Apostolic See, a decree was issued, most unjustly and licentiously; this very law was expressly and solemnly condemned by Our Predecessor, of blessed memory, Pope Pius X, through Encyclical Letters entitled *Vehementer*, dated February 11, and in the Address given in the Consistory, on the 21st of the same month, in the year 1899. The cultural associations, which they call by that name, established according to the prescriptions of that law, were likewise condemned and, through other Encyclical Letters entitled *Gravissimo*, which were published on August 10 of that same year, were again rejected and prohibited. After these associations had been dismissed – to use the words of Our Predecessor – it seemed opportune to some to attempt to establish another kind of association, which would be both legitimate and canonical, and thus defend against the arduous times that were approaching, and, at least in substance, would preserve the sacred rights of the Church. But since no hope was shown of achieving this, Our Supreme Pontiff, after hearing the Bishops of Galliae, declared that it was not permissible to attempt this other kind of association, as long as the law of separation remained in force, until it had been legitimately and certainly established that the divine constitution of the Church, and the immutable rights of the Roman Pontiff and the Bishops, and their inviolable power over the goods necessary for the Church, especially the churches, would be preserved by means of those very associations, and would always be safe. What then happened, you know; the entire Catholic world saw it and was filled with admiration. What the Supreme Pontiff Pius X, in the letters which we have mentioned above, confidently suggested and almost foretold, and what you yourselves encouraged with your words and example, happily came to pass: namely, a splendid and increasingly fervent competition of generosity and devotion began between the clergy and the people, since the people never refused to contribute a large and abundant sum for the splendor of divine worship and for the protection of the clergy; the clergy, with a generous heart, in the year 1846,

[*Latin ed. p. 7*]

From the Acts of Pope Pius XI, 7, with a willing heart, he would endure the harshest condition imposed by the law concerning divorce. This law, indeed, made the performance of the sacred ministry more difficult and burdensome, depriving it of great advantages and driving away the best helpers into exile, and furthermore, it stripped the ministry itself—which has nothing in common with the public good—of all revenue, adding the poverty of all things to the ministers of the sacred rites. Of this very beautiful struggle, which one might not inappropriately call heroic, and which we, at that time, observed with a deeply attentive spirit, we learned certain remarkable things from the very beginning of our pontificate, and we

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immediately perceived that there were no signs of weariness. Therefore, the economic condition of the Church in France, as testified by many bishops, did not seem to require any immediate remedy, and the patrimonial system, although difficult and burdened with great inconveniences due to the unjust law, was not entirely devoid of suitable safeguards derived from common law. Nevertheless, great concern and care were felt, on the one hand, because, with the support of the law withdrawn, there was no stability of rights or of anything at all, and on the other hand, because of the hardships and disturbances of public affairs; and for this reason, it seemed necessary to try whatever help and remedy could be applied. We were all the more drawn to this office, as the opinion grew that our intervention could bring greater peace to minds, a peace, as for you, so for us, is most desired, as it always has been, from which, without any commendation of merits, but by the secret counsel of God's providence, we have been brought to this office as the universal Father of men. Indeed, after the most terrible war, and after the illustrious deeds performed in the homeland by both the Catholic clergy, forgetting injuries and remembering only the love of the homeland, which were evident to all, the desire for the restoration of religious peace itself, which the law of divorce had disturbed, grew daily more intense, so that the condition of the Catholic Church in France might be made more just, under the protection of the law. Hence arose the Diocesan Associations, which are said to have originated for this reason, whose statutes, drawn up by men expert in these matters, are not...

[*Latin ed. p. 8*]

8. The Acts of the Apostolic See – Without the consent of the governors of Galliae, certain matters, outlined, were brought to the Apostolic See through Our Nuncio in Galliae, and afterwards, to all of you, and also to the Venerable Brethren, Our Most Eminent Cardinals of the Sacred Extraordinary Council for the Expediting of Church Affairs, after having repeatedly sought their opinion, We ourselves proposed them for examination. Indeed, the judgment was certainly difficult and arduous: for it was not permissible for Us, nor did Our mind allow, to deviate from the reasoning established by Pius X. The memory and remembrance of so great a predecessor weighed heavily; nature and reason forbade it, since, along with the rights of the Apostolic See and the ecclesiastical Hierarchy, the rights of God and of souls themselves were at stake. Therefore, after having held many meetings and having offered prayers to God ourselves, after a long consideration before God, having deemed the condemnation of the law concerning the division to be unjust, and at the same time considering that the conditions, as they were, had not been changed in the common opinion, at the end of the year 1922, We decreed that We would allow a trial of Diocesan Associations, under these conditions, if, on the one hand, their statutes were amended in such a way that, at least substantially, they

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would be in accordance with the divine constitution of the Church and its laws; and, on the other hand, legitimate and certain guarantees were given to remove, as far as possible, the danger that men offended by the Church, sometimes holding the reins of the Republic, would withdraw all legitimate power and, therefore, all stability of law from the Diocesan Associations, and would publicly announce the assets belonging to them. Such statutes, after much discussion on both sides, were finally brought to this form, so that the Diocesan Associations which would arise from them would be very different from those which Pius X had condemned or had decreed not to be permitted, especially because the statutes condemned by the judgment of Pius X did not necessarily or directly follow, and the Associations were also obliged to conform to the canonical laws in the execution of their work, and to have the full right to appeal to the Apostolic See, should any difficulty arise.

[*Latin ed. p. 9*]

The Acts of Pope Pius XI, 9: "Indeed, although these cautions, and not precisely the same ones that we had proposed from the beginning, with the approval of the governors of France, were presented to Us, they were nevertheless of this kind, and supported by such reasons and declarations, that We considered them to be acceptable for the common good of peace, especially since it seemed that better results could not be achieved in any way, and that they offered those that could be considered legitimate and certain, after careful consideration, according to the mind of Pope Pius X. We have, in fact, received a favorable opinion on these new statutes, not only from the most learned in legal matters, and from those most distinguished men, but also from the unanimous opinion of all bodies, from which the Council of State is composed, which is, of course, the highest and uniquely suitable body for the laws of France; and this opinion, which the governors of the Republic themselves have adopted, ultimately amounts to this: that nothing in these statutes contains anything contrary to the laws of France, which is the same as saying that nothing should be feared by the Diocesan Associations from the laws of France. Therefore, in the exercise of Our Apostolic office, desiring that nothing be lacking from Us which We can provide, in order to safeguard the rights and honor of God and the Church, and in order to restore the Church of France to a certain legal foundation, and also, as We hope, to bring about a fuller pacification of your most beloved nation, We decree and declare that the Diocesan Associations, governed by these statutes, may be permitted, at least for the time being. We do not need to explain to you, Our beloved sons and venerable brothers, the reason for this moderate and cautious approach. For at present, we are concerned only with applying a remedy that will prevent greater evils, and it has always been Our opinion—an opinion in which We remain—that if, by divine grace, We were ever granted the opportunity to bring this most

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important matter to a single outcome, that outcome would be, for Us, for you, and for the faithful clergy of France, 'to be held solely from here,' and that, as a kind of precept of that full and perfect freedom, which, rightly and necessarily due to them by divine right, must not be, anywhere, and especially not among you, or among them, interrupted.'"

[*Latin ed. p. 10*]

The Acts of the Apostolic See - Official Commentary. The Church, by reason of her office and nature, cannot tolerate that which diminishes her; rather, like a certain resting place along the way, she seeks to advance legitimately towards the attainment of complete freedom. Nor is it permissible for anyone to distort Our declaration in a sense utterly foreign to Our intention, as if We wished to abolish the condemnations issued by Our most blessed predecessor, Pope Pius X, and to reconcile them with the laws of the laity. For those things which Pius X condemned, We likewise condemn; but whenever in that which they call "laity," there is present a sense or intention hostile to God and Religion, and alien from God and Religion, We utterly condemn that "laity" itself, and openly declare it to be condemnable. But let no one say that Our permission contradicts the prohibitions of Pius; for these matters are entirely different and are added to entirely different things. Now, there remains only to instruct you, and the clergy and people of your diocese, with paternal affection, on certain matters of great importance. We exhort the priests and the faithful, who are entrusted with your care – and you yourselves know and clearly understand this, and you will speak of it more fully – that through new Associations and their legal statutes, the condition of the Church among you may become somewhat more secure and, therefore, better; but not so that that noble and generous endeavor, which We praised from the beginning, should cease or be able to cease; for the goods unjustly taken away by the law of division have not been able to be recovered in the name of just restitution. Therefore, Our beloved sons, Our venerable brothers, and also the priests of God, our partners and associates in this work, we urge you, with apostolic words, to continue lovingly to pasture the flock of God that is among you, as you have done thus far. Pasture with words, pasture with example; pasture with labors, pasture with sorrows, just as Our Lord Jesus Christ redeemed us in this way, so that you may gather abundant fruits with joy. And we also implore your faithful, with apostolic words: remember your prelates, as in 1 Peter 5:3.

[*Latin ed. p. 11*]

"The Acts of Pope Pius XI, chapter 1: Those who have spoken to you the word of God; do not neglect to show love for the house of God, and to provide for those who minister spiritually to you; but neither neglect to obey and submit to them, as to those who watch for your souls, knowing

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that they will give an account of their stewardship. Let them do this with joy, and not with grief, for such are not well pleased. But you, beloved sons, venerable brothers, we have declared that diocesan associations can only be permitted; therefore, as we frankly admit, we judge it necessary to abstain from ordering them to be established and instituted altogether; but we earnestly desire and implore, in the bowels of Christ, that you not be saddened, considering the piety with which you are towards Us, and how you are inflamed with zeal for the study of discipline, unity, and concord, to test these same associations and to render to Us the same generosity and obedience that you rendered to Our most holy predecessor, Pope Pius X: for God will be merciful to all who do so and ask for mercy from Him; for God is faithful, and He will not allow you to be tempted above what you are able, but He will also make a way of escape with every temptation, that you may be able to endure it. But that all things may be for the glory of God, for the salvation of souls, and for the most desired peace, which we fervently implore through the Most Sacred Heart of Jesus and the Immaculate Mother, we impart to you, beloved sons, venerable brothers, to the clergy and faithful of each of your dioceses, and to all of France, our apostolic blessing.

Given at Rome, at Saint Peter's, on the eighteenth day of the month of January, in the year 1924, in the second year of Our pontificate.

PIUS PP. XI

1 Hebrews, XIII, 7.

2 Psalm XXV, 8.

3 1 Corinthians, ix, 11.

4 Hebrews, XIII, 17.

5 2 Maccabees, xiii, 12.

6 1 Corinthians, x, 13."

[*Latin ed. p. 12*]

Acta Apostolicae Sedis - Official Commentary (Translation)

TO OUR DEAR SONS AND VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The time has finally come for Us to announce the resolution of the important and very serious question of the Diocesan Associations. But in explaining to you, as We shall do, the manner in which We have arrived at this conclusion, We consider it Our duty to recall, and to present before your eyes, as in a picture, the various phases of the negotiations that have taken place on this matter. We shall do so all the more briefly, since this is a matter that is already largely well-known to you.

We remember, with bitterness in Our heart, the sad days when, among

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you, the nefarious project of separating the interests of the Republic from those of the Church was conceived, and when this project was, unfortunately, carried out. We recall, indeed, how, suddenly, the relations that existed between the Holy See and France were abruptly and unjustly broken; how, on December 9, 1905, the law of separation was promulgated, by which the Concordat, which had been in force for a long time, was abrogated by only a part and contrary to the formalities of law; and how, without any regard either for the Hierarchy of the Church, or for the authority of the Holy See, legislation was enacted in an unjust and arbitrary manner on ecclesiastical rights and property, as well as on divine worship; how Our Predecessor, of blessed memory, Pope Pius X, by His Encyclical Letter *Vehementer* of February 11, and by His Allocution pronounced at the Consistory on the 21st of the same month in the year 1906, condemned this very law in an explicit and solemn manner; how He, at the same time, rejected and condemned anew the so-called cult associations, which were sought to be founded in the spirit of this law, associations which, by another Encyclical Letter, *Gravissimo*, dated August 10 of the same year, the same Pontiff again rejected and condemned.

These associations having been set aside, several – to use the words of Our Predecessor – believed it opportune to try whether it might not be possible, in their place, to found another...

[*Latin ed. p. 13*]

Acta Pii PP. XI: "There existed a type of society that would, at the same time, conform to the laws of France and the holy Canons, and which, by averting the very difficult times that were preparing, would preserve intact, at least in substance, the most sacred rights of the Church. But, as then no hope appeared of obtaining such a result, the same Supreme Pontiff, after conferring with the Bishops of France, forbade the attempt, as long as the law of separation remained in force, to establish this new type of Associations, until it should become legally certain that the divine constitution of the Church and the imprescriptible rights of the Roman Pontiff and the Bishops, as well as their power over the necessary goods of the Church, and in particular over the sacred buildings, would be respected and safeguarded in these Associations. Everyone knows what then occurred. The entire Catholic world saw it and was filled with admiration. What the Supreme Pontiff Pius X, in the Letters that We have just recalled, had requested, advising it with confidence and, so to speak, foreseeing it; what you yourselves exhorted to be done, both by word and by example, happily occurred. There was the magnificent spectacle of the clergy and the faithful, rivaling each other day by day with ever greater fervor, in generosity and devotion. On the one hand, the faithful never refused, for the splendor of the divine worship and the proper maintenance of the priests, their alms, abundant and generous. On the

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other hand, the clergy submitted, with a generous heart and a joyful spirit, to the conditions, however harsh they may have been, created by the law of separation. It must also be added that the sacred ministry – which, more than anything else, is closely linked with the public good – was made even more difficult and burdensome by this law, by the expulsion of valuable assistants and coadjutors, and by the deprivation of all income, which exposed the sacred ministers to the lack of the most necessary things for life. This pious and noble rivalry, between the clergy and the faithful, a rivalry which, rightly, We could call heroic, We ourselves followed, with keen interest, in a time already long past. From the beginning of Our Pontificate, We knew the wonderful results it had for the economic interests, and We immediately understood that this impetus was neither diminished nor about to be weakened. Indeed, the economic condition of the Church of France, according to the testimony..."

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - The official record concerning several Bishops indicated that the situation did not appear to be such that it demanded immediate remedy; on the other hand, the reconstitution and administration itself of ecclesiastical property, although difficult and fraught with obstacles, and, due to the unjust law, exposed to many dangers, was not entirely without a certain support derived from common law. Nevertheless, the lack of a true legal standing, which brought with it instability of rights and all things, and the general difficulties and disturbances of the present times, were for Us a source of solicitude and great concern: therefore, it seemed that every means suitable to assist and remedy the current situation should be attempted. This sense of Our duty pressed Us all the more, as the opinion spread that Our intervention could, with sufficient effectiveness, contribute to achieving a more complete pacification of minds, a pacification which, as much as you, We desire and have always desired, from the day when, not because of Our personal merits, but by a secret disposition of divine Providence, We were raised to this high office of common Father of the faithful. Indeed, at the close of the horrible war that the world has endured, the sight of the glorious deeds accomplished by the clergy, both secular and regular, forgetting the injuries received and remembering only the love of country, had, in the eyes of all, increasingly aroused the desire that religious peace, disturbed by the law of separation, should be restored, so that the conditions of the Catholic Church in France would be more in conformity with justice, under the sanction of the law. From this desire arose the question of the Diocesan Associations. The statutes of these Associations, drafted by competent men, not without the consent of the leaders of the French government, were sent to the Apostolic See by Our Nuncio in France, and subsequently communicated to you all, as well as to Our venerable Brothers, the Cardinals of the Holy

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Roman Church belonging to the Congregation for Extraordinary Ecclesiastical Affairs, whose opinion has been presented on several occasions, and finally proposed to Our examination. It was certainly very difficult for Us to pronounce a judgment on this matter. Indeed, it was not permitted to Us, nor did We wish, to deviate from the path traced by Pius X; the memory and the recollection of such a Predecessor prevented Us.

[*Latin ed. p. 15*]

From the Acts of Pope Pius XI:

The violation of the rights of the Apostolic See and of the ecclesiastical hierarchy, which are one with the rights of God and of souls, did not permit Us. Therefore, after ordering much prayer, after We Ourselves raised our supplications to God, and after long consideration of the matter before God, confirming the condemnation of the unjust law of separation, but at the same time, judging that, with the dispositions of public opinion, the circumstances, and the relations between the Apostolic See and the French Republic, had been profoundly changed, towards the end of the year 1922, We declared that We would not have difficulty in permitting, on a trial basis, the Diocesan Associations, under the following two conditions: firstly, the statutes should be corrected so as to be, at least substantially, in accordance with the divine constitution and the laws of the Church; secondly, guarantees, legal and secure, should be given to us, in order to remove, as much as possible, the danger that, in the event that men hostile to the Church were to come to power in the Republic, these Associations would be denied all legal standing and, consequently, all legal stability, thus exposing them to the loss of the assets that might be assigned to them. The statutes were, on both sides, discussed at length and with care, and from this discussion they emerged in such a way that the Diocesan Associations that would result from them would be very different from those that Pope Pius X had once condemned or forbidden to be founded. This is all the more true, since these statutes do not depend, either necessarily or directly, on the law condemned by Pius X, and that the functioning of the Associations themselves must also conform to the canons, with the right and duty, in the event of difficulties, to inform the Apostolic See. As for the guarantees, in reality, these are not those that We had proposed from the beginning and to which the heads of the French government had agreed. However, those that were offered to Us are of such a nature, and are based on such reasons and such declarations, that We believed that We could accept them for the sake of the general peace, doubting more than We thought it possible to obtain better ones, and that those that were offered to Us, after all things had been weighed, could be considered legal and secure, as Pius X himself

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required.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary. Indeed, in favor of the new Statutes, We have not only the opinion of men very learned in jurisprudence and of a reputation beyond reproach, but also the unanimous opinion of the Council of State, all chambers united, which, according to French law, is the supreme magistracy and the only one competent to give an opinion on the interpretation of laws. This opinion, also shared by those who govern the Republic, ultimately amounts to this: that these Statutes contain nothing contrary to French laws, which means that nothing is to be feared from these same laws for the Diocesan Associations. Given these circumstances, and desiring, in conformity with Our Apostolic duty, to omit nothing, save the sacred rights and the honor of God and His Church, of what We can do in order to give to the Church of France a certain legal foundation, and also to contribute, as one may hope, to a more complete pacification of your nation, which is very dear to Us, We decree and declare that the Diocesan Associations, as they are regulated by the Statutes attached hereto, may be permitted, at least as a trial measure. Moreover, it is not necessary, Our most beloved Sons and Venerable Brothers, that We expend many words to explain and declare why We use such a measured and circumspect expression. Indeed, in the present circumstances, it is only a matter of applying a remedy intended to ward off greater evils. For, We have always been persuaded, and We are still, that if Heaven has granted us to achieve any result whatsoever in this important matter, this result, both by Us and by You, and by the clergy and all the faithful of France, should be considered, on the one hand, as an advance payment of that full and complete freedom that the Church claims, everywhere and among you, for herself, as due and necessary by divine right, and that, in conformity with her office and her nature, she cannot allow to be thwarted or diminished; and, on the other hand, as a step from which one might set out towards the legitimate and peaceful recovery of a full and complete freedom. In any case, let no one presume to distort, in a sense very far from Our intention, Our present declaration, as if We wished to abolish the condemnations pronounced by Our Predecessor of blessed memory, Pope Pius X, or to re-

[*Latin ed. p. 17*]

Acts of Pope Pius XI: ... We seek to reconcile with those laws which are called secular. For what Pius X condemned, We condemn likewise; and whenever "secularism" denotes a sentiment or intention contrary to God and the Religion, We utterly condemn this "secularism" and We openly declare that it must be condemned. Let it not be said that Our permission is itself in contradiction with the prohibitions of Pius X; for these pertain to

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entirely different matters and in no less different circumstances. We have nothing left to do but to make known to you, to your clergy, and to your flock, in the outpouring of Our paternal love, certain matters of great importance. First, We remind to the priests and the faithful entrusted to your care, what you surely already know, and what you yourselves will explain more fully: that if the new Associations and the statutes pertaining to them contribute to making the legal condition of the Church among you somewhat more stable, and therefore better, it should not, for this reason, cause the noble and generous rivalry which We have praised in the course of Our letter to cease: for the goods which the law of separation has taken away from the Church could not be recovered, which would have been only a just restitution. Therefore, We exhort you, Our dear sons, Venerable Brothers, as well as the priests of God, your collaborators: continue, as you have done until now, to pasture the flock of God entrusted to you with diligent care. Feed it by word, feed it by example; feed it by your works, feed it by your sufferings, just as Our Lord Jesus Christ redeemed us by similar sacrifices, so that you may gather abundant fruits with joy. We also pray the faithful entrusted to your care: remember your guides, who have preached the word of God to you; do not cease to love the honor of the house of the Lord, and to provide the temporal means to those who have sown spiritual goods among you; nor cease to be obedient. 1 2 3 4 1 Peter, v, 2. Hebrews, XIII, 7. Psalm 24, 8. 1 Corinthians, ix, 11. Acts, Vol. XVI, n. 1. — 18-1-9

[*Latin ed. p. 18*]

18 and subject yourselves to those who watch over your souls, as to those who must give an account; that they may do this with joy, and not with grief, for that would be to your own hurt. Declaring, Our beloved sons, Venerable Brothers, that the Diocesan Associations can only be permitted, We must confess, with all candor, that We have thereby intended to refrain from formally commanding you to found and establish them. However, We desire, and We implore you in Jesus Christ, by that filial piety which you have towards Us, and by that desire, of which you burn, to preserve discipline, unity, and concord, to attempt the aforementioned Associations. In this way, you will show that you are animated towards Us with that same spirit of magnanimity and filial deference that you had towards Our Predecessor of holy memory, Pope Pius X. For God will be gracious to you all who do this together and who implore His mercy; for God is faithful, and He will not allow you to be tempted beyond your strength; but with the temptation, He will also give you a way out, that you may be able to endure it. That all things may turn to the glory of God, to the salvation of souls, and to the increase of the peace so ardently desired, and this is what We earnestly request from the Sacred Heart of Jesus and the Immaculate Virgin – We impart, with a generous heart, to you, Our beloved sons, Venerable

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Brothers, to the clergy and the faithful of your dioceses, and to all of France, the Apostolic Blessing.

Given at Rome, near Saint Peter, on the feast of the Chair of Saint Peter at Rome, on the 18th day of the month of January, in the year 1924, the second of Our Pontificate.

1 Heb., XIII, 17.

2 Machab., xin, 1%

3 I Cor., x, 13.

PIUS P. P. XI

[*Latin ed. p. 19*]

19 *Acta Pii PP. XI* (Exemplum Statutorum) Diocesan Association of STATUTES ARTICLE I. Between the Most Reverend Bishop N.... and the other undersigned, a diocesan association is formed, with its seat located in X, at the Bishop's residence. ARTICLE II. The purpose of the Association is to provide for the expenses and maintenance of the Catholic worship under the authority of the Bishop, in communion with the Holy See, and in accordance with the constitution of the Catholic Church. The operation of the Association shall be governed by these statutes and in conformity with canon law. In the event of difficulties, the President of the Association shall take care to inform the Holy See. ARTICLE III. In application of Article II above, the Association proposes, in particular, the following objectives: 1° The acquisition or lease and administration of buildings which it deems appropriate to have at its disposal for the public exercise of Catholic worship in the diocese; 2° The acquisition or lease and administration of properties intended for the residence of the Bishop, the offices of the Bishop's residence, the pastors and vicars, as well as elderly or infirm priests; 3° To provide for the salaries and, where applicable, pensions of clergy engaged in ministry by appointment of the competent authority, as well as for the fees due to preachers and the salaries of church employees; 4° The acquisition or lease and temporal administration of the Major Seminary, the Minor Seminaries, and their annexes.

[*Latin ed. p. 20*]

Acts of the Apostolic See - Official Commentary

ARTICLE I, Paragraph V. Any interference in the organization of the sacred service, in the spiritual administration of the diocese, particularly in the appointments and transfers of members of the clergy, as well as in the direction, instruction, and spiritual administration of seminaries, is formally prohibited to the Association.

ARTICLE V. The Association consists of: 1° The Bishop; 2° Members in full standing; 3° Honorary members. The members in full standing must

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number at least thirty (including the Bishop and other members of the Council) and all must reside within the diocese. The honorary members may be in unlimited number and are not obliged to reside within the diocese. Only the members in full standing have the right to attend and vote at the general assemblies. The Bishop is, by right, the president of the board of directors, of the assembly, and of the entire Association.

ARTICLE VI. The annual membership fee is set at a minimum of five francs. It may be redeemed by the payment of a capital of 500 francs.

ARTICLE VII. No one may be admitted as a member in full standing or as an honorary member unless they have been presented by the Bishop, in agreement with the board of directors, and have obtained in the assembly the majority of votes of the members composing the general assembly. In the event of the death, resignation, or expulsion of a member in full standing, a replacement shall be made by the next general assembly. If the number of members in full standing should become less than 25, provision shall be made without delay for the replacement of all deceased, resigned, or expelled members.

[*Latin ed. p. 21*]

ART. VIII. Quaelibet poena vel censura ecclesiastica, lata et notificata contra sodalem Associationis, automatice ejus exclusionem sequitur.

ART. IX. Iura et praerogativae Episcopi in Associatione, exceptione facta, per delegatum aipso a sodalibus Associationis electum, in loco et vice Episcopi, excipi possunt. Durante sede vacante, et in casu ubi dioecesis non amplius a Episcopo gubernatur, iura et praerogativae Episcopi erga Associationem ab eo qui in administratione dioecesis eum reipublicae fungitur exercuntur, reservata characteristica provisionis et conservationis muneris illius.

ART. X. Administrationem Associationis committitur Consilio, quod a Episcopo, Praeside, et quattuor sodalibus Associationis electis a Congregatione generali, primo ex lista octo sodalium a Episcopo praesentata, deinde ex praesentatione Episcopi, concordante cum ipsius Concilio, constare debet. Hi quattuor sodales, quorum unus ex Vicariis generalibus et alter ex canonicis eligendi sunt, Episcopo in administratione eius iuvent, modo qui per leges canonicas praescriptas. Sodales Consilii administrativi pro sex annis eliguntur; Concilium dimidium omni tribus annis renovatur. Sodales ex consilio egressi indefinite reelegi possunt. Si sodalis dimittit, moritur, vel ex Associatione excluditur, Episcopus, concordante cum Concilio administrativo, substitutum provisionale designat usque ad proximum conventum Congregationis generalis. Sodalem Consilii administrativi, a Congregatione generali electum, in locum sodalis dimissi, mortui, vel ex Associatione exculpti, in officio manet usque ad tempus quo potestas sodalis substituti normalmente expiraret. Concilium ex se secretario et thesaurarium eligit. Refutatio cuiuslibet harum functionum automatice ejus dimissionem

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a membro Consilii sequitur.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary

ARTICLE XI. The Board of Directors, upon the summons of its President, convenes regularly once each month. It cannot make the decisions stipulated in these Statutes unless at least two members are present, excluding the President. Decisions are made by a majority of the members present. In the event of a tie, the vote of the President prevails. Minutes are kept of the sessions.

ARTICLE XII. The full members of the Association are convened in an ordinary general assembly once per year, upon the summons of the President. The summons must be made eight clear days prior to the meeting; it contains the agenda proposed to the Assembly. The full members may be convened in an extraordinary general assembly upon the summons of the President, under the conditions specified in the preceding paragraph.

ARTICLE XIII. The Assembly can validly make the decisions stipulated in these Statutes only if half plus one of its members are present. If this proportion is not reached, the Assembly is convened again, but at an interval of at least ten days, and this time, it can validly deliberate, whatever the number of members present. Decisions are made by a majority of the members present. In the event of a tie, the vote of the President prevails. Minutes are kept of the sessions. The secretary of the Board of Directors is the secretary of the general assembly.

ARTICLE XIV. Voting by proxy or by correspondence is not permitted either in the Board of Directors or in the general assemblies.

ARTICLE XV. The functions of the Association are performed without remuneration.

[*Latin ed. p. 23*]

ACTS of the Reverend Fathers, Chapter XI, Year 1843, Section XVI. Independently of the financial matters, established by Article XX below, the General Assembly gives the opinions that are requested of it by the Bishop.

ARTICLE XVII. The resources of the Association are: 1° the contributions of its members; 2° the proceeds from the altars, as well as from collections and alms authorized by the Bishop for the needs of the Association; 3° the revenue from endowments for ceremonies and religious services; 4° in the churches of which the Association has ownership, administration, or enjoyment, the payments for the rental of seats, as well as those, even those stipulated in testamentary dispositions, for ceremonies and religious services, for the provision of objects necessary for funerals and for the decoration of the church; 5° the revenue from its movable and immovable property.

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ARTICLE XVIII. The resources of the Association are employed by the Bishop for the objects specified in these Statutes.

ARTICLE XIX. The available resources may be used to constitute a reserve fund, within regular limits, for the general needs of the worship, and an unlimited reserve fund which must be employed exclusively, including the interest, for the purchase, construction, decoration, or repair of buildings or furnishings intended for the needs of the Association, as mentioned in Articles II and III above.

ARTICLE XX. After the close of the fiscal year, the treasurer prepares the accounts for the closed fiscal year. These accounts are presented in writing to the Board of Directors. They are examined by three auditors, who...

[*Latin ed. p. 24*]

Acts of the Apostolic See - Official Commentary: The Council chooses, outside of its own body, and may choose outside of the Association. These commissioners are charged with submitting to the Council a written report on the regularity of the accounts and on the financial situation of the Association. The Board of Directors, after having received the report of the three commissioners and having heard them, if it deems it appropriate, makes a decision regarding the accounts, and charges one of its members with presenting the final report to the General Assembly. These various operations must be completed in such a way that the accounts can be presented to the General Assembly in its ordinary meeting. ARTICLE XXI. The Association may not introduce, within these statutes, any modification that is contrary to the constitution of the Catholic Church. Other modifications must be presented to the General Assembly by the Bishop, in agreement with the Board of Directors. ARTICLE XXII. The Association is formed for an indefinite duration. ARTICLE XXIII. In the event of dissolution, the assets of the Association will be assigned to an association constituted by the Bishop or by one who replaces him, in accordance with these statutes. In the meantime, which, in any case, must not exceed two months, the Bishop or his canonical substitute will ensure the management of the assets of the Association.

[*Latin ed. p. 25*]

#; Acts of the Consistorial Congregation

SACRED CONGREGATION CONSISTORIAL

DECREE CONCERNING THE DIVISION AND UNION OF THE ARCHDIOCESES OF PANORMITANA AND MONTISREGALENSIS.

Having heard the requests of the Ordinaries of the dioceses of Panormitana and Montisregalensis, that the *pagi* of Borgo Molava, Olio di Lino, Corso Calatafimi (from the two alleys to the Rocca), and Malpasso, which

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belong to the archdiocese of Panormitana, be united to the parish of the *pagus* of Bocca in the archdiocese of Montisregalensis, and, conversely, that the *pagus* of Pietratagliata in the archdiocese of Montisregalensis be united to the parish of the *pagus* of Mezzo Monreale in the archdiocese of Panormitana, Our Most Holy Lord Pope Pius XI, after having received these requests with paternal benevolence, has considered them and decreed as follows.

Therefore, after due deliberation by the esteemed Fathers of the Sacred Consistorial Congregation, and by the fullness of Apostolic power and with the necessary provisions, and with the consent of those whose interests or presumed interests are involved, this Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the leaden seal were issued, Our Most Holy Lord Pope Pius XI has decreed that the *pagi* of Borgo Molava, Olio di Lino, Corso Calatafimi (from the two alleys to the Rocca), and Malpasso be separated from the archdiocese of Panormitana and united to the parish of the *pagus* of Bocca in the archdiocese of Montisregalensis; and that the *pagus* of Pietratagliata be separated from the archdiocese of Montisregalensis and united to the parish of the *pagus* of Mezzo Monreale in the archdiocese of Panormitana.

For the execution of all these matters, His Holiness has appointed the Most Reverend Alexander, titular of the Sees of Saints Andrew and Gregory, Cardinal Lualdi, Archbishop of Panormitana, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to effect what is stipulated herein; and he is obligated to send to this Sacred Congregation, within six months from the date of this document, an authentic copy of the completed execution.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on this tenth day of January, in the year 1924.

[Signature] C. CARD. DE LAI, Bishop of Sabina, Secretary.

[Signature] L. S. f. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, December 4, 1923, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Most Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise it, discussed the matter of two miracles which are asserted to have been wrought by God through the intercession of the Blessed Mary Magdalene Postel, Vir-

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gin, Founder and First General Superior of the Institute of the Sisters of Christian Schools, known as the Sisters of Mercy.

Tuesday, December 11, 1923, in the Apostolic Palace at the Vatican, the Particular Congregation of the Sacred Rites was held, in which the Most Reverend Lords Cardinals, and the Most Reverend Officials comprising the same, discussed and gave their vote on the following matters:

1. Regarding the validity of the Apostolic Process instituted in the Episcopal Curia of Augusta, concerning specific miracles which are asserted to have been wrought by God through the intercession of the Blessed Peter Canisius, Priest, professed member of the Society of Jesus, after his beatification.

2. Regarding the validity of the Apostolic Processes instituted concerning miracles which are asserted to have been wrought by God through the intercession of the Blessed Joan Lestonnac, Founder of the Order of the Daughters of Mary, after her beatification.

3. Regarding the validity of all Ordinary and Apostolic Processes instituted concerning the martyrdom of the Servant of God, Natale Pinot, secular Priest, who is asserted to have been killed out of hatred for the Faith.

4. Regarding the validity of all Ordinary and Apostolic Processes instituted concerning the martyrdom and the cause of the martyrdom of the Servant of God, Michele Abba Ghebre, Priest, enrolled among the Priests of the Mission of St. Vincent de Paul, and who was killed, as is asserted, out of hatred for the Faith.

5. Regarding the validity of the Apostolic and Ordinary Processes instituted for the Cause of Beatification and Canonization of the Servant of God, Paola Elisabetta Cerioli, Founder of the Institute of the Holy Family in Bergamo.

6. Finally, regarding the cult, in obedience to the Decrees of Urban VIII, which has not yet been paid to the Servant of God, Mary Assunta Pallotta, professed Sister of the Institute of the Franciscan Missionary Sisters of Mary, in Naila.

[*Latin ed. p. 27*]

Diurnal Records of the Roman Curia, Tuesday, December 18, 1923, before the Most Reverend and Most Eminent Cardinal Vincenzo Vannutelli, Promoter of the Cause for Beatification or for the Declaration of Martyrdom of the Servants of God Ifigenia from St. Matthew, of the Congregation of the Sisters of Perpetual Adoration of the Most Holy Sacrament; Elizabeth Teresa of the Sacred Heart of Jesus, of the Order of the Ursulines; Mary of St. Henry, of the Cistercian Order, and Companions. The Preliminary Congregation was held to discuss the question: Whether the martyrdom, the cause of the martyrdom, and the signs or miracles of the aforementioned Servants of God, who are asserted to have been killed in hatred of the Faith,

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in Arausonia, in the year 1794, are established.

Tuesday, January 15, 1924, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Most Eminent Cardinals, and with the votes of the Most Reverend Prelates and the theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God Anthony Mary Gianelli, Bishop of Bobbio, and Founder of the Congregation commonly called the Daughters of the Blessed Virgin Mary of the Garden.

SACRED APOSTOLIC PENITENTIARY

NOTICE OF COMPETITION

It is hereby notified that in the Sacred Tribunal of the Apostolic Penitentiary, a competition will be held for a position of writer, through a written and oral examination: the first will take place on the 18th of the coming month of February at 8 o'clock in the morning; the second on the following day at 9 o'clock in the morning. The Reverend Priests who wish to participate must present the relevant application, accompanied by the necessary documents, to the Secretariat of the same Sacred Tribunal, no later than the 14th of the same month of February next.

From the Secretariat of the Sacred Penitentiary, January 7, 1924.

S. Luzio, Regent.

SECRETARY OF STATE

DOMINE

By Letters from the Secretary of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

June 21, 1923.

Monsignor Alfonso Greco,

The Reverend Father Enrico Le Floch, of the Congregation of the Holy Spirit,

The Reverend Father Placido de Meester, O.S.B.,

The Reverend Father Romuald.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary. Souarn, of the Augustinians of the Assumption, Consultors to the Holy See for the Eastern Church. December 15, 1923. The Reverend Father Vittorio, of the Capuchin Order, Father Stefano Ignudi, of the Conventual Franciscans, Father An-

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tonino Franco, of the Carmelites, and Father Antonio Da Coste, of the Congregation of the Sacred Heart, were Consultors to the Sacred Congregation of Religious for the causes of the Servants of God. 24 ″ ″ The Reverend Father Michele d'Herbigny, of the Society of Jesus, was a Consultor to the Sacred Congregation for the Eastern Church. ″ ″ ″ The Reverend Father Giuseppe Gaudron, of the Congregation of Jesus and Mary, was a Consultor to the Sacred Congregation of Religious. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: November 26, 1923. The Reverend Cardinal Achille Locatelli, Protector of the Institute of the Brothers of the Holy Family of Belley. December 13. Monsignor Domenico Spolverini, Canonist of the Holy Penitentiary. December 22. The Reverend Cardinal Camillo Laurenti, Protector of the Sisters of the Third Order of Saint Francis, in Syracuse. Assistants to the Holy See: November 9, 1923. Monsignor Leopoldo Schuster, Bishop of Seckau. December 1. Monsignor Giuseppe Batignani, Bishop of Montepulciano. Apostolic Protonotaries *ad instar participantium*: March 13, 1923. Monsignor Paolo Eossi, of the Archdiocese of Milan. December 22. Monsignor Oscar H. Move, of the Diocese of Wheeling. Domestic Prelates of His Holiness: November 13, 1923. Monsignor Valentino Malczynski, of the Diocese of Lodz. November 16. Monsignor Ludovico Georgens, of the Diocese of Spira. ″ ″ Monsignor Giacomo Stabel, of the same Diocese. November 21. Monsignor Corrado Kümel, of the Diocese of Rottenburg. November 26. Monsignor Costantino Brettle, of the Archdiocese of Freiburg im Breisgau. ″ ″ Monsignor Francesco Saverio Mutz, of the same Archdiocese. ″ ″ Monsignor Agostino Brettle, of the same Archdiocese. November 29. Monsignor Guglielmo E. Clapperton, Rector of the Pontifical Scots College, of the Diocese of Aberdeen. November 29. Monsignor Meóla Bares, of the Diocese of Treves. November 30. Monsignor Giorgio Simon, of the Diocese of Veszprém. December 6. Monsignor Federico Giacomo Meguire, of the Diocese of Oklahoma. December 7. Monsignor Giuseppe Grella, of the Archdiocese of Milan. December 5.

[*Latin ed. p. 29*]

Diurnal Records of the Sacred Congregation, December 18, 1923. Monsignor Vittore Michel, of the diocese of Nîmes. 19. Monsignor Giuseppe Toth, of the diocese of Sabaria. 22. Monsignor Enrico B. Altmeyer, of the diocese of Wheeling. Monsignor Francesco Lisowski, of the archdiocese of Leopoli, retired, Latin rite. Monsignor Giuseppe Ciotti (Rome).

HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of the Golden Spur: October 26, 1923. His Most Serene Highness, the Most Noble Ladislao Batthyány Strattmann, of the diocese of Sabaria.

The Commander's Cross of the Order of Saint Gregory the Great, civil

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class: December 6, 1923. To the Honorable Senator Alfredo Barros Errazuriz (Chile).

The Knighthood of the Order of Saint Gregory the Great: November 23, 1923. To the Honorable Max Rosenberg.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 19, 1923. To the Honorable A. Privat Auboard, Interim Governor of Greater Lebanon. 20. To the Honorable Pasquale De Martini, of the archdiocese of Benevento. 24. To the Honorable Angelo Carminati, of the archdiocese of Milan.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: November 13, 1923. To the Honorable Marquess Filippo Collicola Cardelli Monthioni, of the archdiocese of Spoleto. 16. To the Honorable Professor Benedetto Schmittmann, of the archdiocese of KolÃn. 28. To the Honorable Knight Casimiro Rey-Herme, of the archdiocese of Lione. December 1. To the Honorable Giuseppe Ledesma, of the archdiocese of Manila. 9. To the Honorable Giovanni Riboldi, of the archdiocese of Milan. 10. To the Honorable Giovanni Callanan, of the Apostolic Vicariate of the Cape of Good Hope. 17. To the Honorable Professor Eugenio Gigaut, of the archdiocese of Paris. 22. To the Honorable Anatolio von Hügél, of the diocese of Northampton.

The Commander's Cross of the Order of Saint Gregory the Great, military class: November 28, 1923. To the Honorable General Marshal Luigi Antonio De Madeiros, President of the Supreme Military Tribunal of Brazil.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of Saint Gregory the Great, civil class, April 7, 1923. July 27, October 22, November 14, December 6, December 20, December 24, December 30.

To: Mr. Guglielmo Eütz, of the archdiocese of Munich.

To: Mr. Polibio Modinos, of the Apostolic Vicariate of Egypt.

To: Mr. Gali Masri, of the Apostolic Vicariate of Egypt (Thebes).

To: Mr. Carlo Pembaur, of the diocese of Meissen.

To: Mr. Enrico Becker, of the diocese of Eresia.

To: Mr. Count Enrico Palluat du Besset, of the archdiocese of Lyons.

To: Mr. Luigi Gaucherand, of the same archdiocese.

To: Mr. Giorgio Ancel, of the same archdiocese.

To: Mr. Francesco Eudman, of the archdiocese of Birmingham.

To: Mr. Giovanni Francesco Stuart-Hay, of the archdiocese of Liverpool.

To: Mr. Maurizio de Boissieu, of the archdiocese of Lyons.

To: Mr. Ferdinando Silvestrini (Rome).

To: Mr. Edmondo Duchâtel, of the diocese of Lille.

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To: Mr. Raimondo Pellaumail, of the diocese of Angers.

To: Mr. Luigi Village, of the diocese of Marseilles.

To: Mr. Emilio Valéry, of the diocese of Luçon.

To: Mr. Alberto Desfarges, of the diocese of Moulins.

To: Mr. Eodolfo Enr. Arnoldo M. Bomme, of the diocese of Harlem.

To: Mr. Leone Alessandro Carlo Delahaye, of the diocese of Beauvais.

To: Mr. Eugenio Boullenger, of the same diocese.

To: Mr. Massimiliano Prospero Delaherche, of the same diocese.

To: Mr. Baron Wadieh T. Habeiche, governor of Gebail (Biblos).

The Grand Cross of the Order of Saint Sylvester: December 7, 1923.

To: Mr. Cesare Elguera, Under-Secretary of State at the Ministry of Foreign Affairs of Peru.

The Knighthood of the Order of Saint Sylvester: April 7, 1923.

To: Mr. Carlo Goebel, of the archdiocese of Munich and Freising.

October 22: To Mr. Chaker effendi Masri, of the Apostolic Vicariate of Egypt (Thebes).

November 28: To Mr. Filippo Dell'Aira, of the diocese of Caltanissetta.

November 30: To Mr. Tommaso De Gamboa Bandeira De Mello, of the patriarchate of Lisbon.

December 3: To Mr. Giacomo Me. Brien, of the diocese of Southwark.

December 7: To Mr. Enrico Bianchini, of the archdiocese of Florence.

December 7: To Mr. Pietro Eossi, of the same archdiocese.

December 29: To Mr. Francesco Thampoo, of the diocese of Galle.

[*Latin ed. p. 31*]

Diarium Romanae Curiae, 31 MAGGIORDOMATO DI SUA SANTITÀ NOMINE.

By tickets from His Most Reverend Excellency, Monsignor, the Steward, the Holy Father Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains in Ordinary:

August 25, 1923.

Monsignor Giuseppe Lasa y Arana, of the diocese of Madrid.

October 9.

Monsignor Boleslao Puchalski, of the diocese of Brooklyn.

November 10.

Monsignor Giovanni Foiba, of the archdiocese of Strigonia.

November 17.

Monsignor Guglielmo Tower, of the diocese of Giavarino.

December 1.

Monsignor Ludovico Vada, of the diocese of Gran Varadino.

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December 4.
Monsignor Mattia Lhotsky, of the diocese of Budweis.
December 7.
Monsignor Natale Ivanis, of the diocese of Banjaluca.
December 7.
Monsignor Ermanno Düttmann, of the same diocese.
December 7.
Monsignor Paolo Pajié, of the same diocese.
December 7.
Monsignor Giustino Giuseppe Di Santanna, of the diocese of Ilheos.
December 21.
Monsignor Stanislao Szurek, of the Latin archdiocese of Leopoli.
December 29.
Monsignor Giovanni Buday, of the diocese of Transilvania.
December 29.
Monsignor Edoardo Nécsey, of the diocese of Neutra.
December 29.
Monsignor Paolo Borschki, of the Apostolic Administration of Tucznen.
December 29.
Monsignor Luigi Piastrelli, of the archdiocese of Perugia.
December 29.
Monsignor Agostino Bernardo Kublinski, of the archdiocese of Riga.
December 29.
Monsignor Nicodemo Rancans, of the same archdiocese.
December 29.
Monsignor Edoardo Stukiel, of the same archdiocese.
December 29.
Monsignor Biagio Alvaro, of the diocese of Squillace.
December 29.
Monsignor Edoardo Weber, of the diocese of Wheelìng.
December 29.
Monsignor Pietro Donohoe, of the diocese of Brooklyn.
December 29.
Monsignor Tommaso O'Brien, of the same diocese.
December 29.
Monsignor Maurizio Fitzgerald, of the same diocese.
December 29.
Monsignor Patrizio Cherry, of the same diocese.

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December 29.

Monsignor Giovanni Belford D. D., of the same diocese.

December 29.

Monsignor Giovanni York, of the same diocese.

December 29.

Monsignor Angelo Mantellini, of the diocese of Modigliana.

December 29.

Monsignor Luigi Montuschi, of the same diocese.

December 29.

Monsignor Francesco Sinibaldi, of the diocese of Segni.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary of the Extraordinary Secret Chamberlains of His Holiness: December 7, 1923. Mr. Count Rodolfo de Courmont, of the Archdiocese of Paris.

11. Mr. Roberto Groffrido Elwes, of the Diocese of Northampton.

Honorary Chamberlains in peacock blue attire of His Holiness: April 26, 1923.

Most Reverend William Anderlio, of the Diocese of Sirmio.

May 9. Most Reverend Francesco Posavac, of the same diocese.

May 9. Most Reverend Francesco Racki, of the same diocese.

May 12. Most Reverend Anthony Mitrovio, of the same diocese.

December 4. Most Reverend Nicola Curzio, of the Diocese of Policastro.

December 10. Most Reverend Ferdinando Polentarutti, of the Archdiocese of Udine.

December 20. Most Reverend Giovanni Welkme, of the Archdiocese of Riga.

December 20. Most Reverend Anthony Urbsz, of the same archdiocese.

December 20. Most Reverend Casimir Jasenas, of the same archdiocese.

December 20. Most Reverend Paul Ozolin, of the same archdiocese.

December 21. Most Reverend Bruno Cosentino, of the Diocese of Squillace.

December 21. Most Reverend Nicola Colucci, of the Diocese of Monopoli.

Honorary Extraordinary Chamberlains of His Holiness: December 4, 1923.

Mr. Gino Maggia, of the Diocese of Padua.

December 29. Mr. Noble Guido Perego, of the Archdiocese of Milan.

December 29. Mr. Edgardo Mathot, of the Archdiocese of Malines.

December 29. Mr. Gioacchino Gioia, of the Archdiocese of Piacenza.

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Honorary Secret Chaplains of His Holiness: November 27, 1923.

Most Reverend Salvatore Bascetta (Rome).

December 6. Most Reverend Carlo Wohlandt, of the Diocese of Gurk.

Ordinary Extraordinary Chaplain of His Holiness: December 14, 1923.

Most Reverend Anthony Rossi (Rome).

NECROLOGY: April 8, 1923.

Most Reverend Thomas O'Dea, Bishop of Galway.

July 31. Most Reverend Felice Maria Choulet, titular Bishop of Zela.

November 26. Most Reverend Giovanni Gallagher, Bishop of Goulburn.

December 26. Most Reverend Michele Baldetti, titular Bishop of Gerapoli.

[*Latin ed. p. 33*]

Year XVI - Vol. XVI, February 1, 1924, No. 2.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

APOSTOLIC LETTER

CONCERNING THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY, COMMONLY CALLED "MARIJA BISTRICA," LOCATED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF ZAGREB, WHICH IS ENRICHED WITH THE TITLE AND DIGNITY OF A MINOR BASILICA.

PIUS XI,

For the perpetual memory of this event.

Among the most illustrious sacred buildings that ennoble Croatia, the parochial church dedicated to the Blessed Virgin Mary, commonly called Marija Bistrica, located within the territory of the Archdiocese of Zagreb, deserves to be raised to honor by right and merit. In this sacred building, the most celebrated image of the Virgin Mary has been venerated for centuries, and crowds of the faithful, not only from neighboring areas but also from distant regions, flock there to pay homage and seek her assistance. This temple, rebuilt and enlarged repeatedly over the centuries, and adorned with contributions from all parts of Croatia, was recently devastated by fire, but it has been restored with even more splendid works of art, a testament to the faith of the Croatian people. Indeed, this temple is the pride and delight of that people, as is clearly demonstrated by the most

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precious votive offerings. Among the distinguished donors, Our Predecessor, Pope Leo XIII, is also counted, who enriched the treasury of the same sacred building with a valuable gift. Remembering these things, when our venerable brother, Anthony, Archbishop of Zagreb, urged us to bestow upon this noble temple the title of Minor Basilica, we decreed as follows:

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Commentarium Officiale. We deem it fitting to raise to a higher grade, We, for whom nothing is more precious than that the piety of the Christian people towards the Virgin, who intercedes with God, may ever increase, and that, at the same time, the Croatian people, with grateful hearts, may adhere more firmly and closely to this Holy Apostolic See, we have readily and willingly approved these proposals. For this reason, having heard the venerable brother Anthony, Our Cardinal, of the Sacred Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, with Our apostolic authority, and by the force of the present document, forever and perpetually, We elevate the parish church of Mary, commonly called Marija Bistrica, in the archdiocese of Zagreb, to the title and dignity of a minor basilica, with the honors and privileges of displaying the umbraculum (but not adorned with gold or silver), the tintinnabulum, and the insignia, according to the form of the minor basilicas of this Holy City. These things We decree and command, declaring that these present letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall, for those to whom they pertain, or may pertain, now and forever, be fully supported; and that it shall be rightly judged and determined, and that, from this moment and forever, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourth day of December, in the year 1924, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State. II. THE APOSTOLIC PREFECTURE OF ZULULAND, WITH NEWLY EXTENDED BORDERS, IS ERECTED INTO AN APOSTOLIC VICARIATE, TO BE CALLED « DE ESHOWE ». PIUS PP. XI. For the sake of posterity. — The supreme office of our apostleship, by which We, though undeserving, serve on earth, urges Us to diligently strive that these things may proceed well, prosperously, and happily, for the sake of the Catholic name and the eternal salvation of the faithful. Indeed, it has been deemed fitting, for the greater glory of God and the increase of faith, that in that region of southern Africa, where the current Apostolic Prefecture of Zululand exists, a new Apostolic Vicariate be established, entrusted to the care of the students of the Benedictine

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Congregation of St. Ottilia in Bavaria.

[*Latin ed. p. 35*]

In the eleventh year of the pontificate of Pope Pius XI, We, after having consulted with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after having considered all relevant circumstances, have determined to enact the following measures, which We deem necessary. Namely, in order to better promote the spread of the Christian name, especially among the indigenous peoples, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby separate four districts from the neighboring apostolic vicariate of Natal, namely Mtunzini, Eshowe, Njcanshala, and Ugutu, and We add them to the aforementioned Prefecture of Zululand. Furthermore, We erect the Prefecture of Zululand, with the new boundaries as described above, into an apostolic vicariate, and We give it the name of Eshowe. We declare that these present letters shall always remain valid and effective, and shall have their full and complete effect, and that they shall be most amply supported by those to whom they pertain, now and in the future; and that, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered null and void from this moment forward. Notwithstanding Our own and the Apostolic Chancery's regulations concerning legal matters, and other Apostolic constitutions and ordinances, and all other provisions, even those worthy of specific and individual mention, which may be contrary to the foregoing. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of December, in the year 1924, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

III. In the land of SINIS, three apostolic prefectures are established: "DE HAN YANG," "DE WUCHANG," and "DE PUCHI," from the territory formerly belonging to the apostolic vicariate of Hupé Oriental, now called "DE HANKOW."

PIUS PP. XI. For the sake of future remembrance.

In order that the good and safety of the Christian flock may be better served, following in the footsteps of Our predecessors, the Roman Pontiffs, We are determined to increase the number of pastors in distant missions, who, with diligent care, will watch over those entrusted to them, and strive to lead them to the pastures of salvation. Indeed,

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - With due consideration and having deemed it opportune, should the Council decide to divide or separate the Eastern Hupei Apostolic Vicariate into several missions, We, having carefully and diligently considered all relevant matters with the Most Reverend and

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Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith, have deemed it necessary to sanction this separation with Our Apostolic authority, so that other missionaries, whether of the Order of Friars Minor from the religious provinces of the United States of America, or of the Irish Society of Saint Columban for missions to the Chinese, may be sent to those regions for the increase of the Christian name.

Therefore, since the Most Reverend Fathers Celsus Constantini, Archbishop with the titular see of Theodosia, Apostolic Delegate in China, and Gratianus Gennaro, titular Bishop of Hierichuntus, the present Apostolic Vicar of the Eastern Hupei Vicariate, have jointly proposed the erection of three new prefectures there; We, desiring to promote the supreme good of souls and granting the wishes of these Prelates, decree and command the following.

Namely, by Our own motion and mature deliberation, and by the fullness of Our Apostolic power, We hereby separate and dismember the following territories from the Apostolic Vicariate of Eastern Hupei in China:

I. The territory which includes the civil prefectures of Hanyang, Mienyang, Tsienkiang, Tienmen, Kingshan, and Anlu, as well as a portion of the civil prefecture of Hanchwan located between the Han and Yangtze rivers; and We erect this territory into an Apostolic Prefecture with the name of the Apostolic Prefecture of Hanyang, which We entrust to the Irish Society of Saint Columban for missions to the Chinese.

II. The territory which includes the civil prefectures of Wuchang, Siennning, Tungsiian, Woeheng, Tayeh, and Hingkwo; and We erect this territory into an Apostolic Prefecture, to be called the Apostolic Prefecture of Wuchang, which We wish to be entrusted to the care of the provinces of the Order of Friars Minor in the United States of America.

III. Furthermore, from the same Vicariate We separate the territory comprising the civil prefectures of Puelli, Kiayü, Tsungyang, and Tungcheng, and We erect this territory into an Apostolic Prefecture, to be called the Apostolic Prefecture of Fuchi; and We entrust the administration of this Prefecture to the indigenous secular clergy.

Finally, We decree that the Apostolic Vicariate of Eastern Hupei, diminished as described above, shall henceforth be called the Apostolic Vicariate of Hanchwan.

These things We have decreed, ordaining that these present Letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, to the extent that they pertain to those to whom they pertain, or are intended to pertain.

[*Latin ed. p. 37*]

37. The acts of Pope Pius XI can, now and in the future, provide the most ample support; and it is therefore to be rightly judged and defined, and

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rendered invalid from this moment and void, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding Our regulations and those of the Apostolic Chancery regarding matters of law, and other Apostolic constitutions and ordinances, and other matters worthy of specific and individual mention, which may be contrary to these. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of December, in the year 1926, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

LETTERS I TO R. P. D. IGNATIUS DUBOWSKI, BISHOP OF LUCEORIENSEM AND ZYTOMIRLENSEM: CONCERNING SUPPLICATIONS TO BE HELD IN VLADIMIRIA, IN THE TOWN OF BIRTH OF SAINT IOSAPHAT KUNCEVITII, BISHOP AND MARTYR.

Venerable brother, greetings and the apostolic blessing.

It is with great joy that the twelfth day of the coming month will bring to you, for on that day the three hundredth anniversary falls of the precious, in the sight of the Lord, death of Josaphat Kuncevitii: that is, of that Bishop and Martyr, who in the region of your diocese, so bravely and diligently worked to bring back those separated from the Roman Church, even to the point of shedding his blood. We have gladly learned, through most dutiful letters recently received from you, that you have arranged for supplications to be held in Vladimiria, in the town of birth of that most holy man, so that you may commemorate his martyrdom and invoke his patronage for your faithful and for the citizens separated from the Catholic communion.

This is indeed a good plan, and We believe it is pleasing to Us, and We desire that it may bring about an increase in piety and virtue to your flock, which you yourself, out of pastoral concern, desire and confidently promise.

In order that this may happen more easily and abundantly, We not only grant permission for the secular anniversary of the martyrdom to be observed this year, throughout the diocese, with a double rite of the first class, with an octave, but We also grant full and complete remission to those faithful who, on any one of the three days of supplication, have duly fulfilled their penance from the sacred table, and to those in Vladimiria, the church where the solemnities will be held, and elsewhere throughout the diocese.

[*Latin ed. p. 38*]

Acts of the Apostolic See - Official Commentary 38, and whatever they may wish, praying according to Our sentiments, they have inquired. And may you obtain, by beseeching and urging the unyielding defender of unity, that those who, among you, are separated from the Catholic Church, may hasten to this Apostolic See, as to a safe harbor of common

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salvation, to seek refuge. Meanwhile, as a witness to the blessings of heavenly gifts and the paternal benevolence of Ourselves, We impart to you, venerable [brother], and to your entire clergy and people, Our apostolic blessing, most earnestly in the Lord. Given at Rome, near Saint Peter, on the twenty-fifth day of the month of October, in the year nineteen hundred and twenty-two, in the second year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND AND ILLUSTRIOUS FATHER, JOHN AUGUSTINE GERMAIN, ARCHBISHOP OF TOULOUSE: CONCERNING THE COMMEMORATION OF SAINT THOMAS AQUINAS TO BE CELEBRATED IN THAT CITY. Venerable brother, greetings and apostolic blessing. - This city, memorable for such a multitude of ancient and recent glories, of which any one would be sufficient to illuminate other cities, no Catholic can fail to consider most blessed, because Our predecessor Urban V, the head and body of the Angelic Doctor, permitted it to be possessed and piously preserved by him. And the annals of that time have revealed that, when orators and the most celebrated doctors and students of the renowned University were present, together with the clergy, nobles, and a large multitude of citizens and foreigners, on the twenty-eighth day of the month of January in the year 1869, they met the sacred reliquary with a procession similar to a triumph, which, after being brought immediately into the temple of the Dominican Order, was received with most honorable hospitality in the ancient house of Saint Saturnin the martyr, when, at the end of the nineteenth century, a civil fire broke out in France and religious men were forced to leave. Indeed, it has happened to Us, not long after the beginning of Our Pontificate, that We have happily been able, in this temple, to venerate the sacred head of Saint Thomas, beloved by the people of Toulouse, with great spiritual joy and the highest reverence. Therefore, it is not to be wondered at that We, who in Encyclical Letters have poured out Our piety upon the Angelic Doctor as a guide of studies, have received these Letters with singular approval and a grateful heart, and that you have already diligently striven to...

[*Latin ed. p. 39*]

39. Let it be remembered magnificently among you that the eleventh century, as recounted by Saint Thomas among the blessed in Heaven, is commemorated. We rejoice greatly, venerable brothers, Archbishops and Bishops of the Institute of Cattolica in Toulouse, Patrons of that city, that you will be present after the annual gathering, and we readily foresee that much splendor will certainly be added to the very celebrations. And concerning what you, venerable brother, requested, namely, that the indulgences and privileges granted by the same Encyclical Letter to the churches of the Order of Preachers and to the secular and tertiary priests, either on certain days of devotion or during the secular year, be likewise generously

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granted to the inhabitants or those residing in Toulouse, to the martyr Saturninus and to the priests of both orders, we gladly grant this, because we are greatly confident that this will turn out well, both for the glory of the Angelic Doctor and for the increase of popular piety. Receive, as a witness to the conciliatory gifts and paternal benevolence of Our Fatherly love, the Apostolic Benediction, which We impart to you, venerable brother, and to your entire clergy and people. Given at Rome, near Saint Peter, on the thirtieth day of the month of October, in the second year of Our Pontificate, PIUS PP. XI. TO THE MOST REVEREND FATHER, DOM GUILHELMO ROSAS ET ARZIETA, BISHOP OF PANAMÁ, CONCERNING THE CONVENT OF CATTOLICA TO BE HELD THROUGHOUT THE NATION IN DECEMBER. Venerable brother, greetings and Apostolic Benediction. — Since, in the Encyclical Letters first given, We have taught concerning the condition of human society and concerning the remedies for its restoration, for the sake of the Apostolic office, it seems that you had these things before your eyes when it was decided that the Convent of Cattolica should be held throughout the nation. Indeed, that Convent, by very reason of the solemnities of the Immaculate Conception of the Virgin Mary, which you will hold next month, will already have such support and protection from its Patron, that it will certainly bring about more abundant benefits than you yourselves have anticipated and hoped for. The beloved sons of this nation have always firmly adhered to the principles of Cattolica, and have lived according to its precepts, and until this day have held solemn observances; but, as you, venerable brother, have observed, from the very disturbance of all civil orders, which the terrible war has brought about, and from the never-ceasing...

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis – The official commentary, perhaps with some additions, demonstrates that the machinations of sects against the Church of Christ, in fact, greatly impede the integrity of the faith, as well as the union of souls, and the sanctity and stability of families. Therefore, in order to protect such goods, which are as important to individuals as to the state, all those who are present at the meeting must strive for this; and they should consider and decide, with the advice given here and there, how to defend them successfully from the attacks of adversaries. Furthermore, as you rightly write, in order that the common labors of all of you may succeed according to your wishes, they must be aided by the outpouring of heavenly graces, and under the auspices and conciliatory apostolic blessing, we impart to you, most beloved brother, and to all those who are gathered in the city, which is the seat of your honor, for this purpose, our most heartfelt blessings in the Lord. Given at Rome, on the first day of the month of November, in the year 1922, in the second year of Our Pontificate. PIUS PP. XI. To the Most Reverend Natal Brocchi, Archbishop of Mutina, and

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also Abbot of Nonantola: In response to the respectful letters received from the meeting of the Bishops of the Emilia region. Venerable brother, greetings and the apostolic blessing. – Which, together with the Bishops, you recently gave to Us in letters. We have deemed it fitting to acknowledge the most excellent significance of your office and humanity in them. For, as you recount, whatever We have experienced from the beginning of Our Pontiment in order to promote peace and to aid the Catholic cause, We have received with a grateful heart, as it demonstrates Our most sincere concern for you. But We were even more touched by that pastoral solicitude which urges you so earnestly, and which causes you to direct and regulate your actions in accordance with Our actions and precepts: for, as it is written, "He who obeys shall speak of victories," it follows that much more strength and effectiveness must be present in the labors of each of you, with God's help. Therefore, be assured that We shall spare no effort to ensure that you provide your dioceses with a generation imbued with knowledge of divine things and the spirit of charity, a generation equal to the challenges of the times and worthy of the Catholic name; and also that you strive to protect and educate with the utmost care those whom God seems to call to the priestly ministry, as "the apple of the eye." Furthermore, you write that it is important to you that the kingdom...

[*Latin ed. p. 41*]

The works of Pope Pius XI, spread throughout the world by your faithful through sacred expeditions and missions, are daily increasing. Such endeavors, which are entirely in accordance with our desires, are so pleasing to Us that it is difficult to express how much We approve of them; continue, moreover, in this arduous undertaking – as you promise to do – and let it be a comfort to Us, and may Christ Jesus [grant, that all things may be fostered with greater grace, and that whatever we pursue henceforth may be for His glory and the benefit of the Church. In the meantime, may the apostolic blessing, which is a sign of the conciliation of heavenly gifts and of Our benevolent will, be imparted to you, venerable brother, and to all those who have gathered in Mutina, to the bishops and to the entire clergy and people, with heartfelt affection. Given in Rome, at St. Peter's, on the sixth day of the month of November, in the year 1923, in the second year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER FRANCIS ANTONIUS HENLE, BISHOP OF RATISBON, UPON THE COMPLETION OF FIFTY YEARS FROM THE BEGINNING OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. Thus, the most benign God has prolonged your life, so that you will soon complete the fiftieth year from the beginning of your priesthood: and We are certain that this event will occur, so that not only you – although it may be a time of great hardship – but also your clergy and people, to whom you have shown the greatest reverence and devotion, will express their joy publicly. And

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because your homeland is connected with more difficult circumstances, this will not prevent them from fulfilling their duties to you on this happy occasion; rather, even from the very hardships they endure, they will find a way to show their gratitude to you in some way. For it has come to Our knowledge that, since you undertook to govern the Church of Ratisbon, you have spared no effort to fulfill the duties of a good pastor, filled with the love of Christ: and this love causes you to be present to all those in your flock, whenever it is necessary, alleviating their sorrows, their poverty, their hunger, and helping them in every way that you can. Therefore, venerable brother, enjoy, during the upcoming celebrations, which We know are being prepared, the piety and the remembrance of your people; and enjoy, moreover, the congratulations and the blessings of all, from the Supreme Pastor, whose place We hold, who sincerely desires that you serve your Church for as long as possible.

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - The Official Commentary, illuminated and filled with heavenly gifts and consolations, for the merit of which, may the apostolic blessing, which is the witness of Our paternal benevolence, be bestowed upon you, venerable brother, and upon your entire clergy and people, earnestly in the Lord. Given at Rome, near Saint Peter, on the fourteenth day of the month of November, in the year 1900, in the second year of Our Pontificate. PIUS PP. XI VI AD R. P. D. CAROLUM COX, EPISCOPUM TIT. DIOCLENSEM, VICARIUM APOSTOLICUM TRANS V A ALEN. ET ADMINISTRATOREM APOSTOLICUM 3QMBERLIENSEM: CONGRATULATES HIM ON THE FIFTIETh ANNIVERSARY OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — You have experienced the emotion of the soul and the sweetness of the spirit when, in the prime of your youth, you first tasted [the sacraments], and now, in your old age, it will be restored to you on the twentieth day of next month, on which day, as we have recently learned, the fiftieth anniversary of your priesthood will be celebrated. We believe that the space of time that you have devoted to this most holy ministry is not without the merciful counsel of God, who has willed that you should labor long and diligently for the salvation of the infidels in the southern regions of Africa, and that you should finally be raised to the episcopal dignity, and appointed prefect of two vicariates, one by the very law of your office, the other by a trust, wisely directing the labors of the missionaries and leading them by your example. Therefore, with a grateful heart, look back upon the past, and in that, firmly consider what and how great will be the reward that awaits those who perform the most laborious and fruitful apostolate in the Catholic missions. And as we wish you, venerable brother, the greatest reward, so too we want the joyful event of this paternal greeting to be even more joyful: and from this very expression of Our will towards

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you, we are confident that both the members of your congregation and the faithful of both vicariates will, for your outstanding deeds and for the benefits received from you, burn with even greater zeal for the blessed day that deserves to be celebrated with great joy. Furthermore, we pray that your soul may be strengthened and raised in hope by the consolations that you will experience from this approaching blessedness, and that you may anticipate abundant graces and fruits: of which I, in anticipation, and as a special witness of My benevolence, bestow upon you, venerable brother, and the mission.

[*Latin ed. p. 43*]

43 The acts of Pope Pius XI, together with the duties and responsibilities entrusted to you, compel us to impart to you our apostolic blessing. Given in Rome, at Saint Peter's, on the twenty-second day of the month of November, in the second year of Our Pontificate, PIUS XI. TO THE MOST REVEREND BARTHOLOMEW LAGUMINA, BISHOP OF AGRIGENTO, ON THE OCCASION OF THE ANNIVERSARY OF HIS EPISCOPAL ORDINATION. Venerable brother, greetings and our apostolic blessing. — Since, on the eleventh day of the coming month, you will be celebrating the twenty-fifth anniversary of your episcopal ordination, we desire to share in your joy and the joy of your people. Indeed, this is fitting, considering the praises of your mind and character, and also the benefits you have conferred upon the Church in Agrigento. Moreover, we are not unaware that you have published many writings on Eastern affairs before the beginning of your episcopate, filled with instruction, and that you have imparted no less instruction in the education of the flock during this long period of your episcopal ministry. To this are added the considerable expenses you have incurred in establishing the principal church and in restoring it to its ancient and venerable form; and honor is given to you for having, with equal generosity and munificence, restored and embellished the urban and suburban seminaries, and the episcopal residence. Furthermore, we consider it superfluous to enumerate other things, because your children will readily and with great pleasure express their gratitude for the happy occasion: for they will do so of their own accord, indeed, they will eagerly do so, knowing that We, as We do, have preceded them with a paternal greeting. And so that the celebrations of this anniversary may bring more abundant fruit to the hearts of the faithful, We grant that all those who attend the Mass which you will celebrate that day with pontifical rites may receive a plenary indulgence, under the usual conditions. And furthermore, wishing that the most benign God may keep you safe and grant you a long life, as a pledge of heavenly gifts and as a witness of Our special charity towards you, We impart to you, venerable brother, and to the priests and faithful entrusted to your care, our apostolic blessing. Given in Rome, at Saint Peter's, on the twenty-seventh day of the month of November, in the second year of Our

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Pontificate, PIUS XI.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary VIII TO THE REVEREND FATHER FRANCIS ALBERTI, BISHOP OF LA PLATA, AT THE END OF THE TWENTY-FIFTH YEAR OF HIS EPISCOPAL CONSECRATION. Venerable brother, greetings and the apostolic blessing. — The clergy and people of your diocese already look forward to the time when your twenty-fifth and twenty-sixth anniversaries of your episcopate arrive, so that they may publicly express, with joy and testimonies of gratitude, the affection and esteem that they feel for you. It is certain that such a blessed day of celebration will be such that, through common acts of piety, it will fill your heart with joy, and will bring to light the virtues and the outstanding deeds of your pastoral life for the benefit of the entire republic. However, your merits for the Church and for civil society, which are widely known throughout this nation, are not obscure; but the citizens of La Plata, to whom you have devoted yourself entirely from the beginning of your priesthood, are fortunate in that they have had the opportunity to see and admire you for so long, never sparing any labor for the sake of Christ and of souls, whether you exercised your ministry in that city, or later administered the diocese with vicariate power, or finally, as Auxiliary Bishop, you diligently served! Furthermore, when the Apostolic See, two years ago, chose you to succeed the aforementioned Prelate, you were seen to bring, if it were possible, even greater zeal and diligence to the performance of this important duty. The citizens ought to be grateful to you for the newly established Seminary, for the more thorough instruction of diocesan clergy, and we believe that if they generously contribute to it, so that it may be completed and enriched, they will have done something that will be very pleasing to you. Therefore, in this joyful event, which We ourselves wholeheartedly share with congratulations, We anticipate that you will be filled with abundant consolations; and that the Good Shepherd, Jesus Christ, from whom these consolations come, as We are certain, will abundantly bestow His graces upon you. Of Our paternal benevolence and good wishes, We impart the apostolic blessing to you, venerable brother, and to your entire clergy and people. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of November, in the year 1923, in the second year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 45*]

Acta Pii PP. XI 45 IX AD E., P. D. NATALEM BRUNI, ARCHIEPISCOPUM MUTINENSEM: DE NOVO TEMPLO IN POMERIO MUTINENSI IN HONOREM S. IOSEPH, B. M. V. SPONSI, EXSTRUENDO.

"Reverendissime frater, salutem et apostolicam benedictionem. — Non una causa te movit ad propositum aedificandi novum templum in

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territorio urbis huius, quod Deo in honorem Sancti Ioseph dedicatum iri sciveramus. Et prae omnis, propositum tuum pertinet ad illud, ut, cum ardis in beatissimum Deiparae Sponsum pietate, eam in te et in operarios tuos, praecipue in eos qui in regione illa sacra aedes exstruetur, infundat et transfundat. Nihil, inquit, gravius et utilius, quam ut artifices ad Ioseph colendum et imitandum revocentur, quo, etsi Patrono Ecclesia catholica utitur universa, ipsi tamen peculiari et proprio modo, qualis reapse est, uti debent. Qui quidem artifices, si vitae et exempla eius intueri, facile perspicietur, quanti opera manualia et labor corporis, cum tolerantia et sanctimonia coniungantur, apud divinum hominum Redemptorem sint, qui talem sibi nutricium delegent et sibi artes suae praebebunt. Nec dubitandum quin operarii, reiectis quibus saepe decipiuntur fraudulentorum hominum commentis, sibi persuadent, non modo posse omnes, quotquot aetatem orando et laborando exigere a Sancto Ioseph didicerint, beate, quantum nostra condicio sinit, vivere, sed etiam eo patrono, qui in complexu sanctissimorum pignorum Iesu et Mariae extremum afflavit halitum, pretiosam et suavem mortem oppetere. Ceteroqui, ad spirituales utilitates incolarum omni genere promovendas, novum templum, te, reverendissime frater, auctore et auspice, inchoabitur. Etenim his temporibus plerumque accidit, ut oppida et urbes cotidie magis extra moenia, aucto civium numero, laxentur, et, ne hos longum a curiali aede intervallum ab officiis vitae christianae remoretur, alia sacra aedificia inter recentiores domos media erigi oporteat. In quo nemo non agnoscat Ecclesiae Matris providentiam et caritatem, quae filios nullo modo sinit quibusvis adiumentis pietatis destitui. Sed praeterea, aedem Iosepho sacram destinasti commemorandis et expiandis, pro illis qui e provincia ista postremo bello inferre: nobile quidem consilium, quo civitas ista vehementer commoveri non potuit. Quamobrem, minime miramur si liberalitati sane insigni, qua aes tuum omne tanto operi attribuis, cum rectorum provinciae et civitatis, tum omnis civium..."

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale: The liberality and willingness of the order are evident: but we desire that each one not refuse [to contribute], so that this monument, stirred up by the hands of the entire people, may appear as a testament of common piety. May you see it perfected and completed, or at least hastening towards perfection and completion, after two years, when you celebrate your fifth and twentieth anniversaries of your episcopate; for we do not believe that, on that auspicious occasion, you can enjoy greater or more abundant consolation from your faithful. Meanwhile, as a witness to the concord of heavenly gifts and the paternal benevolence of Ourself, we impart to you, venerable brother, and to your clergy and people, our apostolic blessing with all our heart. Given at Rome, near Saint Peter, on the ninth day of the month of Decem-

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ber, in the year 1920, in the second year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND JOHN VESCIA, BISHOP OF POLICASTRO, CELEBRATING THE FIFTIE Anniversary OF HIS PRIESTHOOD. Venerable brother, greetings and our apostolic blessing. — As the fiftieth year of your priesthood approaches, after having, upon its commencement, so religiously performed your duties, we cannot but be pleased with this event, and We, as a witness of Our public will, participate with you. For how can We not share in the joys that befall our brothers in the episcopate? Therefore, We heartily congratulate those whom, over so long a period of time, you have diligently served for the Church of God and the salvation of souls, and We, exercising the vicarious power of Christ Jesus, implore that, during the upcoming joyous celebrations, He may add abundant consolations to those with which He has rejoiced you as you approach the altar after so many years. May the fruit of such sweetness be granted to you, venerable brother, so that you may see in it, as it were, a foretaste of that blessedness which He, who is the eternal Priest, prepares to grant to pious ministers of the sacred rites in the heavenly homeland. However, do not hesitate to ask for future recompense, so that, with an abundance of your merits, you may receive a more abundant reward, when, on that day, you offer the unblemished Lamb, so that your age may be prolonged for a long time, and that you may persevere, as you have done before, in stirring up the flock to holy works. Therefore, may the fiftieth anniversary of your priesthood arrive, so that, as these illustrious letters will make it more solemn, so also may paternal benevolence—

[*Latin ed. p. 47*]

From the Acts of Pope Pius XI, number 47, from Linz, a testimony which all our documents bear witness to, and the effect and outcome of which will be far more pleasing to you. – Meanwhile, receive the apostolic blessing, a sign of the auspiciousness of heavenly gifts and a testament to our particular charity, which we impart to you, venerable brother, and to your entire clergy and people with heartfelt affection in the Lord. Given at Rome, near Saint Peter's, on the eleventh day of the year 1922, in the second year of our pontificate, in the month of December, PIUS XI. To the Reverend Father Matthew Crawley Boevy, General Moderator of the Association dedicated to the Most Sacred Heart of Jesus, having completed twenty-five years since his ordination. Beloved son, greetings and the apostolic blessing. – It will certainly be pleasing to you soon to renew the memory of that holy day when, twenty-five years ago, you first offered yourself to God, and to promise to dedicate yourself to the salvation of souls and the advancement of divine glory. And indeed, it is clear from your actions, especially during this time, that you have striven to spread the piety of the august Heart of Jesus everywhere; so that not only individual families are consecrated to it, but also that the Lord Christ may be worshipped in a more prominent

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place in homes. Therefore, we now seize this excellent opportunity to testify to our benevolence towards you; and, just as our predecessors did, we adorn you with due praise, and we gladly share with you the joy of this happy event. We pray that God may preserve you for a long time, always burning with the fervor of the most holy Eucharist, so that you may be able to promote this salutary undertaking with ever greater zeal: for it is necessary, especially in this present time of so much upheaval, that the Lord Jesus, who is the only way, the truth, and the life, may finally reign in human society. May the apostolic blessing, a sign of heavenly gifts, be with you, beloved son, and with all those dear to you, which we impart with a generous heart. Given at Rome, near Saint Peter's, on the fifteenth day of the month of December, in the year 1922, in the second year of our pontificate, PIUS XI.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Official Commentary XII TO THE MOST REVEREND FATHER JOHN BAPTIST LUIS PEREZ, BISHOP OF OVETENSEM: CONCERNING THE DIOCESAN SYNOD HAPPILY CONCLUDED. Venerable brother, greetings and the apostolic blessing. — To you and your clergy, as we have, through holy prayer, invoked the light of heavenly wisdom for the diocesan synod, which concluded at the beginning of the past month, so now, having happily completed it, we commend you for the diligence shown in this important work, and we anticipate the salutary results of the work itself, and we desire them. Indeed, it seems that the fruits of your discussions and deliberations are such that you confidently expect to bring us many things that will please us when you first come to this city for official business. Furthermore, even now, in your absence, you certainly bring us joy, for you, by common consent, have undertaken to adhere most closely to us and to obey all our precepts and exhortations, and also to pray daily to God that He may favorably regard our endeavors, and to pursue whatever may be permissible for the benefit of the Church in the future. As for the desires and requests that you, in your own name and in the name of your priests, who were convened for the synod, have expressed, there is certainly nothing to prevent us from considering them, when the time is right, with prudent consideration. In the meantime, during these natalitia of Jesus Christ, having prayed for a heavenly outpouring of gifts, we, as a witness of our paternal benevolence, impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing in the Lord. Given at Rome, near Saint Peter, on the twenty-eighth day of the month of December, in the year 1923, in the second year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 49*]

To the Most Reverend Father and Doctor Francis Mary Redwood, Arch-

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bishop of Wellington: We Congratulate You on the Fiftieth Anniversary of the Beginning of Your Episcopate.

Venerable brother, greetings and the apostolic blessing. It is a thing that happens to very few, even after a very long life, that one might complete the fiftieth year from the beginning of their episcopate; but to you, through a certain divine mercy, this will happen next February. And because, on that day, great solemnities, both religious and civil, will be held here with remarkable and unusual splendor, and because a long period of pastoral governance has been diligently and most usefully carried out, we certainly wish to congratulate you, knowing that almost all the bishops from Australia and New Zealand will be present, so that these solemnities, with the common splendor of their dignity and the abundant joys of their significance, may be made more august for the people and, indeed, more pleasing to you. But furthermore, that same day will be even more memorable for you and for yours, because, with the laying of the cornerstone, the new cathedral temple will finally be begun, to replace that sacred building, which has served you for a time and which you use today. Therefore, how can we fail to share in such a fortunate event, and to offer paternal congratulations and blessings to a Bishop who, among all living Antistes throughout the world, holds the highest rank in dignity and service? And so, venerable brother, we sincerely desire and pray that He, whose office we hold, may preserve you, in your eighty-fifth year and still vigorous old age, for a long time yet, and may enrich you with the abundance of heavenly gifts and consolations, with which Pastors are accustomed to greatly increase their merits for the Church, both here on earth. And so that your fiftieth anniversary as a bishop may not pass without spiritual benefit for your faithful, we grant, that on the day of the solemnities, with the presence of those who are here, you may, with our full approval and according to the usual conditions, bestow blessings. Receive, as a witness of the grace of God and of our paternal benevolence, the apostolic blessing, which we impart to you, venerable brother, and to your clergy and people, in the Lord.

Given at Rome, near Saint Peter's, on this third day of January, in the second year of Our Pontificate.

PIUS PP. XI

ACTA, Vol. XVI, n. 2. — 1-2-92*.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

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SACRED CONSISTORY

DECREE

Our Most Holy Lord Pope Pius, by the divine Providence, XI, by the decrees of the Sacred Consistory, has provided for the following churches, each with its own pastor, as follows:

December 15, 1923. — To the Cathedral Church of Uxenta, he appointed the Reverend Father Anthony Lippolis, formerly Bishop of Larino.

December 29. — To the Cathedral Church of Limerick, he appointed the Reverend David Keane, canon of the same cathedral church.

January 3, 1924. — To the newly erected Cathedral Church of Petrolina, he appointed the Reverend Father Anthony Malan, formerly titular Bishop of Amisenum and Prelate Nullius of the Registro of Araguaya.

January 4. — To the titular episcopal see of Acmonia, he appointed the Reverend Father Bartholomew Stanislaus Wilson, from the Congregation of the Holy Spirit, elected Apostolic Vicar of Bagamoyo.

January 5. — To the titular episcopal see of Euraea, he appointed the Reverend Father John Baptist Peruzzo, from the Congregation of the Regular Clerics of the Most Holy Cross and Passion of the Lord, whom he appointed Auxiliary to the Reverend Father Paul Charles Francis Origo, Bishop of Mantua.

January 14. — To the titular episcopal see of Soli, he appointed the Reverend Joseph Hammels, parish priest of St. Gereon, Cologne, whom he appointed Auxiliary to the Most Reverend Cardinal Charles Joseph Schulte, Archbishop of Cologne.

January 15. — To the titular episcopal see of the Metropolitan Church, he appointed the Reverend John M. Jan, general vicar of the diocese of Port-au-Prince, whom he appointed Coadjutor, with the right of succession, to the Reverend Father Francis M. Kerszusan, Bishop of Cap-Haïtien.

January 16. — To the titular episcopal see of Arad, he appointed the Reverend Father Peter Aziz Höh-, formerly Bishop of the Chaldean Catholic Archdiocese of Salmas.

January 29. — To the titular episcopal see of Pella, he appointed the Reverend William Francis Salesius Brown, Apostolic Protonotary and general vicar of the diocese of Southwark, whom he appointed Auxiliary to the Reverend Father Peter Emmanuel Amigo, Bishop of Southwark.

[*Latin ed. p. 51*]

SACRED CONGREGATION OF BISHOPS

N. and Z.

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REGARDING INCARDINATION

March 10, 1923

FACTS OF THE CASE. — Joseph, born in the diocese of N. beyond the Alps, left at the age of fifteen to follow his parents who were moving to Italy. After pursuing his studies, he served as a teacher in several colleges, until, with the outbreak of a great war, he was enlisted in the Italian army. Subsequently, having been discharged, and considering entering the ecclesiastical state, at the end of the year 1916, he requested permission from the Bishop of N. to reside permanently in some diocese of Italy. And the Bishop of N., with signed letters, declared on January 15, 1917: "Nothing on our part prevents you from being enrolled in the clerical list of any Catholic prelate, maintaining communion with the Apostolic See, and from being promoted to the sacred Orders, provided that you do not consider that any ecclesiastical benefice is due to you by right in our diocese," etc. Having obtained these letters, Joseph devoted himself to theological studies in the seminary of the region of the city of Y., and, already desiring to be initiated into the sacred mysteries, he requested the Sacred Consistorial Congregation for the appropriate permission, from which he received the response: "Find a benevolent prelate who will receive you." Therefore, having obtained the letters of dismissal from the Bishop of X – from the same region in which that seminary was established – he was promoted by the prelate of the aforementioned city of Y. to the tonsure on June 14, 1919, and subsequently to the higher Orders up to and including the diaconate, with the title of his patrimony. In the letters of dismissal for the diaconate, dated July 27, 1919, issued by the Bishop of X, it is explicitly stated: "We grant to you, Reverend Deacon Joseph ***, from the territory of N., legitimately incardinated in this our diocese of X., etc., the permission, etc." However, he was subsequently promoted to the priesthood; and thus, the priest Joseph, although he never resided in the same diocese of X, and obtained no benefice, was always considered to be legitimately incardinated in that same diocese of X, so that, according to the testimony of the Bishop, "he always had the legitimate right to leave, which he himself recently extended to him for a period of three years." Now, however, a certain disagreement has arisen between the priest Joseph and the Bishop of X.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Official Commentary. Joseph, still claiming to belong to his diocese of origin, N., appealed to the Sacred Congregation of Councils, requesting that a doubt be declared: Whether the Reverend Joseph *** belongs to the Alpine diocese 'N.' in the case of diocese X in Italy, or to the SYNPOSIS DISPUTATIONIS.

I. The recurring priest argues as follows: The letters from the Bishop of

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origin M. were dated in the beginning of January of the year 1917, at which time the law prior to the Code was still in force. Furthermore, in that same law, by decree of the Sacred Congregation of Councils of November 24, 1906, the excardination of laymen was permitted, but it was to be carried out with almost the same formalities and precautions as that of clerics: indeed, the letters of excardination were to be given "for a just cause and for a specific diocese" (n. 1), and they could not have effect except through subsequent incorporation. In the present case, however, the letters are not addressed to any specific Bishop, as is clear from their wording; therefore, they cannot be considered as letters of excardination of a lay person; this is also suggested by the following condition attached, namely that Joseph should not claim or demand any benefice in the diocese of N.: for this condition could not be understood if the Bishop of N. had intended to excardinate this lay person, Joseph. Therefore, the aforementioned letters of the Bishop of N. are merely testimonial or dismissal letters, by virtue of which Joseph could indeed have been ordained by another Bishop, but only for his diocese of origin, N. Therefore, when Joseph was ordained in the year 1919 in the city of Y. by virtue of these letters, he was ordained only for his diocese of N. In this matter, it is irrelevant that the ordination took place under the law of the Code, since, according to canon 111, "a cleric is assigned or, as they say, incardinated to a diocese 'for the service of which he was promoted'"; for it always remains the case, from the letters of the Bishop of N., that Joseph was promoted for the service of the diocese of N., because, according to canon 963, "dismissal letters, once granted, are not extinguished by the subsequent law of the giver." This is confirmed by the fact that, if one were to say that Joseph's incardination, made after the Code, should be considered solely under the law of the Code, it does not follow that Joseph is under the jurisdiction of the Bishop of X in Italy: since, in the diocese of X, as stated by the Bishop, Joseph has not acquired any domicile, nor has he taken any oath, according to the norm of the constitution Speculatores, which he has not done, and therefore, according to canon 956, the Bishop of X was in no way the proper Bishop of Joseph with regard to his ordination. Therefore, if it is denied that Joseph belongs to his diocese of origin, N., and it is demonstrated that he does not belong to the diocese of X, then one has a cleric without a diocese, whose incardination must now be carried out in the Church that he chooses, by establishing a domicile there.

II. Conversely, the following are presented: Excorporation and incorporation of laymen.

[*Latin ed. p. 53*]

The Holy Congregation of the Council, as is evident from the praised decree of the Holy Council of 24 November 1906, was unknown in ancient law; indeed, the same Holy Congregation, in the decree *A primis*, dated

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20 July 1898, expressly stated, number 6: "With regard to the laity, the provisions of the Constitution *Speculatores* must be followed." "But in many places, it had long been the custom that certain letters, almost like certificates of excardination or excommunication, or of dispensation, were given to the laity..., by means of which the Bishop of origin released the layperson subject to his diocese, and seemed to transfer the natural right by which he could admit him to the clerical state to another Ordinary, and cede it to him; and in turn, this Ordinary considered himself free to make him his own subject and to promote him freely to the first tonsure and the sacred Orders, without him being subject to him either by reason of domicile or by reason of familiarity, according to the prescriptions of the Constitution *Speculatores*." As is clearly evident from these words, excardination only imposed a condition for the future validity of incardination, which would follow the reception of the first tonsure; and indeed, the authority of the Bishop of origin over the one who was not yet a cleric did not yet exist in fact, but was understood as a certain anticipation. Therefore, although the excardination may have been invalid due to a defect in form, after the reception of the first tonsure, by which the cleric was validly incardinated, the situation could not return to the previous condition, since the state of subjection had already been validly changed. With these premises: a) either we will say that the excardination was truly intended by Bishop N., and then, after the reception of the sacred tonsure and the sacred Orders by Bishop X., the defect in the form of the excardination does no harm, as far as the Bishop to whom it was granted; b) or, which is far better, we will interpret the letters of Bishop N. as a simple permission given to Joseph to find a benevolent Bishop who would accept him, in order to carry out the excardination at the appropriate time (as it truly seems to have been interpreted by the Holy Congregation Consistorialis); and then, after the promulgation of the Code, which completely eliminated the necessity of excardination for laypersons, even for the sake of validity, the letter of Bishop N. no longer presents any impediment to the incardination of the cleric, which took place in 1919, and which must be considered in accordance with the Code alone. Indeed, in 1919, Joseph was in the regional seminary of Y, of which the diocese of X is also a part. Since, according to what has been said, he had already lost his domicile of origin in N, and had not established a domicile anywhere, he was legally a vagrant; and he could remain so before the clerical initiation. But when he was to receive the sacred tonsure, according to the prescription of the Holy Congregation Consistorialis, he was obliged to find a benevolent recipient, that is, to seek a diocese to which he could offer his services (for no one is received unless he first...)

[*Latin ed. p. 54*]

54 The *Acta Apostolicae Sedis* offers an official commentary, and in

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which the right was regained: such a Bishop was found to be the Ordinary of Diocese X. Therefore, it is clear that, having received the tonsure, he was incardinated to Diocese X, for which he was promoted, according to canon 111, § 2. It does not impede that he did not actually perform this service afterwards: for this does not prevent him from having presented himself at that time to perform it; moreover, if he did not actually, but legally, perform it, then the change of location, if one may so speak, takes place with the license of the Bishop, who permits him to reside elsewhere. Nor does it impede that he did not then have a domicile in the same Diocese X: for from this, at most, it could be argued, setting aside the response of the Sacred Consistorial Congregation, that the Bishop acted in a case contrary to canon 956: and certainly it does not follow that the tonsure was invalidly conferred; but for incardination, from the fact of the tonsure, it is sufficient, according to canon 111, § 2, the intention, in this case sufficiently manifested, of dedicating oneself to the service and obedience of the Ordinary of the diocese for which one is promoted; therefore, according to the same canon 956, the oath of stability becomes superfluous, and, without a formal incardination, of which canons 113 and 969 speak, one cannot pass to another diocese having received the tonsure in this manner. This is perfectly in accordance with the discipline of the early Church, by virtue of which, as testified by Most Reverend Gasparri, in *De sacra Ordinat.*, I, 802, « every Bishop was his own « for the ordination of a lay person, that is, he could ordain a lay person from any diocese, and the one ordained in this way was perpetually attached to the Church that ordained him, so that « he could not pass to another diocese, or be promoted to higher Orders by another « Bishop without his license ». It should also be noted that in this case, the domicile does not seem to have been lacking legally: for since Joseph, after finding a benevolent Bishop who would receive him, went to stay in the regional seminary, it was as if he were staying in a diocesan seminary: thus, regional seminaries are constituted in Italy for philosophical and theological studies, to supplement what is no longer possible to establish in each diocese, namely a diocesan seminary; an argument derived from analogy with public cemeteries, in which, as is well known, each parish priest retains his full right that he holds in the cemetery of his own parish. Therefore, legally, and not by error, the Bishop of X could assert in the documents for the diaconate: « To you, Reverend Mr. Joseph, originally from the territory of N., now legitimately incardinated to our diocese [namely, through the reception of the sacred tonsure], we grant the faculty to... », etc. Therefore, etc. RESOLUTION. — In a plenary session of the Sacred Congregation of the Council, held on March 10, 1923, regarding the proposed question: Whether the Reverend Joseph ***, belonging to the transalpine diocese of N., pertains to the diocese of X in Italy or to the

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diocese of N.

[*Latin ed. p. 55*]

55. The Most Holy Congregation of the Council of Cardinals judged it necessary to respond as follows: Affirmative to the first part, negative to the other. And afterwards, through the undersigned Secretary of the Most Holy Congregation, a report was presented to His Holiness, Our Most Holy Father Pius, of divine Providence, Pope XI, who deigned to approve and confirm the aforementioned resolution. I. Bruno, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS. APPROVALS.

His Holiness, Our Most Holy Father Pius, of divine Providence, Pope XI, by decrees of the Sacred Congregation for Religious Orders:

December 5, 1923. — He definitively approved the Constitutions of the Institute of the Brothers of Christian Instruction, formerly called of the Holy Spirit, now called of Saint Gabriel.

— He approved the Congregation of Sisters of the Immaculate Conception of the Blessed Virgin Mary, of the Third Order of Saint Francis, whose motherhouse is located in the archdiocese of Olmütz, and also its Constitutions, for a trial period of seven years.

— He definitively approved the Constitutions of the Institute of Priests of the Sacred Heart of Jesus.

January 6, 1924. — He approved the Congregation of Sisters of the Presentation of the Blessed Virgin Mary, called of Dubuque, whose motherhouse is located in the place commonly called Mount-Loretto, in Iowa, in the archdiocese of Dubuque, and, for a trial period of seven years, he approved its Constitutions.

— He definitively approved the Constitutions of the Institute of Sisters of Mary, Help of Christians, commonly called of Mary Help of Christians.

— He definitively approved the Constitutions of the Congregation of Brothers of Saint Vincent de Paul.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. By Apostolic Letters, the following have been appointed: November 27, 1923. – Apostolic Vicar of Caronemis, Reverend Father Benventitus a Oarucedo (Didacus Alonso), of the Order of the Friars Minor Capuchin. November 28. – Apostolic Vicar of Kilima-Njaro, in Mahdia, Eastern Africa, Reverend Father Henricus Gogarty, of the Institute of the Holy Spirit. December 11. – Apostolic Vicar of Honduras, Reverend Father Ioseph A. Murphy, of the Society of Jesus. December 13. – Apostolic Vicar

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of Hupè, Reverend Father Trudo Jans, of the Order of the Friars Minor, in the Western-Southern region. January 9, 1924. – Apostolic Vicar of Bagamoyo, in Mahdia, Eastern Africa, Reverend Father D. Bartholomaei Stanislaus Wilson, of the Institute of the Holy Spirit. Decrees of the Sacred Council concerning the Propagation of the Christian Name: Reverend Ioannes Hagan, Urban Bishop, Rector of the Pontifical College of Ireland in the City, has been appointed to the General Superior Council of the Pontifical Missionary Work, for Ireland. Reverend Ioannes Neuhaeusler, Secretary of the Society for Missions, commonly called the "Ludwig Missionsverein," has been appointed President of the National Council of the same Pontifical Work for Stadtamhof. Reverend Carolus Albertus Martins do Rego, Apostolic Protonotary, and Canon of the Cathedral Church of Lisbon, has also been appointed President of the National Council of the same Pontifical Work for Lusitania.

[*Latin ed. p. 57*]

•Sacred Congregation of Rites 57. THE SACRED CONGREGATION OF RITES in BURDIGALIA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY THERESA CAROLA DE LAMOUROUS, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF MERCY. At the close of the eighteenth century and the beginning of the nineteenth, although the noble Gallic family had been troubled by the most difficult circumstances of the times, there were not wanting men and women burning with the charity of God and of their neighbor, like stars shining in the clouds and darkness, who brought the peace and image of Christ in mind, word, and deed, for the desired, longed-for, and beneficial solace, aid, and utility of human society. Among these, it is now fitting to mention the Servant of God, Mary Theresa Carola de Lamourous, foundress of the Institute of the Sisters of Mercy, concerning whose beatification and canonization the cause is being discussed before the Sacred Congregation of Rites. In the town of Burse, near Burdiga.lia, on the first of November in the year 1754, she was baptized in the parish church, born of Louis de Lamourous and Theresa de Vincens, of an ancient and noble family, and at home, under the care and discipline of her pious mother, she was instructed in the mysteries of the Catholic religion and in good morals. She encouraged her companions, young girls and younger brothers and sisters, to engage in pious and good works, and she herself participated in domestic tasks and manual labor. When she was eleven years of age, she received the Most Holy Eucharist for the first time, with a fervent desire and affection, and afterward, with increasing devotion, she received it almost daily. While Mary Theresa was considering dedicating herself entirely to God in a religious life, it happened that in the same year, her beloved mother died, and then the public disturbances in France occurred, by which all religious families were expelled from their convents

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and monasteries by force and injustice. Forced to remain in the world, but urged by the charity of Christ, she was ready, even at the risk of her life, to help the poor, especially the students of the schools and the ministers of the Church, who were cast down and persecuted to death in that sedition and tumult, whom she herself secretly assisted in piety and charity, exercising mutual duties. Then, if God willed it, Mary Theresa met the excellent priest, Joseph Chaminade, whose cause for beatification and canonization is progressing well before the Sacred Congregation of Rites. She took him as a model for her conscience.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - The official record states that, under the year 1796, the Servant of God, with solemn devotion, offered herself as a victim of expiation to the Most Sacred Heart of Jesus, to repair the injuries inflicted upon the divine Majesty, and to obtain peace and tranquility for the Church and the nation through that divine mercy.

- Meanwhile, pious women, having established an asylum for girls rescued from vice, spontaneously proposed to the Servant of God, a woman of known and proven virtue, to take charge of its administration, considering her nature and character to be suitable for the task. She initially refused this undertaking, fearing the difficulties involved in directing such an asylum; but subsequently, through the counsel and encouragement of her director, and remembering the example of the Good Shepherd in seeking out one lost sheep, and the joy of *laetitiae Angelorum* over one sinner who repents, she readily accepted the task with a willing heart.

- Having entered this house of repentance, she devoted herself to those girls and women with all care and love; and they, in turn, responded to her labors and duties with the dignity of good daughters. To strengthen and increase the work, which grew daily in the number of penitents, she arranged for the establishment of an Institute of Sisters of Mercy, recruiting members and helpers to assist in this ministry of charity, women of the same spirit and vocation. The Founder herself wrote the Rules, both for the governance of the religious community and for the guidance and reform of the penitents, Rules which, filled with wisdom and prudence as well as charity, were praised and approved by ecclesiastical authority.

- It was evident that the support for Maria Theresa's work came from her trust in divine Providence, combined with the fervent prayers of the entire community, the contributions and generosity of benefactors, the constant labor of the Sisters, and the penitents themselves. Supported by these powerful aids, and with the approval of Father Chaminade, she did not hesitate to purchase the Convent of the Annunciation, in which she established the seat of the Institute of Mercy.

- When the number of women received reached one hundred, the reputation of the charity of the Servant of God and her work spread through-

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out the province. Thus, by God's providence, the asylum attracted, in the year 1808, the very administrator of the State, Maret, who accompanied Emperor Napoleon I to Bayonne, who not only was filled with admiration, praise, and benevolence towards Maria Theresa and her work, but also, moved by singular mercy, obtained from the Emperor himself a considerable sum of money to be allocated to the public treasury, which was used in part to pay the price of the aforementioned Convent, and in part to provide for its necessary repairs and improvements.

- In the year 1813, although advanced in age and weakened in health, the Servant of God went to Lutetia, Paris, where, being well received, she secured the manufacture of nicotinic leaves for her penitents, thus providing a safe source of income for the pious work. Returning to Burdigala, she worked to strengthen and expand the Institute of Mercy, with her sisters and helpers.

[*Latin ed. p. 59*]

The Holy Congregation of Rites granted 59 religious habits, not very different from the modest attire of the secular world, as a reminder of the common life to be led and of the duties of piety and charity to be properly performed. It is truly remarkable how diligently and assiduously this directress garnered the admiration and esteem of the citizens and prelates of Bordeaux, and a singular affection from the Sisters and penitents, who numbered about three hundred, who regarded her as the sweetest of mothers and called her by that name.

At that time, an event occurred, related in the process records, and worthy of wonder. Maria Teresia wished to restore and elegantly adorn the old chapel of the retreat. The day approached for the agreed-upon sum to be paid, and even bread was lacking for the Community. A pious woman approached the chapel and, kneeling before the altar of the Most Holy Sacrament, prayed fervently and with tears for a long time. Then, rising, with simplicity and faith, she knocked on the door of the divine tabernacle, saying: "O good Jesus, your daughters are in distress: please, help them, Lord!"

Lo, a miracle! Immediately, a knock was heard at the doors of the pious house, and a generous person appeared, who gave the sum of money to the good mother, so that she could pay off the debt, and also sent an abundance of bread to the house of mercy, which could also be called a house of Providence. In these and similar instances, the Servant of God demonstrated her divine wisdom: "I will trust, and be confident in the Lord, and He shall nourish me." (Psalm 33:23).

Above all, Maria Teresia, as a religious and directress, strove to promote the spiritual well-being of herself and her daughters and handmaids. This is in accordance with what Saint Augustine said about himself and those who care for souls: "Insofar as we are Christians, our well-being is con-

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cerned; insofar as we are superiors, 'only your things'" (Sermon 165 on Time). "Do not cease to work for Christ, because you have been worked for by Christ" (Tractate X on John).

The virtues of the Servant of God are copiously described in the Informative Process, and in summary are: constant mental and vocal prayer, wonderful charity towards God and neighbor, sweet fortitude and patience in difficulties and adversities, penance and abstinence, trust in divine Providence, zeal for the glory and kingdom of God, piety towards Jesus the Redeemer and His most holy Mother Mary, and towards the angels and patron saints, and finally, obedience, reverence, and respect for the Holy Church and its visible head, the Roman Pontiff, for ecclesiastical prelates and civil authorities. These virtues still exude a sweet fragrance of holiness throughout the entire region of southern France, along with the good fruits of her works.

Finally, the Servant of God, who had suffered from chronic arthritis since 1823, and for thirteen years governed the pious work and religious institute with vigilant care and prudence from her sickbed, patiently and joyfully enduring the pains and sufferings as heavenly gifts and graces, pre-

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - The official record notes that great reward: "Blessed are the merciful, for they shall obtain mercy," and "they shall sing the mercies of the Lord for ever." Most piously, she passed away on the fourteenth day of September, in the year 1836, in the eightieth year of her age. Maria Teresia has migrated to her heavenly homeland, and, awaiting the resurrection of the flesh, she still lives in the memory and blessing of men. Indeed, her fame for sanctity, both in life and after death, has grown more and more each day, opening the way for an Introductory Process to be established with due authority in the Archiepiscopal Curia of Burdigala; and after this was completed and transmitted to the Sacred Congregation of Rites, the present question regarding the introduction of the Cause for beatification and canonization was proposed and discussed, in accordance with the order of law. Therefore, at the urgent request of the Reverend Father Augustine Subiger, of the Society of Mary (commonly known as the Marianists), promoter of this Cause, and after a proper review of the writings of the Servant of God was completed, a decree was issued on January 12, 1920, stating that nothing stood in the way of proceeding further. Considering the petitions of certain Eminences, Cardinals, numerous Reverend Archbishops and Bishops of dioceses and missions in Galliae, as well as Chapters of cathedral churches, parish priests, superiors general of Orders and religious congregations, and other men of ecclesiastical or civil distinction, the Eminent and Reverend Lord Cardinal Anthony Vico, Bishop of Portua and of S. Rufina, Promoter or Relator of the same Cause, at the ordinary meetings of the Sacred Congregation of Rites, convened at the

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Vatican, proposed the following question for discussion: Should a Commission for the Introduction of the Cause be appointed, in this case and for the purpose in question? And the Eminent and Reverend Fathers entrusted with the safeguarding of the sacred rites, after hearing the report of the Eminent Relator, and after hearing the voice and written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, decided that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. On November 13, 1923. Subsequently, a report on these matters was made to the Most Holy Lord Pope Pius XI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness, approving the decree of the same Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God Maria Teresia de Lamourous, Foundress of the Institute of the Sisters of Mercy, on the fourteenth day of the same month and year. © A. CAED. VICO, Bishop of Portua and of S. Rufina, Prefect. Alexander Verde, Secretary.

[*Latin ed. p. 61*]

61 8, Congregation of Rites II CONSTANTIEK. "SEU ABBINOEK". Concerning the canonization of the Blessed Mary Magdalene Postel, Virgin, Founderess and First Superior General of the Institute of Christian Schools of Mercy. Concerning the doubt, and concerning which miracles it is established, after the veneration granted by the Apostolic See to the same Blessed one, in the case and to the effect of which we are speaking? Since there was discussion concerning two of those things which had been proposed for consideration, namely, the healings which are attributed to the merits and prayers of the Blessed Mary Magdalene Postel, certain difficulties arose, which, as their nature and those who brought them forward declared, have contributed not a little to the discovery of the truth. Indeed, from the beginning, this judicial inquiry concerning miracles began with very favorable auspices. For two men, chosen according to the prescriptions of the law and the mandate of this Congregation, for each healing, agreed in the judgment that the healing had surpassed the powers of nature; and, what is more important, a third expert was subsequently added to these two, who, by order of the law, was summoned to his office. Therefore, if anyone should perhaps have thought that everything was already in readiness, so that, according to the wishes of those involved, the case might be defined and concluded, he would be mistaken, for he has not sufficiently considered what the duties of the judges and of the experts, respectively, ought to be. Each, both judge and expert, maintains his own separate function; it is the duty of the expert to assist the judge, and it is the duty of the judge to pronounce judgment; therefore, it remains for the judge to admit or reject the conclusions of the expert, provided that, when giving his reasons for his decision, he makes it clear by what arguments he has

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been influenced; for the judge is burdened not only with the conclusions of the experts, even if they are unanimous, but also with the duty of carefully considering all other aspects of the case. These are the things which, when we speak of judicial experts, and when we speak of certain particular matters to be investigated and judged, which are called technical, have always been and are perpetually observed in all tribunals.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - The official commentary, therefore, followed the established course, as was entirely fitting and to be expected, and established the Code of Canon Law. For indeed, the same words are used, which are found in canon 1804 of that same Code of Canon Law. The aforementioned Order sought to confirm this fact through calculation and analysis. For, when the matter was brought before the Congregation, the Most Reverend Cardinals, after hearing the opinions of some Consultors, considered it necessary to increase the number of experts in this case; since, in order that progress could be made more safely in this matter, they believed it to be very useful to call in and hear an additional expert on each of the cases under consideration. Although those who had preceded them, the three experts, had stated and were of the opinion that they had not been able to perform the healing without a miracle, they had not, however, so clearly, appropriately, and suitably defended the opinion that they had embraced, that they could have demonstrated it and persuaded even those who were unversed in profane, medical, or surgical arts, and firmly impressed it upon their minds; besides which, there was also room for doubt as to whether the evidence that was available should be considered legal proof. Amidst these ambiguities and uncertainties, the fourth expert, who arrived by appointment, fully sustained and fulfilled the expectation that had been placed upon him, as was stated about him above. Indeed, while he approved of the judgment of his three colleagues, he also confirmed it in substance, but he did not consider himself concerned about certain details, namely those that, while they could not detract from the truth of the miracle, did, however, create an unfavorable impression of the miracle itself, and which did not provide sufficient grounds for its proper confirmation in the legitimate documents obtained through judicial proceedings. Soon, however, both of the aforementioned experts, using a more accessible, yet equally effective, language, clearly and explicitly explained both in which of the two cases the subject of the miracle should be located, and they made the remaining task of the Advocate easier and more straightforward, namely, to demonstrate that all the elements of each case were present; and furthermore, as is required by the laws when the question of miracles is raised, they presented the legal proof, which is established by witnesses who are indeed knowledgeable. Consequently, as a result of all of this, those who had been called to give their opinion in the consultative meeting

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reached a certain and well-considered judgment; and this was generally stated in the Congregation, after two preliminary meetings, namely the pre-preparatory and the preparatory meetings, on the fourth day of the preceding month of December, before the Most Holy Lord.

[*Latin ed. p. 63*]

The Sacred Congregation of Rites, convened by our most holy Pope Pius XI, was assembled. In this assembly, the Most Reverend Cardinal Anthony Vico, Relator of the cause, presented the following question for deliberation: Whether, and concerning which miracles, there exists sufficient evidence, after the granting by the Apostolic See of the devotion to the Blessed Mary Magdalene Postel, in the case and to the effect of which we are speaking? The Most Reverend Cardinals and Fathers Consultors, in turn, expressed their opinions; however, Our Most Holy Lord, having pursued this matter with a joyful and earnest spirit, postponed rendering His final judgment, while meanwhile, united in common prayer and fervently imploring a greater grace and abundance of divine light. Furthermore, having subsequently made known His intention, He designated this day, which falls on the Sunday after the Feast of the Three Wise Men, as most auspicious. Therefore, with the Divine Host offered with fervent devotion, He ordered that the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, be summoned to the Vatican, and there, in a solemn manner, He declared: That there exists sufficient evidence concerning both miracles, namely, the first, of the instantaneous and perfect healing of the young woman Mary Magdalene Balley from a chronic and recurring skin disease that had afflicted her for ten years, as well as the removal of a white spot that had previously appeared; and the second, of the instantaneous and perfect healing of Armand Tiphaigne from an encephalocele, or, as it is called, a cerebral hernia. He ordered that this Decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the eighth day before the Kalends of January, in the year 1924.

83 A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C.

L. S. Alexander Verde, Secretary.

[*Latin ed. p. 64*]

Acts of the Apostolic See - Official Commentary 64. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA.

I. Causes commenced before the Rota in the year 1923, of which the definitive judgment is published only in part, in the dispositive section.

I. MELEVITANA. - NULLITY OF MARRIAGE, based on the grounds of

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force and fear, and dispensation concerning a marriage contracted and not consummated.

Rota Panel: T. Grazioli, presiding; F. Parrillo and F. Solieri.

Defender of the Bonds: H. Quattrocolo.

Advocate: Y. Pozzan.

Doubts: "I. Does the nullity of the marriage exist in this case? And, if not, II. Should the Most Holy [Father] grant a dispensation concerning a marriage contracted and not consummated in this case?"

Judgment of January 15th: "Regarding I, it will be decided in the second instance. Regarding II, affirmatively."

II. LUGANEN. - RESTORATION TO INTEGRITY. - DEFAMATION.

Rota Panel: P. Rossetti, presiding; E. Giumenti and M. Massimi.

Promoter of Justice: F. Bracci.

Advocate: Y. Sacconi.

Doubts: "I. Is there grounds for restoration to integrity in this case? And, if so, II. Does defamation exist, so that there is grounds for reparation and suspension of the imposition of penalties in this case?"

Judgment of January 19th: "Regarding I, negatively. Regarding II, provision is made in the first instance."

III. TRANEN. - CONVENTION (An incidental question concerning jurisdiction).

Rota Panel: F. Parrillo, presiding; F. Solieri and I. Florczak.

Promoter of Justice: F. Bracci.

Advocate: Y. Sacconi.

Decision of January 30th: "The Sacred Rota is competent to examine the proposed question and to proceed with further steps."

[*Latin ed. p. 65*]

S. Eomana Bota I V . MONTIS ALBANI. – OF THE NULLITY OF MARRIAGE, concerning the defect of consent and the DISPENSATION concerning a VALID marriage. First Royal Court: F. Cattani Amadori, presiding; R. Chimenti and M. Massimi. Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. Doubt: "I. Does the nullity of the marriage exist in this case? II. Should advice be given to the Most Holy [Father] concerning a dispensation from a valid and unconsummated marriage in this case?" Sentence of February 28th: "To I, negatively. To II, negatively." V. INSULEN. – OF THE NULLITY OF MARRIAGE, concerning the grounds of force and fear. Royal Court at Tournus: I. Prior, Dean, F. Cattani Amadori and A. Jul lien, presiding. Defender of the Bond: H. Quattrocolo. Advocate: H. Ben vignati. Doubt: "Does the nullity of the marriage exist in this case?"

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Sentence of March 5th: "Negatively." Concerning the grounds of force and fear. Royal Court: F. Parrillo, presiding; F. Solieri and I. Florczak. Defender of the Bond: H. Quattrocolo. VI. VARSAVIEN. – OF THE NULLITY OF MARRIAGE. Advocate: V. Sacconi. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of March 10th: "Negatively." VII. BAIOCEN. AND LEXOVIEN. – OF THE NULLITY OF MARRIAGE, concerning the grounds of clandestine marriage and also concerning the grounds of force and fear. Royal Court: I. Prior, Dean, U. Mannucci, presiding, and A. Jullien. Defender of the Bond: H. Quattrocolo. Advocate: V. Pozzah. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of March 17th: "Negatively." VIII. TAURINEN. – OF THE NULLITY OF MARRIAGE, concerning the defect of consent, and also concerning force and fear on the part of the husband. Royal Court: F. Cattani Amadori, presiding; R. Chimenti and M. Massimi. Substitute for the Defender of the Bond: C. Conte. Advocate: C. Astorri. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 23rd: "Negatively." ACTA, Vol. XVI, n. ?.. – 1 - 2 - 9 2 4. 5

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Official Commentary I X. CINGULANA. - DAMNORUM (a collateral question concerning the competence of the Most Holy Tribunal). Turnus Botalis: F. Parrillo, presiding; F. Solieri and I. Florezak. Promotor Iustitiae: F. Bracci. Advocates: A. D'Alessandri, H. Benvignati. Decision of April 30th: "The Most Holy Tribunal is deemed to lack competence in this case." X. PARISIEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear on the part of the woman. Turnus Rotalis: M. Massimi, presiding; I. Grazioli and F. Parrillo. Substitute for the Defender of the Bond: C. Conte. Advocate: C. Astorri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 18th: "In the negative." X I. PANORMITANA. - NULLITY OF MARRIAGE, based on the grounds of force and fear on the part of the woman. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo and F. Solieri. Substitute for the Defender of the Bond: C. Conte. Advocate: I. Ronco. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 11th: "In the negative." X I I. N. N. - NULLITY OF MARRIAGE, based on the grounds of the husband's impotence. Turnus Rotalis: M. Massimi, presiding; I. Grazioli and F. Parrillo. Advocate for the Defender of the Bond: V. substitute: C. Conte. Pozzan. Question: "Whether the nullity of the marriage can be established, based on the grounds of the husband's impotence, in this case." Sentence of June 14th: "In the affirmative." XIII. ROMANA. - CREDIT. Turnus Rotalis: F. Solieri, presiding; I. Florezak and U. Mannucci. Advocates: C. Astorri, I. Guasco and F. Bersani. Question: "Whether P. C. Graecum is obligated to refund to P. C. Germanico-Hungarico the tax commonly called 'ricchezza mobile,'

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which was paid and is due to this Fiscal Office, concerning the census of 17,000 scudi, as mentioned in the instrument of September 16, 1768, by Quassa, and with regard to the past, from what date?" Sentence of June 22nd: "In the negative."

[*Latin ed. p. 67*]

67. The Roman Rota, XIV. VICARIATUS APOSTOLICI CHIANSI SEPTENTRIONALIS. – Nullity of marriage, based on the woman's lack of consent. Turnus Botalis: I. Florçzak, presiding; U. Mannucei and A. Jullien. Defender of the Bond: H. Quattrocolo. Advocate: A. Carabini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 30th: "Affirmative."

15. N. N. – Nullity of marriage, based on the degree of affinity. Turnus Rotalis: M. Massimi, presiding; U. Mannucei and A. Jullien. Substitute for the Defender of the Bond: C. Conte. Advocate: V. Sacconi. Question: "Whether the sentence of the Turnus of August 3rd, 1922, should be confirmed or overturned in this case." Sentence of July 3rd: "The sentence of the Turnus should be confirmed, or the nullity of the marriage can be established in this case."

16. BoGROTEN. – Nullity of marriage, based on a condition. Turnus Rotalis: M. Massimi, I. Grazioli, F. Parrillo, presiding. Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of July 5th, 1923: "Affirmative."

17. PARISIEN. – Nullity of marriage, on the part of the woman, based on coercion and fear. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo and F. Solieri. Substitute for the Defender of the Bond: C. Gonte. Advocate: V. Sacconi. Question: "Whether the sentence of the Turnus of July 29th, 1922, should be confirmed or overturned in this case." Sentence of July 10th: "The sentence of the Turnus should be confirmed, or the nullity of the marriage can be established in this case."

18. N. N. – Nullity of marriage, based on the impotence of the man. Turnus Rotalis: R. Chimenti, presiding; M. Massimi and I. Grazioli. Defender of the Bond: H. Quattrocolo.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary by the Advocate: A. Carabini. Question: "Whether there exists a cause for the nullity of the marriage in this case." "Decision of July 16th: "Affirmative," due to lack of consent. Turnus Rotalis: F. Parrillo, Presiding, F. Solieri, and I. Florezak. Defender substituted: G. Conte. XIX. VERONA. - NULLITY OF MARRIAGE, Advocate: N. Patrizi. Question: "Whether there exists a cause for the nullity of the marriage in this case." "Decision of July 18th: "Affirmative." XX. In MONTESPESSULANO. - NULLITY OF MARRIAGE, based on a condition

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imposed. Turnus Rotalis: R. Chimenti, M. Massimi, Presiding, and U. Mannucci. Defender of the Bond: H. Quattrocolo. Advocates: V. Sacconi and A. D'Alessandri. Question: "Whether there exists a cause for the nullity of the marriage in this case." "Decision of July 23rd: "Affirmative." XXI. ALBIEN. (Regarding incidents concerning contumacy). Turnus Rotalis: I. Florezak, Presiding, U. Mannucci, and A. Jullien. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, A. D'Alessandri. Questions: "I. Whether an appeal against the decree of contumacy of June 16, 1922, by the Sisters "Notre Dame" of Albi, was duly filed. II. Whether said appeal is admissible. III. Whether there is grounds for restitution in integrum against the decree of contumacy mentioned above. IV. Whether the aforementioned decree is maintained in this case." "Decision of July 24th: "To I, Negative. To II, Subject to the first. To III, Affirmative. To IV, The decree is not maintained in this case." XXII. In PARIS. - NULLITY OF MARRIAGE, based on the force and constraint upon the woman. Turnus Rotalis: I. Florezak, Presiding, U. Mannucci, and A. Jullien. Defender of the Bond: H. Quattrocolo. Advocates: N. Ferrata and V. Sacconi. Question: "Whether there exists a cause for the nullity of the marriage in this case." "Decision of July 28th: "Affirmative."

[*Latin ed. p. 69*]

69 • The Roman Rota, XXIII. concerning the matter of LINGONEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear exerted upon the woman. The Rotal Tribunal: M. Massimi, presiding; I. Grazioli and F. Parrillo. The Defender of the Bond was substituted by: Advocate: A. C. Conte. Wynen. The Question: "Whether the nullity of the marriage is established in this case." The judgment of July 31st: "Affirmative."

XXIV. concerning the matter of BOGOTEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear exerted upon the woman. The Rotal Tribunal: F. Solieri, presiding; I. Florczak and IT. Mannucei. The Defender of the Bond was substituted by: C. Conte. Advocate: V. Sacconi. The Question: "Whether the nullity of the marriage is established in this case." The judgment of August 2nd: "Negative."

XXV. concerning the matter of BIURICEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear exerted upon the woman. The Rotal Tribunal: M. Massimi, presiding; F. Solieri and L. Florczak. The Defender of the Bond: I i. Advocate: H. Quattrocolo. Benvignati. The Question: "Whether the nullity of the marriage is established in this case." The judgment of August 4th: "Affirmative."

XXVI. concerning the matter of ALGERIEN. - NULLITY OF MARRIAGE, based on the defect of consent from the man. The Rotal Tribunal: M. Massimi, presiding; I. Grazioli and F. Parrillo. The Defender of the Bond was substituted by: Advocate: N. C. Conte. Ferrata. The Question: "Whether the nullity of the marriage is established in this case." The judgment of August 6th: "Affirmative."

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XXVII. concerning the matter of N. N. - NULLITY OF MARRIAGE, based on the grounds of affinity in the first collateral line. The Rotal Tribunal: F. Parrillo, presiding; F. Solieri, I. Florczak. The Defender of the Bond: H. Quattrocolo. Advocate: A. Wynen. The Question: "Whether the nullity of the marriage is established in this case." The judgment of August 10th: "Negative."

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary XXVIII. VARSOVIAN. - NULLITY OF MARRIAGE, on the part of the woman, due to coercion and fear. Turnus Rotalis: A. Jullien, presiding, E. Hindringer, and F. Guglielmi. Defender of the Bond: H. Quattrocolo. Advocate: A. Carabini. Question: "Whether the marriage is established as null." Sentence of August 10th: "Affirmative."

'N. N. - NULLITY XXIX. in part, of MARRIAGE, due to coercion and fear on the part of the woman. Turnus Rotalis: A. Jullien, presiding, E. Hindringer, and F. Guglielmi. Substitute for the Defender of the Bond: C. Conte. Advocates: F. Bersani, I. P. Certo. Question: "Whether the marriage is established as null." Sentence of October 27th: "Negative."

XXX. MONTISPESSULANUS. - NULLITY OF MARRIAGE, on the part of clandestine circumstances. Turnus Rotalis: U. Mannucci, presiding, A. Jullien, and E. Hindringer. Defender of the Bond: H. Quattrocolo. Advocate: N. Patrizi. Question: "Whether the marriage is established as null." Sentence of November 6th: "Affirmative."

XXXI. from the PARISIAN side. - NULLITY OF MARRIAGE, on the part of the woman, due to coercion and fear. Turnus Rotalis: U. Mannucci, presiding, A. Jullien, and F. Guglielmi. Defender of the Bond: H. Quattrocolo. Advocates: N. Ferrata, V. Sacconi. Question: "Whether the marriage is established as null." Sentence of November 21st: "Affirmative."

XXXII. from the ROMAN side. - NULLITY OF MARRIAGE, on the part of the man, concerning the substance of the condition. All present: E. Chimenti, presiding. Defender of the Bond: H. Quattrocolo. Advocate: A. Carabini. Question: "Whether the marriage is established as null." Sentence of November 23rd: "Affirmative."

[*Latin ed. p. 71*]

71. The Roman Rota, Session XXXIII, concerning matters pertaining to the Roman jurisdiction. – NULLITY OF MARRIAGE, based on the grounds of coercion and fear experienced by the woman. The Rotal Court: JJ. Mannucei, presiding; Ponens, A. Jullien, and R. Hindringer. Substitute for the Defender of the Bond: Advocate: A. C. Conte, Carabini. The Question: "Whether the nullity of the marriage can be established in this case." The Judgment, dated December 7th: "Affirmative."

XXXIV. VERSALIEN. – NULLITY OF MARRIAGE, based on the

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grounds of coercion and fear. The Rotal Court: F. Grazioli, presiding; F. Parrillo, F. Solieri. Substitute for the Defender of the Bond: C. Conte. Advocate: N. Ferrata. The Question: "Whether the nullity of the marriage can be established in this case." The Judgment, dated December 17th: "Negative."

XXXV. FUNCHALEN. – NULLITY OF MARRIAGE AND THE GRANTING OF A DISPENSATION. The Rotal Court: M. Massimi, presiding; I. Grazioli, F. Parrillo. Substitute for the Defender of the Bond: C. Conte. Advocate: A. Wynen. The Questions: "I. Whether the nullity of the marriage can be established in this case. II. Whether advice should be given to the Most Holy Father regarding a dispensation from the impediment." The Judgment, dated December 21st: "Regarding I: To be determined in a subsequent deliberation. Regarding II: Affirmative."

XXXVI. ALGERIEN. – NULLITY OF MARRIAGE, based on the grounds of a condition imposed. The Rotal Court: F. Cattani Amadori, presiding; R. Chimenti, M. Massimi. Defender of the Bond: H. Quattrocolo. Advocate: N. Ferrata. The Question: "Whether the nullity of the marriage can be established in this case." The Judgment, dated December 22nd: "Negative."

[*Latin ed. p. 72*]

In the Acts of the Apostolic See - Official Commentary II, are recorded the cases which, in the same year 1923, were either concluded or which, without a definitive judgment, came to an end due to particular circumstances; to which are added Decrees concerning appeals against the rejection of petitions (canon 1709 § 3).

I. PLATIEN. - RESTORATION OF DAMAGES, before the Reverend Father Doctor Solieri. Having considered the declaration of the Plaintiff, in which she revoked the appeal she had interposed, the Reverend Father Doctor, by decree of February 2nd, declared the litigation to be at an end.

II. S. ANGELI DE LOMBARDIS. - NULLITY OF MARRIAGE, on the grounds of force and fear, before the Reverend Father Doctor Massimi. Since no procedural act was carried out for a year, by decree of the Reverend Father Doctor, dated April 11, 1923, the appeal was declared abandoned.

III. CLODIEN. - REJECTION OF PETITION, before the Reverend Father Doctor Mannucci. The petition presented to the Tribunal of Olodio by the Reverend Father John Lombardo was legitimately rejected, according to canon 1946 § 2 n. 1, as decreed on May 9th.

IV. PISTORIEN. - CREDIT, before the Reverend Father Doctor Mannucci. Since an agreement was reached between the parties, the Reverend Father Doctor, by decree of June 1st, declared the judicial action to be extinguished.

V. RHEMEN. - NULLITY OF MARRIAGE, on the grounds of a condition

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imposed by the husband, before the Reverend Father Doctor Grazioli. Since no procedural act was carried out for a year, the Reverend Father Doctor, by decree of July 13th, declared the instance to be perempted.

VI. RUPELLEN. - NULLITY OF MARRIAGE, on the grounds of clandestine marriage, before the Reverend Father Doctor Mannucci. Having considered the Plaintiff's renunciation, the Reverend Father Doctor, by decree of August 4th, ordered the acts of the case to be placed in the Archive.

VII. ROMANA. - NULLITY OF MARRIAGE, on the grounds of force and fear, before the Reverend Father Doctor Grazioli. Since the Plaintiff in the case, from the date of the agreement, has not carried out any other procedural act to pursue the appeal against...

[*Latin ed. p. 73*]

73. The Roman Rota has rendered a judgment – Vicariate of the City, Reverend Father D. Ponens, by decree of August 16th, declared the case closed.

8. PADUA. – Regarding the nullity of a marriage, based on a condition attached, before Reverend Father D. Massimi. Since no procedural act has been filed for two years, Reverend Father Ponens, by decree of October 17th, declared the case closed (canon 1736 of the Code of Canon Law).

9. MARSEILLE. – Regarding the nullity of a marriage, based on a lack of consent, before Reverend Father D. Mannucei. Considering the death of the Plaintiff, Reverend Father Ponens, by decree of October 22nd, ordered the records to be returned to the Archive.

10. ROME. – Regarding the rejection of a petition, before Reverend Father D. Massimi. It was decreed by Turnus on November 10th that the petition presented by Mr. N. to the Tribunal of the Vicariate of the City was legitimately rejected, because the action, intended to prove the nullity of the marriage, appeared to be devoid of any legal basis.

11. ACIREALE. – Regarding the rejection of a petition, before Reverend Father D. Massimi. It was decreed by Turnus on November 12th that the petition presented to the Tribunal of Acireale by Reverend Father Rosario Piamingo should be rejected with regard to the criminal judgment, but admitted with regard to the contentious judgment.

From the Chancery, January 28, 1924.

T. Tani, Notary.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Commentarium Officiale

ACTA OFFICIORUM SECRETARIA

STATUS

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Epistola ad Religiosum Virum Fr. Himerium a Jesu, Moderatorem Supremum Instituti Fratrum Scholarum Christianarum: De eiusdem Instituti operibus ad studia classica extendenda.

Domine Superior Generale,

Saepissime membri Episcopatus, praesertim ex Civitatibus Americae Septentrionalis, Sacrum Sedem obsecutae sunt, ut benignius permitti Fratribus Scholarum Christianarum docere linguam Latinam in suis scholis, ut opus eorum, iam feliciter propagatum, efficacius et utilius sit in diocesibus, et in circumstantiis ubi difficile esset instructionem classicam iuventuti catholicae praebere, sine ea coacta frequentare scholas neutras civitatis, vel illas sectarum protestantium.

Tamen, ut Institutum in maxima possibile fide ad Regulam Sancti Fundatoris servaret, usque ad hunc diem, in hoc puncto, conductum suum traditum mutare non voluerat, excepto in paucis casibus particularibus, et cum opportunis restrictionibus.

Sed, cum necessitas semper urgetur in multis locis, et in consideratione profundae mutationis quae tempora nova ad programmata et statuta scholastica apportavit, sicut etiam participationis amplissimae omnium ordinum societatis ad omnem generis studia, Sanctitas Sua judicat Institutum Scholarum Christianarum nunc amplius docere studia classica, sicut iam fecit, cum successu, pro studiis superioribus technicorum, etiam pro classibus divitiis.

Itaque, opportunitate proximae Capituli Generalis Instituti, quae circa finem mensis Aprilis huius anni habebitur, Sanctitas Sua dignata est me gravare, ut vobis voluntatem Suam augustam in hoc proposito manifestarem, ut eam Capitulo communicetis, qui de modo et extentione cuiuscumod hoc propositum perfici possit, et de cautionibus quae ei necessariae videantur, studere debebit.

[*Latin ed. p. 75*]

Secretariat 75. The resolutions of the Chapter shall then be submitted to the Sacred Congregation of Religious, which, after carefully examining them, will refer them to the Holy Father. However, the Supreme Pontiff explicitly intends that, by this provision, nothing be changed in the nature of the Institute, which must remain secular, according to the will of its Founder, and be composed exclusively of lay Brothers, and that its principal purpose, as its primary glory, must, in the future as well, be the instruction of poor children and the teaching of Religion, according to the Bull of approval of His Holiness Pope Benedict XIII, of blessed memory: ”Brothers... they must take care to educate boys, ”especially the poor, in those things which pertain to living a good and Christian life...””. The Holy Father knows well that in this way He is providing the worthy Sons of Saint John Baptist de la Salle, already so deserving, with the opportunity for new

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merits and new devotions, and, for this reason and for this purpose as well, He grants to you and to your entire religious family with all the more cordiality the Apostolic Blessing. Please accept, most honored Superior General, the assurance of my religious devotion in Our Lord. From the Vatican, this 17th of April, 1923. P. CARD. GASPARBI.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, January 29, 1924, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote regarding the question of heroic virtues in the cause of beatification and canonization of the Venerable Servant of God, Sister Mary Euphrasia Pelletier, Foundress of the Congregation of Sisters known as the Sisters of the Good Shepherd.

NOTE OF THE CONGREGATIONS OF THE SACRED RITES TO BE HELD IN THE YEAR 1924:

1. - January 15. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Anthony Mary Gianelli.

2. - January 29. General Congregation concerning the virtues of the Venerable Servant of God, Mary of Saint Euphrasia Pelletier.

3. - February 19. Preparatory Congregation concerning the miracles of the Venerable Joseph Cafasso.

4. - February 26. Ordinary Congregation.

5. - March 6-11. Preparatory Congregation concerning the miracles of the Blessed John Baptist Vianney.

6. - March 18. General Congregation concerning the martyrdom, signs, or miracles of the Servants of God, Lorenzo Imbert and his companions.

7. - April 8. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Lucy Filippini.

8. - April 29. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Mary Michelina of the Most Holy Sacrament.

9. - May 13. Preparatory Congregation concerning the miracles of the Blessed Magdalene Sophie Barat.

10. - May 20. Ordinary Congregation.

11. - May 27. General Congregation.

12. - June 3. Particular Ordinary Congregation.

13. - June 7. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Peter Julian Eymard.

14. - July 8. General Congregation.

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15. - Ordinary Congregation.

16. - July 15.

[*Latin ed. p. 77*]

Diary of the Congregation of the Sacred Consistory, July 16th - August 22nd. Preliminary Congregation concerning the miracles of the Venerable Servant of God, Bernarda Soubirois. July 17th - August 5th. General Congregation. July 18th - August 12th. Preliminary Congregation concerning the miracles of the Blessed Teresa of the Child Jesus. July 19th - October 21st. Preliminary Congregation concerning the miracles of the Blessed Peter Canisius. July 20th - November 4th. Preparatory Congregation. July 21st - August 18th. Preliminary Congregation concerning the martyrdom, signs, or miracles of the Servant of God, Natale Pinot. July 22nd - August 25th. Ordinary Congregation. July 23rd - December 2nd. General Congregation. July 24th - August 9th. Preliminary Congregation concerning the martyrdom, signs, or miracles of the Servant of God, Michele Abba Ghebre. July 25th - August 23rd. Preparatory Congregation.

SECRETARY OF STATE, BY ORDER:

With letters from the Secretary of State, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

November 20, 1923. Monsignor Carlo Grano, as an official in the archives of the Secretary of State.

January 14, 1924. His Eminence, Cardinal Aurelio Galli, as a member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

January 19, 1924. His Eminence, Cardinal Luigi Sincero, as a member of the Sacred Congregation of Religious.

January 21, 1924. The Reverend Father Guglielmo of St. Albert, of the Discalced Carmelites, as a Consultor to the Holy Congregation for the Propagation of the Faith.

January 28, 1924. Monsignor Silvio Fagiolo, as a Consultor to the Holy Congregation of Sacraments.

BY APOSTOLIC BRIEF:

The Most Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

November 26, 1923. His Eminence, Cardinal Guglielmo Van Rossum, as Protector of the Daughters of the Most Precious Blood.

January 22, 1924. Monsignor Francesco Lazzara, as a Prelate Referendary of the Apostolic Signature.

January 25, 1924. Monsignor Vincenzo Bianechi-Cagliesi, as an Apostolic

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Protonotary of the first class.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis – Official Commentary for those assisting the Papal See: November 30, 1923. Monsignor Leone de Mergel, Bishop of Eichstätt. January 10, 1924. Monsignor Felice Del Sordo, Bishop of Alife. January 17th. Monsignor Damaso Pio De Bono, Bishop of Caltagirone. Apostolic Protonotaries, participating in the manner of those present: January 21, 1924. Monsignor Emmanuele Corragioni d'Orelli (Rome). January 24th. Monsignor Giuseppe Zajchowski, of the Archdiocese of Leopoli of the Latins. Domestic Prelates of His Holiness: December 20, 1923. Monsignor Giuseppe Migone (Rome). January 8, 1924. Monsignor Vincenzo Maratea, of the Diocese of Campagna. January 15th. Monsignor Adolfo Johannes, of the Archdiocese of Bamberg. January 15th. Monsignor Massimiliano Heimbucher, of the same Archdiocese. January 15th. Monsignor Giovanni Battista Höfner, of the same Archdiocese. January 15th. Monsignor Pietro Quealy, of the Diocese of Brooklin. January 15th. Monsignor Alfredo Paré, of the Archdiocese of Quebec. January 15th. Monsignor Domenico Marsiglia, of the Archdiocese of Benevento. January 15th. Monsignor Giuseppe Kettemann, of the Archdiocese of Bamberg. January 15th. Monsignor Taddeo Stahler, of the same Archdiocese. January 18th. Monsignor Antonio Bezerra de Menezes, of the Diocese of Piauhy. HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, happily reigning, deigned to bestow: The Order of the Holy Sepulchre: January 8, 1924. Upon Mr. Nicola Festa, Ordinary Professor of Greek Literature at the University of Rome. The Knighthood of the Order of the Holy Sepulchre: January 17, 1924. Upon Mr. Ferdinando A. L. van den Bergh (Netherlands). The Order of Saint Gregory the Great, civil class, with insignia: January 16, 1924. Upon Mr. Tommaso Antongini, of the Diocese of Novara.

[*Latin ed. p. 79*]

From the "Diarium Romanae Curiae," 79. The Order of Saint Gregory the Great, civil class: January 16, 1924. To Mr. Giovanni Gioì, of the diocese of Ceneda. The Knighthood of the Order of Saint Gregory the Great, civil class: January 8, 1924. To Mr. Arcangelo Piotti (Rome), a lawyer. January 9. To Mr. Carlo van Aelst, of the archdiocese of Malines. January. To Mr. Doctor, Professor Arminio Tsehermak Seysenegg, of the archdiocese of Prague. January. To Mr. Doctor Carlo Kunzl, of the same archdiocese. January 10. To Mr. Domenico Vu-Quang-'Nha, of the apostolic vicariate of Tonkinese Central. January 18. To Mr. Doctor Adolfo Lechner, of the diocese of Saint Hippolitus. January 20. To Mr. Giorgio Herlin, of the diocese of Lille. To Mr. Francesco Flipo-Lefebvre, of the same diocese. The Order of Pope Saint Sylvester: January 3, 1924. To Mr. Helge Jacobsen, of the Apostolic Vicariate of Denmark. To Mr. Doctor Angelo Ariotti, of the

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archdiocese of Turin. January 8. The Knighthood of the Order of Pope Saint Sylvester: January 7, 1924. To Mr. Andrea Jassa Bichara, of the diocese of Thebes. To Mr. Carlo Luzianovick, of the diocese of Alexandria in Egypt. January 9. To Mr. Ernesto Verlischi (Rome).

BY THE GRACE OF HIS HOLINESS:

By means of letters from His Eminence, the Reverend Monsignor, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secretaries of His Holiness, honorary: January 4, 1924. Monsignor Paolo Antonio Dedola, of the diocese of Campagna. January 7. Monsignor Francesco Saverio Hartmann, of the diocese of Augsburg. January 10. Monsignor Antonio Ferrerò, of the diocese of Mondovì. January 11. Monsignor Adalberto Derfiniak, of the diocese of Kaschau. Monsignor Domizio de Paula Nardy, of the archdiocese of Marianna. Monsignor Francesco Saverio Eggersdorfer, of the diocese of Passau.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary, January 11, 1924. Monsignor Giuseppe Brunner, of the same diocese.

Monsignor Anthony Faist, of the diocese of Secco.

Monsignor Ladislao Molnár, of the archdiocese of Strigonia.

Monsignor Francesco Fallenbüchl, of the same archdiocese.

Monsignor Michele Giorgi, of the archdiocese of Camerino.

Monsignor Clemente Cüppers, of the diocese of Münster.

Monsignor Anthony Medved, of the diocese of Lavant.

Monsignor Cuomo Laudando, of the diocese of Acerra.

Monsignor Vincenzo Pascarella, of the same diocese.

Monsignor Giuseppe De Lucia, of the same diocese.

Monsignor Benato Delair, of the diocese of Nice.

Monsignor Alessandro Sipiaguine, of the diocese of Namur.

Honorary Chaplains in the paonazzo (peacock blue) vestments of His Holiness:

September 24, 1923. Monsignor Ilario de Soloeta, of the diocese of Vittoria.

January 11, 1924. Monsignor Gioacchino Neves Perreira, of the archdiocese of Marianna.

Monsignor Francesco Lopes de Araujo, of the same archdiocese.

January 17. Monsignor Filippo Bricca (Boma).

Honorary Prelates of Honour, with Sword and Mantle, Supernumerary of His Holiness:

January 16, 1924. Mr. Giacomo Enrico Lenglart, of the diocese of Lille.

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Mr. Giorgio Alfredo Vermesch, of the same diocese.

January 19. Mr. Carlo Kleckens, of the diocese of Bois-le-Duc.

Secret Honorary Prelate of His Holiness:

January 12, 1924. Monsignor Emilio Faggioli, of the archdiocese of Bologna.

Honorary Prelate Extra Urbem of His Holiness:

January 10, 1924. Monsignor Giuseppe Antonio Naso, of the diocese of Nicotera and Tropea.

NECROLOGY:

January 20, 1924. Monsignor Luigi Boschi, Bishop of Ripatransone.

January 23. Monsignor Vincenzo Bacchi, Bishop of Faenza.

January 27. Monsignor Giuseppe Fiorenza, Archbishop titular of Claudiopolk.

[*Latin ed. p. 81*]

Year XVI - Vol. XVI, March 1, 1924, No. 3. OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. ACTS OF POPE PIUS XI. APOSTOLIC LETTER.

FROM THE TERRITORY DISMEMBERED FROM THE APOSTOLIC VICARIATE OF KIMBERLEY, IN SOUTH AFRICA, THE APOSTOLIC PREFECTURE OF KROONSTAD IS ESTABLISHED.

PIUS XI.

For the sake of posterity.

That those things which are conducive to the eternal salvation of the faithful may, with good, prosperous, and happy outcome, occur, the office of the highest apostolate, which We exercise in the world by divine right, urges Us to act diligently. Wherefore, that the abundant fruits of salvation, thus far received in the apostolic vicariate of Kimberley, in South Africa, may be increased day by day with greater joy, it has seemed opportune to separate certain civil districts from the aforementioned vicariate and to form a separate mission therefrom. Therefore, after carefully considering all the circumstances with Our Most Reverend and Venerable Brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, by Our apostolic authority, We hereby, by this document, separate from the aforementioned apostolic vicariate of Kimberley, entrusted to the care of the Institute of Missionary Oblates of the Most Holy and Immaculate Virgin Mary, ten civil districts, namely: Kroonstad, Vredefort, Heilbron, Lindley, Senekal, Bethlehem, Ficksburg, Harrismith, Vrede, and half of the civil districts of Hoopstad, Winburg, and Ladybrand, and We establish therefrom a new apostolic prefecture, to be called Kroonstad, to be entrusted to the care of the Institute of the Disciples of the Holy Spirit of

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German nationality. The boundaries of this new apostolic prefecture of Kroonstad shall be as follows: to the west and to the north, the course of the rivers Val and ACTA, Vol. XVI, n. 3. - 1-3-1924. 6

[*Latin ed. p. 82*]

Acts of the Apostolic See – Official Commentary concerning the civil province of Transvaal; to the east, the civil province of Natal; and the apostolic vicariate of Basutoland; to the south, the course of the river V and the line which, beginning from this river, touches the city of Marseilles and ends at Maseru. We decree, command, and ordain that these present Letters shall always exist and remain, and shall have and obtain their full and complete effect, and that they shall most amply suffice, now and in the future, for those to whom they pertain, or may pertain; and that, rightly, judgment shall be rendered and defined, and that, from this moment, whatever is contrary shall be declared void and of no effect, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any Apostolic constitutions and ordinances, and other provisions, even those worthy of specific and individual mention, which may be to the contrary. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of November, in the year 1923, in the second year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. FROM THE DIVISION OF THE VICARIATE OF FO-KTEN, WHICH IN THE FUTURE SHALL BE CALLED FOOCHOW, THE APOSTOLIC VICARIATE OF FUNIN AND THE APOSTOLIC PREFECTURE OF TINGCHOW IN CHINA ARE FORMED.

PIUS PP. XI. For the sake of future remembrance. – For the greater glory of God and the increase of the Christian faith, it is fitting, especially in distant missions, that the number of pastors be increased, for the safety and well-being of the flock of the Lord. Indeed, when the venerable brother Franciscus Aguirre, Bishop in the title of Botrys and Apostolic Vicar of Fokien in China, earnestly urged Us to divide the territory of his jurisdiction, which is too extensive, into several parts, and to establish new missions accordingly: We, having first received the pious request of the venerable brother Celsus Constantinus, Archbishop in the title of Theodosia and Apostolic Delegate in China, and having consulted with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, We considered it fitting to approve the requests of the Prelate, and therefore We decree and command the following. Namely, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We divide, by the force of the present

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document, from the apostolic vicariate of Eo-kien.

[*Latin ed. p. 83*]

Acta Pii PP. XI 83, or separating: I. The territory comprising the civil prefecture of Funing, which we erect into an apostolic vicariate, which we name the Apostolic Vicariate of Funing. - II. The territory comprising the civil prefecture of Tingehow, which we erect into an apostolic prefecture, which we name the Apostolic Prefecture of Tingehow. These new missions, thus established by Us, We entrust to the care of the Order of Preachers. - Finally, the apostolic vicariate of Fo-Jcien, with the aforementioned territories diminished, We order to be called the apostolic vicariate of Foochow, from the principal city. These things We establish, We command, We decree that the present Letters shall always remain valid and effective, and shall have their full and complete effect, and that they shall, now and in the future, most amply suffice for all those to whom they pertain or may pertain; and that they shall be duly judged and defined, and shall be declared null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any Apostolic constitutions and ordinances, and other provisions, even those worthy of specific and individual mention, to the contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-seventh day of the month of December, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. III. FROM THE TERRITORY DISMEMBERED FROM THE APOSTOLIC PREFECTURE OF SUMATRA, NOW TO BE CALLED PADANG, THE APOSTOLIC PREFECTURES OF BENGICOELEN AND OF BANKA AND BILITON ARE ESTABLISHED. PIUS PP. XI, for the sake of future remembrance. - Since the propagation of the Christian religion in the apostolic prefecture of Sumatra, entrusted to the Religious Fathers of the Province of the Netherlands, cannot be adequately provided for by the aforementioned Order alone, due to the excessive extent of the territory and the distances between places, and since the hope shines forth for further progress of the religion, if the number of workers in the vineyard of the Lord is increased by missionaries from other institutes, it has seemed opportune to Us to decide to divide the aforementioned apostolic prefecture and to establish new missions therefrom. Therefore, having carefully considered all the circumstances with diligent study, together with Your Reverences and Fathers.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary of the Holy Roman Church, concerning matters pertaining to the Propagation of the Faith, by Our own initiative and with certain knowledge and mature deliberation, and concerning the fullness of Our apostolic power, by the present docu-

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ment, We divide, and separate from the existing structure, the apostolic prefecture of Sumatra: I. The southern part of the island of Sumatra, which We erect into a separate apostolic prefecture, to which We give the name of Bengkoolen, from the principal city of that place, bounded by the civil residences of Bengkoolen, Lampongsche, Palembang, and Djambi, with the smaller islands adjacent to it, and We entrust this new prefecture to the care of the priests of the Most Sacred Hearts, called from Saint Quentin. - II. The islands of Banka and Billiton, together with the archipelago of Riouw, which We likewise constitute as an independent apostolic prefecture, to which We give the name of Banka and Billiton, and We assign it to the Society of the Most Sacred Hearts of Picpus. - Furthermore, We decree by Our own authority that the ancient prefecture of Sumatra, restricted to narrower limits, shall henceforth be called Padang; and that it shall continue to be cultivated by the Religious Fathers of the Province of the Netherlands, as before; to which, from now on, shall belong only the civil residences or governments of Atjeh, Sumatra's Oost Kuust, Tapanoeli, Sumatra's West Kuust, with the smaller islands annexed, together with the district of Indragiri, belonging civilly to the residence of Riouw. These things We establish, We command, We decree, that the present Letters shall always exist and remain, and shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall now and henceforth most fully support them; and that it shall be rightly judged and defined, and that from now on it shall be declared void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding the Apostolic constitutions and ordinances, and all other things, even those specifically and individually worthy of mention, which may be contrary. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of December, in the year 1923, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 85*]

Acta Pii PP. XI 85 IV. THE PARISH CHURCH OF THE BLESSED VIRGIN MARY OF GRACES, IN THE CITY OF "ESTE," IN THE DIOCESE OF PADUA, IS DECORATED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XI. FOR THE PERPETUAL COMMEMORATION OF THIS EVENT. — In the city of Este, within the limits of the diocese of Padua, there stands a church dedicated to God, in honor of the Blessed Virgin Mary, under the invocation of the Graces, which, by its size, its elegant form, and its outstanding works of art, rightly ranks among the most important temples of the diocese and the region. This sacred edifice is venerated with ancient devotion, and is renowned for miracles. The image of the Blessed Virgin Mary, which was transferred there from Constantinople in the year 1408, has gained fame and the glorious title of "Graces" be-

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cause of the countless benefits obtained by the faithful, especially in times of adversity and public calamities. This sacred image, by decree of the Chapter of the Vatican Basilica on the 15th day of December, in the year 1822, shines with a precious diadem. The clergy of the church, as in the past, the Fathers of the Order of Preachers to whom it was entrusted, foster and increase the divine worship, devotion, and the faith of the faithful in the Most Blessed Virgin with all diligence and decorum. Thus, the temple itself is considered a center of singular piety for the citizens and visitors, even for numerous pilgrims who come together to implore the help of the Virgin in obtaining all graces from God. There are kept there relics of great importance and veneration, among which are relics from the sacred thorns and the precious blood of Our Lord Jesus Christ. Indeed, Our Predecessor Popes have endowed this Marian sanctuary with special privileges and indulgences, to which have been added those granted by the Holy See to sodalities and pious associations canonically established therein: these sodalities and associations have their own names, such as the Sodality of the Most Holy Sacrament, the Sodality of the Precious Blood, the Sodality of the Sacred Heart of Jesus, the Sodality of the Most Holy Rosary, the Sodality of Christian Mothers, the Sodality of the Girls of Mary, and the Sodality of Christian Doctrine. Bearing these things in mind, and after our beloved son, Charles Riva, the present archpriest and parish priest of that church, has earnestly requested that we deign to include that church, or Marian sanctuary, among the minor basilicas, and after these requests have been reinforced and adorned by the most excellent support of the Bishop of Padua, we have freely and gladly considered it fitting to grant these wishes. Therefore, having heard the venerable brother, Our Lord, Anthony S. R. E., Cardinal Vico, Bishop of Oporto and Santa Rufina, of the Sacred Rites,

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - An Official Commentary, by order of the Congregation, with Our authority, present and forever, We hereby declare the church of the Holy Mary of Graces in the city of Este, in the diocese of Padua, to be a minor basilica, with all the honors and privileges that rightfully belong to the minor basilicas of this esteemed city. We decree that these present letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall forever be observed by those to whom they pertain, now and in the future; and that, if anything contrary to these should occur, by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered null and void from this moment forward. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-third day of the month of January, in the year 1924, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE MOST ILLUSTRIOUS LORD LUDOVIC, BARON DE PASTOR,

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EXTRAORDINARY LEGATE AT THE APOSTOLIC SEE AND ADMINISTRATOR WITH FULL POWERS OF THE AUSTRIAN REPUBLIC, UPON THE OCCASION OF HIS SEVENTIETH BIRTHDAY. Beloved son, greetings and the apostolic blessing. — As, at the end of this month, you will be celebrating your seventieth birthday, and those who were once your students or colleagues in teaching at the University of Innsbruck are preparing, as we have recently learned, to honor you with expressions of their love and admiration, We, mindful of your merits, and bound to you by an old friendship, deem it fitting to offer Our own tribute. Those who once heard you for many years in that renowned Athenaeum will surely attest to your profound knowledge, combined with keen judgment and an unwavering pursuit of truth, and they will consider themselves most fortunate to have shared in that same pursuit and the same dedication.

[*Latin ed. p. 87*]

The Acts of Pope Pius XI, page 87, state that you have diligently gathered and, as it were, absorbed the information necessary for the work, under your guidance. But your principal work, which encompasses all subjects, namely, the *Historia Romanorum Pontificum*, the Apostolic See, taking advantage of this opportunity, publicly praises and extols it, as if it were its own, and as if it were a child held close to its bosom, since our immortal predecessor, Leo XIII, first ordered the *Tabularium* to be opened to you, from which you have brought forth almost an infinite number of literary monuments, by which your narrative is illuminated. You, however, beloved son, have brought such a keen intellect and a wealth of exquisite learning to bear on this great work, that perhaps no one has ever been so well prepared and equipped for such labor. In those volumes which you have published to this day, besides the fact that everything, even the smallest detail, is demanded to be in accordance with the authority and truth of the *Tabularium*, you thoroughly examine every event with certain and safe investigation of causes and consequences, and, if any of them are doubtful or have been brought into dispute, you explain them correctly and acutely. Moreover, how wonderfully you present the unique and proper characteristics of each age, so that you depict them as if they were tables filled with truth, filled with art! Furthermore, you adorn the exposition of facts with the light of words and sentences, so that something truly perfect emerges from it, which captivates and enchants the minds of those who study and read it. We are not unaware, indeed, that you have access to an immense amount of material from almost all the libraries and archives of Europe, so that this material grows daily, and grows beyond expectation, as you write your volumes. Therefore, what do we, beloved son, wish for you on this auspicious occasion, if not that He, in whose place we serve, may confirm and even strengthen the powers of your mind and body for a long time, so that you may not lack the ability to complete this entire work, and so

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that you may not lack time? Indeed, the more this work progresses, the more clearly the divine virtue of the Church shines forth and radiates, as truths are explored. Therefore, continue, with the unwavering zeal that you are accustomed to, to pursue this most laborious and useful undertaking, for which neither our applause, nor that of all good men, nor the heavenly reward will be lacking. In the meantime, as a witness to our paternal benevolence, we impart to you, beloved son, our apostolic blessing with all our heart.

Given in Rome, at St. Peter's, on the first day of the month of January, in the year 1924, in the second year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Official Commentary II To the Most Reverend Father Joseph Guérard, Bishop of Constantia: On the occasion of the twenty-fifth anniversary of his episcopate. Venerable brother, greetings and the apostolic blessing. — Our affection for you compels us to respond with a willing heart to your letter, which, sent to Us at the Nativity of Our Lord Jesus Christ, also implores Our blessings and consolations for your clergy and people, which We sorely need to govern the Church in these times of bitter events. Therefore, for such prayers and expressions of piety emanating from you towards the Roman Pontiff, We offer you Our heartfelt gratitude, and We invoke the protection and patronage of those who have resided here, whose lives are a testament to sanctity. Moreover, this exchange of human and Christian affection, offered at the Nativity of the Infant Jesus to those, even if estranged from religion, who are brothers and sisters in the common Father, possesses a sweetness that is all the greater. It would certainly please Us to dwell on this matter for a longer time; but how can We, when the day approaches on which you will be delighted, not only with Our thoughts, but also with Our very pen, hastening to express them? We understand that you are approaching the twenty-fifth anniversary of your episcopate, which, with the great joy of your children, you will, God willing, celebrate on the second day of the coming month. These children of yours, as We have learned, had intended to offer you a sum of money as a gift; but you only signified your gratitude for their generosity when you learned that this sum would be donated to the magnificent bell tower of the cathedral, which, after being rejected and beautifully restored by you, is said to be cherished by you as the apple of your eye. Indeed, this diocese owes you much, and great benefits, through your pastoral ministry; for you diligently and zealously safeguard the integrity of Catholic doctrine and the spirit of faith; you have restored and enriched pious works, and especially colleges, seminaries, and schools;

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and you have not forgotten that here, under your guidance, a society has been founded and flourishes, which provides all assistance to boys and girls throughout the world, ensuring the safety of their future prosperity. Therefore, We wish to share with you the joy of this auspicious event; and We share it in such a way that you may know that We will be present in spirit and in intention on that day. And may Our congratulations, along with Our blessings, reach you now, and may they raise you in the hope of heavenly recompense.

[*Latin ed. p. 89*]

Acta Pii PP. XI 89: The words which, as a witness to Our chief charity, We impart most earnestly to you, venerable brother, and to your entire flock in the Lord. Given at Rome, near Saint Peter's, on the ninth day of the month of January, in the year 1924, in the second year of Our Pontificate. PIUS PP. XI

TO THE MOST ILLUSTRIOUS MAN, LUDOVICUS VICECOUNT D'HENDENCOUR, GENERAL PRESIDENT OF THE VINCENTIAN SOCIETY: CONCERNING THE GROWTH OF THAT SOCIETY.

Beloved son, greetings and Our apostolic blessing.

We greatly love this Society, of whose General Council you preside, from which, as if in the veins of individuals, strength and vigor flow and spread throughout the entire world, for the works and benefits it bestows upon the poor, who, as they are most dear to Christ Jesus, so they remain deeply ingrained in Our hearts, whom We serve in His stead, by divine providence. And this activity of yours has this further advantage: that, through the very means you employ in your actions, modesty and reverence are instilled, and the hearts of the poor, whose sensitivities you spare, are often drawn into divine admiration for charity, and softened by your kindness, so that you may gradually and step by step restore them to their ancestral faith and to the duties of Christian life.

Therefore, when you recently demonstrated to Us, along with the other members of the Council, the remarkable progress and the increase of this work over the past year, these things so moved Us that We joyfully offered many thanks to God for such abundant fruitfulness.

Indeed, you have brought forth many pleasing things to accomplish and to consider: namely, the widespread increase, not only on the continent, but also across the seas, and even in regions almost unknown to your institution, of the number of Groups or Conferences, as they are called; the introduction, throughout the entire nation, of a useful custom of holding meetings at fixed times; and, moreover, the wonderful impulse of this movement of charity, which has spread from large lycées to other schools, so that studious youth have joined their own and separate societies, distinct from the parish ones, with great enthusiasm.

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But when you saw that, everywhere, the miseries which you are accustomed to alleviate, according to the precepts and example of the Founder, were found to be immense, and that other great hardships, resulting from the recent war, seemed to demand your diligence, you bravely undertook to serve also in this province.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - The Official Commentary, you have undertaken with ardent zeal. Therefore, concerning all that we have mentioned thus far, we publicly commend this Society, which can never be sufficiently praised, with our praises, and we rejoice in its growth. Furthermore, we paternally exhort all the members to continue from now on in the daily practice of such Christian beneficence, so that they may daily increase in the love of God, who humbled Himself and became poor in the world, and that they may abundantly progress in the practice of virtues. Meanwhile, let the Heavenly reward be a witness to our most sincere good will, and we impart to you, our beloved son, and to the entire Society, our apostolic blessing. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year 1774, in the second year of Our Pontificate. PIUS PP. XI, IV, AD EMUMP. To the Most Reverend and Most Illustrious Lord, John Baptist, holding the title of St. Mary Major in the Transpontine region, of the Roman Sacred Edict, Prefect, Cardinal Nasalli Rocca, Archbishop of Bologna: In response to the respectful letters, also given in the name of the Theological College.

Beloved son, greetings and apostolic blessing.

We recognized with great pleasure the beautiful sentiments of humanity and piety, joined with wishes and prayers, in the letter which you and the members of this College, theological doctors, sent to Us jointly, as is your custom, before the Nativity of Our Lord Jesus Christ. You prayed not only that that most sacred day might be filled with joy and consolation for Us, but also that the new year, which was about to arrive, might bring good things to Us, and that the Holy Mother Church, with Us as her guides, might flourish and enjoy ever greater peace and prosperity. For these wishes, which are also Our own, we are most grateful to you, and in return, we wish you all the best for the year that has just begun. But above all, we desire that you, with diligent care, devote yourselves to the young people who are growing up in the hope of the Church and the Flaminian region, so that they may daily bear more abundant fruit of sanctity and doctrine. In this regard, we are pleased to congratulate you, because you follow the example of Our predecessors and obey Our commands, exhortations, and instructions, drawing wisdom from the purest sources of Aquinas, with which you imbue these young people, and because you celebrate the

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secular festivities of St. Thomas among the heavenly saints.

[*Latin ed. p. 91*]

Acts of Pope Pius XI, 91: Most devoutly, you have beseeched that the intercession of Saint Valida be invoked for you and your disciples. And in gratitude for all these things, We, Our Mind being a witness and a conciliator of divine lights and gifts, bestow upon you, beloved son, and also upon the doctors, the collegial body, and the students of the sacred institution, and furthermore upon the entire clergy and your people, the apostolic blessing which you have requested. Given in Rome, at Saint Peter's, on the eleventh day of the month of January, in the year 1924, in the second year of Our Pontificate. PIUS PP. XI. To the Most Reverend Father Paul William de Keppler, Bishop of Rottenburg, completing twenty-five years of his episcopate. Venerable brother, greetings and the apostolic blessing.

It is a truly joyous thing that we are writing this letter to you, as a happy event is soon to occur for you; the merits by which you are commended are such that we cannot pass over the fifth and twentieth anniversaries of your episcopate in silence. Indeed, it pleases Us greatly on this beautiful occasion to publicly testify that you are held in high regard not only by your diocese and by priests and bishops throughout Germany, who praise and extol your integrity, your piety, and your excellent performance of pastoral duties, but also for your erudition and the vast knowledge which you have acquired and which you have generously shared with us in numerous weighty volumes, which have been of great benefit to those who have sought the advantages of liberal learning and the arts. Moreover, you possess such eloquence and a wealth of expression that you are rightly and deservedly considered the most eloquent of all in that clergy.

But there is another reason why Our mind is drawn to you: it is that almost singular reverence for the Apostolic See, combined with devotion, from which you have never, in the slightest degree, deviated, as is evident to all. Therefore, preceding your children, and also those in the collegial body, who, when the opportunity arises, will certainly express their sentiments towards you with the fullest enthusiasm, we heartily congratulate you on this auspicious occasion, hoping that the labors which you have undertaken up to this day, for the glory of God and the eternal salvation of men, may be rewarded in heaven with a recompense that surpasses all earthly comforts, and that you may also enjoy abundant blessings on earth, beyond that which is the approval of all, even the heterodox.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Commentarium Officiale. It is just, equitable, and fitting. Meanwhile, as a witness to the gifts of Heaven and a testament to Our paternal benevolence, We impart, venerable brother, and to your clergy and people, Our apostolic blessing with all Our heart. Given

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in Rome, at Saint Peter's, on the tenth day of the month of January, in the year 1924, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND FATHER DOM CELSO COSTANTINI, ARCHBISHOP TITULAR OF THEODOSIENSE, DELEGATE OF THE APOSTOLIC SEE IN SINIS: CONCERNING THE CONVOKING OF THE FIRST PLENARY COUNCIL IN SINIS.

Venerable brother, greetings and apostolic blessing.

As We have already sufficiently made clear by appointing you to manage the affairs of the Church of God here, We see that We place great confidence in your virtue and ability. However, We wish to offer further testimony of the trust We have in you through these Letters.

Therefore, venerable brother, We entrust to you the task of legitimately summoning all Vicars and Apostolic Prefects who administer the sacred missions in Sinis, to the city now called Shanghai, and of presiding over the assembly, which has been decreed to take place next spring, in Our name. It is fitting that a man of such distinction, conspicuous for the splendor of his dignity, the prudence of his teaching, and the excellence of his character, should preside over this assembly, and that he should do so with Our authority, for the very gravity of the matter and the utter novelty of the undertaking demand it.

That a Council, and a Plenary Council, should be held in Sinis, and that it should be the first to be held in those lands, is a matter that will shine brightly in the annals of the Church and will be commended to the memory of posterity. We see, as it were, the remains of those who, in past ages, expended much labor and freely offered their blood in order to bring Christ to the Chinese, rejoicing in the execution of this purpose.

Furthermore, the matter is filled with solace and joy, as this very event clearly indicates how widely the Catholic faith has been spread throughout these vast regions, and it also gives reason to hope that the sacred missions will draw and receive great benefit from it.

We do not doubt that you, having been entrusted with this honorable task, will diligently and wisely fulfill it yourself, and that others, as many as may join, the local Ordinaries, supported by heavenly graces and guided by you, will...

[*Latin ed. p. 93*]

Acts of Pope Pius XI, 93: Concerning deliberations, let those things be determined which are most conducive to promoting and establishing religion in Sinis, and which are most suitable for the protection of Christian morals. Furthermore, that these acts and decrees, which are to be written and enacted in so vast a Council, may be brought to this Apostolic See, to be examined and approved, after the Fathers have been dismissed, with you taking care, we command that they be presented. May the labors of future

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assemblies be well-portended, and may they be a testament to the divine favor, the paternal benevolence of Our own, to you, venerable brother, and to all those who will be convened to the Council, we impart our apostolic blessing most earnestly. Given at Rome, near the Holy Peter, on the twentieth day of the month of January, in the year 1924, in the second year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium Officiale ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO CONCILII NAMURCENSIS ET ALIARUM

ABSTINENTIAE

Die 9 februarii 192A

QUAESTIO. — Per litteras reverenter ad hanc Sacram Congregationem missas, R. P. D. Episcopus Namurcensis, ex pontificia dispositione, exponebat quod in sua dioecesi, sicut in finitimis dioecesibus Belgii et Galliae, omnino christifideles ad abstinentiam servandam toto tempore Quadragesimae, feria iv, loco sabbati, teneri sunt. Cum autem controversia orta esset de peregrinis, an eodem iure tenerentur necne, ad eam rite dirimendam sententiam huius Sacri Consilii rogabat, coram quo ideo quaeritur: « An, « et qua die, tempore Quadragesimae, peregrini teneantur servare abstinentiam sabbati in locis ubi, ex speciali dispositione Sanctae Sedis, eadem «abstinentia debet servari feria i v » .

ANIMADVERSIO. — Planum est in lege abstinentiae substantiam praecepti a modo quo observandum illud est in aliqua regione distinguere. Substantia praecepti, in casu, est, ut per Quadragesimam bis in hebdomada, praefinitis diebus, abstinentia servetur, eaque est lex generalis; modus vero, in casu, est, ut particulari lege hi dies praefiniantur feria iv et vi. Iam vero etiam peregrini, ad normam can. 14 § 1, 3°, tenentur observare leges generales, in loco ubi hae vigent: haud itaque dubium, quin fidem et in dioecesi Namurcensi, aliisque de quibus in casu, teneantur substantia praecepti quae ibidem plane viget; vicissim, ex n. 2° eiusdem paragraphi, peregrini non tenentur ad servandas leges particulares territorii in quo versantur, licet id libere possint; et ideo, in casu, per se non obhgantur ad servandam abstinentiam feria iv loco sabbati, prout tenentur incolae loci, licet id libere possint. Hinc patet quod eos teneri quidem, praeterquam feria vi, abstinere a carnibus, vel feria iv vel feria vi, prout maluerint, optione nempe eis permissa, in hoc, inter ius commune et ius particulare. Quare, etc.

Translation:

94 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS

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SACRED CONGREGATION OF THE COUNCIL OF NAMUR AND OTHERS

CONCERNING FASTING

February 9, 192A

QUESTION. — By letters reverently sent to this Sacred Congregation, the Most Reverend Bishop of Namur, by pontifical decree, stated that in his diocese, as in neighboring dioceses of Belgium and France, all the faithful are absolutely bound to observe abstinence throughout the entire season of Lent, on Thursdays, in place of the Sabbath. However, since a controversy arose concerning those who are traveling, whether they are subject to the same obligation or not, he requested the opinion of this Sacred Congregation in order to resolve it properly, and therefore the following is asked: "Whether, and on which day, during the season of Lent, are traveling individuals bound to observe the abstinence of the Sabbath in places where, by special decree of the Holy See, the same abstinence must be observed on Thursdays?"

OBSERVATION. — It is clear in the law of abstinence that the substance of the precept must be distinguished from the manner in which it is to be observed in a particular region. In this case, the substance of the precept is that abstinence must be observed twice a week during Lent, on designated days, and that is the general law; the manner, in this case, is that these days are specifically designated as Thursdays and Fridays. Now, even traveling individuals, according to canon 14 § 1, 3°, are bound to observe the general laws in the place where they are valid; therefore, it is undoubtedly the case that, in the diocese of Namur, and in the other dioceses mentioned in this case, they are bound by the substance of the precept which is clearly in force there; conversely, according to n. 2° of the same canon, traveling individuals are not bound to observe the particular laws of the territory in which they are located, although they may do so freely; and therefore, in this case, they are not, by themselves, obligated to observe abstinence on Thursdays in place of the Sabbath, as the inhabitants of the place are bound, although they may do so freely. Hence, it is clear that they are indeed bound, in addition to Fridays, to abstain from meat, either on Thursdays or Fridays, as they prefer, an option being given to them in this matter, between the common law and the particular law. Therefore, etc.

[*Latin ed. p. 95*]

SACRED CONGREGATION OF THE COUNCIL, RESOLUTION 95. – In the plenary assemblies of the Sacred Congregation of the Council, held in the Apostolic Palace "Vatican" on the 9th of February, in the year 1924, the Most Reverend Fathers, in order to respond to a proposed question, judged it fitting to hold either one day or the other, provided that scan-

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dal be removed. This resolution, presented afterwards by the undersigned Secretary of the Sacred Congregation, was deigned to be approved and confirmed by Our Most Holy Lord Pope Pius, of Divine Providence, PP. XI. July, Bishop in title of Lampsacus, Secretary.

SACRED CONGREGATION FOR RELIGIOUS.

A QUESTION CONCERNING SUPERIORS OF SUBSIDIARY HOUSES.

Since in some Orders or Religious Congregations there exist strictly subsidiary houses, which, namely, do not constitute a proper community nor possess proper goods, but are as it were members of the larger house, from which they depend in every way and are governed by a Superior delegated by the Superior, who governs the entire community and resides in the larger house, the following question was proposed: "Do the Superiors of the strictly subsidiary houses, of whom we speak, who are simple delegates at the will of the Superior of the mother house, fall under the name of the local Superior for the purpose of the canonical laws applicable to them according to the Code?"

The Sacred Congregation for Religious, after a careful vote of several Reverend Consultors, proposed the matter to the Most Reverend Fathers, who, in a plenary assembly held at the Vatican on the 30th of November, 1923, having considered the matter, judged it fitting to respond: Negatively; and with the following understanding: That in the revision of the constitutions of individual Orders or Congregations adapted to the Code, suitable provision be made through the application of those canons which concern the relationships between subordinates and superiors, as will be indicated in each case as appropriate.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary. Concerning the aforementioned matters, a report was presented to His Most Holy Father, Pope Pius XI, during an audience granted by the undersigned Prefect, on December 5th of the same year. His Holiness deigned to approve and confirm the resolutions of the Fathers in all respects, and ordered that they be made of public law. Given at Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on the first of February, 1924. O. CARD. LAURENTI, Prefect. L. © S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

II. INSTRUCTION CONCERNING THE CLOSURE OF MONIAL ORDERS. Recently, a decree was issued by this Sacred Congregation, entitled "Concerning Nuns in France and in Belgium," dated June 23, 1923, whereby several monasteries from those regions eagerly sought the faculty by which

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their nuns might be admitted to take solemn vows; and they earnestly requested that they be properly instructed by this Sacred Congregation concerning the Papal Law of Closure, which grants such a concession. Considering that the same Sacred Congregation, having observed that the law of closure was taken from ancient law and incorporated into the Code of Canon Law; and that it has been preserved since the time of Pope Pius V, having been communicated in numerous responses of the Sacred Congregations, and illuminated by the learned discussions of Doctors, it judged it opportune to promulgate an Instruction, which may serve as a norm for all monasteries of nuns, in which solemn vows are taken. Therefore, after mature deliberation, the Sacred Congregation decreed the following concerning the Papal Law of Closure:

I. Nuns, by virtue of their profession and of ecclesiastical law, are bound: a) always to remain within the enclosure of their respective monastery, so that, without a special dispensation from the Holy See, it is not permitted for them to go outside, except in the cases mentioned below (canon 601); b) nor to admit within the same enclosure any person of any kind, condition, sex, or age, without the permission of the Holy See, unless the person is excepted by law, as mentioned below (canon 600).

[*Latin ed. p. 97*]

97. The Holy See's Congregation for Religious Institutes: This is the law and obligation of the Papal Enclosure, and it applies even to monasteries where the number of nuns has been reduced to any extent.

1. Therefore, a monastery, together with the adjacent gardens and orchards (canon 597 § 2), must be so enclosed that, as far as possible, there is no external view of it or from it by any person (canon 602).

1. If any windows overlook a public area, street, or neighboring houses, or if they allow communication with outsiders, they must be fitted with opaque glass or shutters (blinds) so that such views are prevented.

2. If the choir has grates through which the nuns can see the altar, these grates must be arranged so that the faithful, from their designated place, cannot see the nuns themselves.

3. The confessional should be arranged so that the confessor is outside the enclosure, while the penitents are inside.

4. The place where the nuns receive the Holy Communion must be closed off, either by a door or a curtain, so that the nuns cannot be seen by the faithful.

5. At the entrance to the monastery, in the sacristy, and wherever it is necessary, a revolving door should be installed through which necessary items can be passed. It is permissible for this revolving door to have a small opening through which it can be seen what items are being passed through it.

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6. A public church with a connected sacristy is not included within the limits of the Papal Enclosure; therefore, without a dispensation from the Holy See, nuns may not enter such a church.

2. The law of enclosure can be violated in two ways: either by the unwarranted departure of nuns from the monastery's enclosure, for whatever reason, even for a short time (canon 601), or by the unwarranted entry of any other person without permission from the Holy See.

1. Without permission from the Holy See, it is permissible for nuns, after their profession, to leave the monastery only in the case of imminent danger of death or another very serious evil. This danger must, if time permits, be recognized in writing by the local Ordinary (canon 601).

a) Such dangers include: fire, flood, collapse of a building, the horrors of war, invasion by soldiers, and the like. Such dangers can also arise from the actions of a particular nun, for example, a nun who is dangerously affected by dementia or who is suffering from an epidemic disease; in such a case, this nun must leave the enclosure in order to protect the safety of the religious community. However, if time permits, the local Ordinary, upon being requested by the nuns, must recognize the danger and the sufficient reason for leaving the enclosure in writing.

b) Therefore, without permission from the Holy See, a nun cannot be transferred from one monastery to another, even of the same order, not even for a short time, nor can she leave to establish a new foundation; nor can she go out to exercise the office of abbess.

[*Latin ed. p. 98*]

98. Acta Apostolicae Sedis – Official Commentary concerning permissions granted to superiors or mistresses of novitiates; nor for attending to health; nor for overseeing the construction of a new monastery. However, such permissions are usually granted by the Sacred Congregation, with just causes and prescribed conditions.

c) If there is a walkway above the roof of the monastery, the nuns may access it, provided it is properly protected with gratings and in every way secure.

d) Since it is often necessary for the nuns, for the sake of the beauty of the House of God, to perform themselves within the outer church those tasks that are required so that it may always shine with due cleanliness and splendor, and especially so that it may be appropriately adorned on major feasts, the Holy See, for monasteries that request it, grants the superiors the faculty of designating as many religious as they deem necessary, who, at a time when no one is in the church and it is completely closed, may enter it to perform all those things that pertain to the worship of the church and its cleanliness.

e) Although those aspiring to the religious habit are bound by the law

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of enclosure while undergoing postulancy (can. 550 § 2), they may freely and without permission from the Holy See leave the monastery when it happens that they spontaneously return to the world or are dismissed by their superiors; and the same applies to novices, or to those who have made temporary vows, when their vows have expired, or they have been legitimately dismissed.

2° Entry into the monastery without the permission of the Holy See, by virtue of can. 600, is permitted to the following persons:

a) When the local Ordinary or a superior of a regular monastery visits the monastery, or to other visitors delegated by them, it is permitted to enter the enclosure only for the purpose of inspection, and with the caution that at least one cleric or religious man of mature age accompanies them (can. 600, I).

b) Therefore, only for the purpose of a local visit to be carried out, the visitor is permitted to enter the enclosure. A personal visit outside the enclosure must be made through the gratings. Neither the Ordinary nor the superior regular, nor the visitor, are permitted to enter the enclosure outside the act of the visit for reasons of office.

c) For the purpose of an investigation, which must be carried out by the local Ordinary or his delegate before the habit and both professions, nor also for the election of a superior, the local Ordinary or his delegate must not enter the enclosure (can. 506 § 2, 552 § 2).

d) If a Bishop or another priest presides at the habit or profession of the nuns, neither the nuns themselves are permitted to enter the enclosure, nor is the postulant or the one making profession permitted to leave it.

e) A visitor entering the enclosure for the purpose of inspection must be accompanied by at least one cleric or religious man, even a converted one, of mature age, who must not leave him during the entire time he remains in the monastery.

[*Latin ed. p. 99*]

• ″• S. Congregationis de Religiosis 99 /) The confessor, or one who performs his duties, may, with due precautions, enter the enclosure to administer the Sacraments to the sick or to assist the dying (canon 600, 2°). This faculty pertains to the ordinary confessor of the monastery, or one who performs his duties, to whom, according to canon 514 § 2, it belongs to administer the Sacraments and to assist the dying in monasteries of religious women; in their absence, another priest may also enter the enclosure. g) To hear the confessions of the sick, the enclosure may be entered, whenever it is required, not only by the ordinary confessor, but also by an extraordinary or assistant confessor, or by any confessor requested by a seriously ill person, as is mentioned in canon 523. h) The precautions to be observed for administering Holy Communion are set forth in the decree of

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the Sacred Congregation of Religious of September 1, 1912: "It is necessary that four religious women of mature age, if possible, accompany the priest from the entrance to the enclosure until his departure, who must carry the sacred pyx, containing some consecrated Hosts, administer the sacred Communion, return to the church, and replace the same sacred pyx, observing the rubrics established by the Roman Ritual for Communion to the sick." i) For hearing confessions, the following precautions are prescribed: two nuns shall accompany the confessor to the cell of the sick person and wait before the open door of the cell while he hears the confession, so that they may accompany him again when he returns to the monastery gate. k) Whenever a priest enters the enclosure to perform the aforementioned duties, he must leave the monastery immediately upon the completion of those duties. l) If the word of God cannot be conveniently preached to the religious women in the oratory, permission must be requested from the Holy See, which, if there are serious reasons, does not usually refuse it, so that preachers may enter the enclosure and preach in the choir or in the chapter, observing, however, the admonitions and precautions for the entrance of the confessor described above. m) Those who hold the highest office in the government of the people, and their wives with their retinue, may enter the enclosure; also, Cardinals of the Holy Roman Church (canon 600, 3°). n) The superiors are to permit the entrance of physicians, surgeons, and others whose services are necessary, with due precautions, after first obtaining prior and habitual approval from the local Ordinary; if, however, necessity demands, and there is no time to request approval, this is presumed by law (canon 600, 4°). o) Therefore, the superiors, by virtue of this very law granted to them by the Holy See, may permit the entrance of all persons whose services are necessary within the enclosure of the monastery; however, they must first obtain at least habitual approval from the local Ordinary.

[*Latin ed. p. 100*]

100. *Acta Apostolicae Sedis* – Ad probationem officialem, documentum approbatum esse debet. Quapropter, moniales, in principio cuiuslibet anni, in libro designato, recenseant omnes eos, quorum opera, praesertim in monasterio, vel in horto, vel in officinis intra muros monasterii, durante anno, necessaria sunt (medicos, vel alios ad curandum infirmos necessarios, operarios pro horto, pro cella vinaria, pro stabulis, artifices et alias personas huiusmodi); et hunc librum Ordinario praesentent, ut approbationem habitualem obtineant. Si, vero, "in aliquo casu extraordinario necessitas monasterium ingrediendi urgeat, et tempus ad approbationem ab Ordinario petendam non sufficiat, haec approbatio iure praesumitur, id est, ipsa lex hanc praesumptionem validam habet. f) Antistitis autem iubetur in omnibus casibus cautelas debitae adhibere. Quae cautelae consistunt in eo quod personae ingredientes, ex certis informa-

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tionibus, optimae famae et moribus praeferantur; et ut duae moniales, ex gravioribus, ad locum, ubi eorum opera requiritur, eas comitentur; nec ulli moniali permittatur huiusmodi personas alioquin admittendi, praeter eas quae cum illis de eorum officiis agere debent. IV. Claves clausurae semper apud antistitam esse debent, quae eas monialibus designatis tradet, quoties opus fuerit. Quod si antistita vel quaelibet alia, personam quamcumque sine legitima licentia in monasterium introduceret, vel solum admitteret, non solum grave peccatum committeret, sed etiam ipso facto excommunicationem Sedi Apostolicae simpliciter reservatam incurreret (can. 2342, I). Puellae, ad habitum religiosum aspirantes, clausuram ingrediuntur de licentia Ordinarii. Puellas, tamen, educationis causa vel alia etiam pia causa in monasterium admittere, absque licentia Sanctae Sedis, non licet. V. In colloquio, quo moniales, intra limites a Constitutionibus uniuscuiusque religionis praescriptos, externas personas recipere possunt, duae crates esse debent, inter se spatio circiter viginti centimetrorum distantes atque muro infixae, ita ut aperiri nequeant. Si Constitutiones id permittant, in colloquio etiam rota esse potest. Quo vero ad cetera omnia quae colloquium respiciunt, praecipue circa continuam vigilantiam de iis quae ibi fiunt aut dicuntur, Constitutiones uniuscuiusque monasterii exacte observentur. VI. Clausura monialium, etsi regularibus subiectarum quoad eius accuratam observantiam, sub vigilantia est Ordinarii loci, qui potest delinquentes contra eam, regularibus viris non exceptis, poenis quoque ac censuris corrigere post delictum et coercere ne eam violent. Etiam superiori regulari custodia clausurae monialium sibi subiectarum commissa est, qui moniales aut alios suos subditos, si quid hac in re deliquerint, poenis quoque punire potest (can. 603).

[*Latin ed. p. 101*]

The Holy Congregation of Religious Orders, 101. Having received a report on the aforementioned matters, the Most Holy Pope Pius PP. XI, in an audience held with the undersigned Secretary of the Holy Congregation of Religious Orders on February 6, 1924, approved the present Instruction and ordered that it be observed by all. Given at Rome, from the Secretariat of the Holy Congregation of Religious Orders, on the day, month, and year as above. C. CARD. LAXJEENTI, Prefect. L. © S. Maurus M. Serafini, Abbot, O. S. B., Secretary.

The Holy Congregation for the Propagation of the Faith. By a Decree of the Sacred Council, for the propagation of the Christian Name, the Most Holy Pope Pius PP. XI, on January 16, 1924: He has deemed worthy to be appointed Prefect of the Cathedral Church of Jaffna, the Reverend Father Alfrid Guyomard, of the Society of the Oblates of the Most Blessed Virgin Immaculate.

II. NOMINATIONS. By Apostolic Briefs, the following were nominated:

January 26, 1924. — As Apostolic Vicar of Eshowe in South Africa, the

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Reverend Father Thomas Spreiter, of the Order of Saint Benedict, as Bishop in the titular see of Thaenita.

— As Apostolic Vicar of Chaco, the Reverend Father Angelus Vigiani, of the Order of the Friars Minor, elected as Bishop in the titular see of Andrapana.

— As Apostolic Vicar of Batavia in the Dutch East Indies, the Reverend Father Antonius Petrus Franciscus van Velsen, of the Society of Jesus, elected as Bishop in the titular see of Aezanita.

Furthermore, by a decree of January 18, the Sacred Congregation for the Propagation of the Faith, at its discretion, announced the resignation of the Apostolic Prefect of Banka and Billiton, the Reverend Father Theodosius Herchenrath, of the Society of the Most Holy Hearts.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES AND SOCIETIES OF JESUS

Regarding Doubts.

The Reverend Procurator General of the Society of Jesus humbly submitted the following doubts for a joint declaration to the Sacred Congregation, namely:

I. Regarding a question proposed by the Archbishop of Aix: "Is it permissible to maintain the custom prevailing in that archdiocese of imposing, on the faithful, on the first Sunday of Lent, ashes previously 'blessed,' called 'Ashes of the preceding Feria'?" The Sacred Congregation for Rites deemed it appropriate to respond, on June 30, 1922, as follows: "Affirmatively, in this case; provided that the rite of blessing and imposition of ashes is completed on the Feria preceding Ash Wednesday, according to the Roman Missal."

The question is: "Does this permission also apply to Oratories of the Piarist Unions or Congregations, or to rural chapels, and to other places where exercises are held for workers, so that all of them may more easily receive these ashes and not be deprived of this most useful sacrament?"

II. In the decree of the Sacred Congregation, no. 3196, of Vercelli, March 20, 1869, it is stated for the blessing of the throat on the feast of Saint Blaise: "The candles, blessed on the feast of the Purification of the Blessed Virgin Mary, and the formula: 'Through the intercession of Saint Blaise, may God deliver you from the evil of the throat. Amen,' are to be used."

Since another formula exists, both for the blessing of candles on the feast of Saint Blaise, Bishop and Martyr, and for their application under the chin of anyone to be blessed, in the Roman Ritual (edition by the printers), the question is: "Is the response of the Sacred Congregation in Vercelli still

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valid, both for the archdiocese of Vercelli and for other dioceses?"

And the Sacred Congregation for Rites, after hearing the opinion of a special Commission, and after mature deliberation, deemed it appropriate to respond as follows:

"To I. Affirmatively, according to the prudent judgment of the Ordinary in each case, provided that the tenor of the decree of June 30, 1922, is observed."

"To II. The prayer and formula of the Roman Ritual should be used everywhere."

And thus it was decided and declared.

February 1, 1924.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation for Rites.

L. ALEXANDER VERDE, Secretary.

[*Latin ed. p. 103*]

The Holy Congregation of Rites, 103 II, presents the following doubt: The Most Holy Pope Pius XI, through a Decree of the Sacred Congregation of Rites dated October 25, 1922, on the Feast of Saint Eusebius, Bishop and Martyr, which is fixed in the Universal Calendar on December 16th, a semi-double feast, ordered that it be celebrated in all churches of Italy and its islands, under a lesser double rite, henceforth. Now, the question is asked: "Does this Decree also include the churches of 'Religious exempt from ordinary jurisdiction'?" And the Sacred Congregation, after hearing the opinion of a special Commission, decided to respond to all: "Affirmatively." And thus it responded and declared: February 1, 1924. His Eminence, Cardinal Vico, Bishop of Porto e Santa Rufina, Prefect of the Sacred Congregation of Rites. L. SB, Most Reverend Alexander Verde, Secretary. III, BERGAMO. The Ordinary of Bergamo reverently presented the following doubts to the Sacred Congregation of Rites: "I. Is it permissible or advisable, in more solemn processions in which the Most Holy Sacrament of the Eucharist is carried, especially when the purpose is Eucharistic celebrations, to carry the Most Holy Sacrament on a triumphal chariot, covered with a baldachin and magnificently adorned, drawn by horses, upon which also ascends the priest who leads the procession, who also holds the Ostensorium, kneeling? II. Is the use of a chariot and horses, as mentioned above, permissible or advisable when, instead of the Most Holy Sacrament, statues of the Blessed Virgin Mary, or relics of the Saints, are carried? III. Is the use of a chariot and horses, as mentioned above, permissible or advisable not only for the sake of extraordinary solemnity, but also when the procession

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must traverse a very long route?"

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary « I V. Can a carriage drawn by horses be substituted by a vehicle commonly called an "automobile"? And the Congregation for Divine Worship, after hearing the opinion of a special Commission, decided that the questions should be answered: negatively in all cases, and with good reason. And thus it wrote and declared on October 28, 1922. § 8. His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. Rev. Fr. Alexander Verde, Secretary. The text reads: Regarding the first question, a notable example exists from the International Eucharistic Congress held in Rome in the year 1922, in which no carriage was used for carrying the Most Holy Sacrament in the solemn procession; and this was done entirely according to the dispositions of the Caeremonialis Episcoporum, book I, chapter 33, concerning the procession of the Most Holy Sacrament on the Feast of Corpus Christi, and the Decretorum. From the Secretariat of the Sacred Congregation, February 22, 1924. Alexander Verde, Secretary.

[*Latin ed. p. 105*]

SUPREME SIGNATURE APPOSTOLIC TRIBUNAL

ACTS OF THE SUPREME SIGNATURE APOSTOLIC TRIBUNAL OF ROME

OF JURISDICTION

In a plenary session of the Supreme Tribunal of the Signature Apostolic, held in the Vatican buildings on June 23, 1923, the doubts presented by the Procurator of the Consistorial Advocates, concerning the asserted right of those Advocates, and also of other Advocates of the Roman Curia, to undertake the defense of causes before the diocesan tribunals where they are being litigated, were subjected to judgment. The matter was carefully discussed, with the Most Reverend and Illustrious Cardinal Mori acting as the relator.

FACTS OF THE CASE.

In the year 1921, certain canons of a collegiate church summoned the parish priest and other canons of the same church before the diocesan tribunal, and they chose a lay advocate of that region as their procurator. This advocate, through separate petitions submitted to the episcopal curia, requested that he himself be admitted as an advocate in that cause. How-

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ever, the episcopal curia, considering the particular nature of the dispute to be settled, did not grant the advocate's request, but issued a decree in which it stipulated that no advocate or procurator should be admitted in that cause, except one chosen from the ecclesiastical order.

After this decree was issued by the episcopal curia, the plaintiffs themselves, through a new petition presented to the same curia, chose two procurators for themselves, one of whom was a lay man, namely, an Advocate of the Consistorial Advocates of the Roman Curia, and the other was one of the plaintiffs themselves; and they appointed the same Consistorial Advocate as their advocate. But this new petition of the petitioners was rejected by the episcopal curia, and the petitioners were warned that the advocates and procurators in that cause, in accordance with the decree of the episcopal curia mentioned above, must be chosen from the ecclesiastical order. This Advocate of the Consistorial Advocates first appealed against this decree of the episcopal curia before the same curia. The diocesan curia, and then before the Tribunals of the Holy See; but the episcopal curia remained firm in its decision.

[*Latin ed. p. 106*]

IOB Acta Apostolicae Sedis - Official Commentary. The outcome was that, obeying the episcopal decree, the actors released the Consistorial Advocate from the office entrusted to him. But the Consistorial Advocate himself, so that the rights of the Advocates of the Roman Curia would not be diminished, reported all matters to the Consistorial and Royal Advocates. Then the College of Consistorial Advocates, not only to defend its own rights, but also the rights of the Royal Advocates (whose Consistorial Advocates constitute the Council for Discipline), through fervent prayers, besought the Supreme Pontiff that the question of their right to undertake the defense of causes before the diocesan tribunals be referred to a Pontifical Tribunal for judgment. These prayers were heard, and on December 6, 1922, the Most Holy Pope Pius XI, through the Eminent and Reverend Cardinal Prefect of this Supreme Tribunal, deigned to entrust the examination and decision of the controversy to the same Supreme Tribunal of the Apostolic Signatura. Therefore, on January 24, 1923, in the seat of this Supreme Tribunal, before the Most Reverend Father Evaristo Lucidi, Secretary of the same Tribunal, the following Prelate appeared, as Promoter of Justice, and the Advocate Sacconi for the College of Consistorial Advocates, and there the aforementioned Procurator proposed the following questions, which were readily admitted: "I. Can Advocates, even laymen, approved to defend ecclesiastical causes before the Roman Curia, be absolutely prohibited by any Curia from undertaking legal or criminal cases within the same Curia? And, assuming an affirmative answer: "II. Can this exclusion extend to the Advocates of the Holy Consistory?" And the Eminent and Reverend Fathers, after carefully considering all matters,

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ordered the following response: "Regarding the first and second questions, reformulated and presented under this single formula: 'Whether ecclesiastical and lay Advocates, approved to defend ecclesiastical causes before the Roman Curia, not excluding Consistorial Advocates, require the approval of the local Ordinary to undertake the same causes in the diocesan tribunals,' the answer is: Affirmative.'"

REGARDING LAW. The laws of the Church grant to Bishops the legislative, judicial, and coercive power within their own diocese. This is clearly stated in canon 335 of the Code of Canon Law, in which, under § 1, we have: "It is the right and duty of the Bishops to govern the diocese, both in spiritual and temporal matters, with legislative, judicial, and coercive power, according to the norms of the sacred Canons." Because of this power, it is permissible...

[*Latin ed. p. 107*]

The Supreme Sacred Apostolic Tribunal has decreed that 107 Bishops shall determine, through laws and decrees, all those things which they deem most fitting for the governance of their dioceses. This power of the Bishops has no limits, except for the general laws of the Church and the particular decrees of the Pontiffs. Therefore, those things which are not established either by the general laws of the Church or by the particular decrees of the Pontiffs, are subject to the authority of the Bishops. To this general prescription of the Church, it is necessary to add the prescription of canon 1658 § 2, in which the following is decreed: "But advocates, in order to be admitted to practice law, require the approval of the Ordinary, which may be either general for all causes or special for a particular cause." By this canon, it is established that no advocate can be admitted to the practice of law in the diocesan courts unless he has been approved by the Ordinary. From these prescriptions of the Church, it is clear what must be said regarding the admission of advocates of the Roman Curia to the practice of law in cases that are heard before the diocesan tribunals. No limits can be imposed on the authority of the Bishops in this matter, except those which are described in the general laws of the Church or in the decrees of the Pontiffs. Therefore, in order to determine whether advocates of the Roman Curia have the right (indeed, without the consent of the Bishop) to exercise the practice of law before the diocesan tribunals, it must be investigated whether they have received this right by the general laws of the Church or by the particular decrees of the Pontiffs. Let us begin with the general laws of the Church. Nothing is found therein that demonstrates a right asserted by the advocates. The advocate for the Consistorial advocates contends that this right must be derived from canon 1657 of the Code of Canon Law, in which the qualities necessary in advocates are described. Since the advocates of the Roman Curia have been judged by the offices of the Holy See to possess these qualities, it is absurd, according to the

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advocate, to subject them to a new judgment and to require a new approval in the diocesan courts. But this argument of the advocate must not be conceded. Indeed, in canon 1657 of the Code of Canon Law, only the qualities necessary in advocates under common law are described. But neither there nor elsewhere is the power of the Bishops denied to require other qualities in advocates, besides those which are required by common law. And it is well known that there is a distinction between laws and decrees contrary to the law, and laws and decrees beyond the law. While the Bishops are not empowered to enact laws or decrees contrary to the law, that is, contrary to the general laws of the Church, they are fully empowered to enact laws and decrees beyond the law, that is, those which do not contradict common law. From this, it follows that the common laws do not grant to the advocates of the Roman Curia the right to practice law in cases that are heard before the diocesan tribunals. Therefore, it remains to be seen whether the advocates of the Roman Curia have this right.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis – Through particular concessions granted by the Holy See. However, after a careful investigation of this matter, no argument for the asserted right was found, nor any document, nor any trace; indeed, documents exist that demonstrate the contrary. Let us speak first of the *Advocati Rotales* (Royal Advocates). Do these individuals possess the right they claim? If we examine documents of our time in which mention is made of the *Advocati Rotales*, we find no mention of an asserted right within them. Indeed, the proper law of the Sacred Roman Rota and the Apostolic Signatura, in Title III, states: "Concerning Advocates belonging to the Sacred Rota and the Apostolic Signatura." Furthermore, canon 4-4 states: "I. The proper and native Advocates of the Sacred Rota and the Apostolic Signatura are Advocates of the Consistory. - II. Others, whether priests or laymen, are also admitted," etc. Therefore, in this document, the Holy See speaks only of Advocates of the Roman Curia as Advocates of the Sacred Rota and the Apostolic Signatura; however, it makes no mention of the right to defend cases before diocesan tribunals. Nor does the text of the diploma, by which the *Advocati Rotales* are chosen today, have any other meaning. The words of this text are: "Since, from the documents presented... it has been determined that Mr.... is deemed worthy to be enrolled in the Register of Ecclesiastical Advocates, and to be granted permission to appear 'in any ecclesiastical cases which are heard before the Sacred Roman Rota and the Apostolic Signatura,' etc. Almost the same words were used in the Decree of the Sacred Congregation of the Council, which itself, before the Constitution *Sapienti Consilio* was promulgated, chose Advocates for the Roman Curia. The words of this earlier text are: "Since, from the documents... it has been determined that Mr.... is deemed worthy to be enrolled in the Register of Ecclesiastical Advocates, and to be granted

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permission to appear in any ecclesiastical cases, whether before Ourself or before the Sacred Congregations of the City," etc. Therefore, there is no mention here of the right that the speakers assert. But let us also consider older documents. In the collection of laws, published in the year 1834 by order of the Supreme Pontiff Gregory XVI, under the title "Edict of the Most Reverend and Venerable Cardinal Gamberini," mention is also made of Advocates, of their election, and of their assignment. The following is found there concerning our matter: "§ 228. The appellate tribunals of Bologna and Macerata, and that of the Sacred Rota, shall have the sole right to admit Advocates. - § 229. No one shall aspire to the title and functions of Advocate who has not reached the age of twenty-five years completed and who does not present: I, the certificate of baptism, of *cresima* (confirmation), and of pontifical dispensation;... 4° proof of having obtained a doctoral degree in one or..."

[*Latin ed. p. 109*]

The Supreme Sacred Apostolic Tribunal 109 or "university of the State"; 5. To have, for at least five years, been devoted to the study of law under a practicing lawyer, either in the provinces or in the Roman Curia. - § 235. Lawyers admitted by the appellate courts may exercise their office before the same courts and before all civil judges and courts within their jurisdiction. - § 236. ... Lawyers admitted by the Sacred Rota shall retain the right to defend cases before all judges and courts of the State." It is evident from these that the election of Rota lawyers and their function, in the preceding century, were considered as pertaining to the internal affairs of the Pontifical State. Foreigners were not admitted among the Rota lawyers at that time. Furthermore, no function was granted to Rota lawyers to exercise outside the Pontifical territory. Therefore, there is no trace of any asserted right; on the contrary, there is an argument to the contrary. Since these things are so, it is clear that Rota lawyers do not have the right to plead cases, certainly without the consent of the Bishop, before diocesan tribunals. Now, let us turn to Consistorial lawyers. Consistorial lawyers enjoy many rights and privileges that have been granted to them by the Roman Pontiffs. Among these, it is worth remembering the Pontiffs Sixtus IV, Julius III, Sixtus V, and Clement VIII. Pope Benedict XIV, in the Constitution *Inter conspicuos*, dated August 29, 1744, compiled and confirmed these rights. To understand the purpose of this Constitution, it is helpful to refer to its beginning. Thus speak the words of the Pontiff: "Among the distinguished Orders, by which the Roman Curia is renowned and esteemed throughout the world, Our Predecessors have always desired that the illustrious College of Consistorial Lawyers, composed of men of outstanding virtue and learning, be maintained, and because of their excellence in knowledge, experience, and prudence, they have been chosen from among all lawyers, and have been granted a special right and privilege to

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plead before the Roman Pontiff.... Indeed, the aforementioned College of lawyers and the individuals associated with it have so demonstrated their industry and dedication to Our Predecessors that they have been entrusted with the most important duties, which pertain to maintaining the sanctity of judgments, to defending the rights of the Apostolic See, to the salvation and defense of the faithful, and to promoting the science of law and justice, and have earned the right to exercise these duties privately, and have also deserved to be enriched with the most abundant graces, privileges, and favors, through the beneficence of many Supreme Pontiffs."

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary. "f 1. Whereas certain privileges, granted to them for their outstanding merits, were granted at different times, and while some, although of long-standing usage, are justly recognized as belonging to them, yet, perhaps due to the remoteness of the origin of these concessions, they may appear to be based on uncertain principles and origins, and the use and even the quasi-possession of others may sometimes be disturbed and undermined by contrary actions; it seemed fitting that, through a single collection of these, and fortified by the inviolable authority of the Holy See, and for the splendor and dignity of the College itself, and for the firmness and security of the rights conferred upon it by pontifical generosity, provision should be made. Therefore, We, who, having held a position in the aforementioned College for many years, granted to Us by the blessed memory of Our predecessor, Pope Clement XI, in order that a lasting and illustrious testimony of Our esteem and benevolence towards the aforementioned College might endure, and having been granted the same indulgences and privileges, as is stated, as well as others, the concessions of which are found in the letters of Our predecessors, or which are recognized as belonging to the College by long-standing custom, We decree to reduce all of these into a single body, and to encompass them all within these present letters, fortified and strengthened by Our Apostolic authority, and, where necessary, declared and amplified, to be perpetually valid. Therefore... We hereby assert, approve, confirm, and renew all the privileges, indulgences, rights, faculties, honors, benefits, and prerogatives granted to the aforementioned College by the tenor of these presents, and We establish, declare, and sanction them with the new strength of Our Apostolic authority, as will be stated below." From this beginning, it is clear: a) That the Supreme Pontiff composed this Constitution with the most benevolent intention; b) That the purpose of the Constitution was to reduce all the rights of the Consistorial Advocates into a single body. However, if the entire Constitution is carefully read, no word is found in it concerning the right to defend cases before diocesan tribunals. This means nothing other than a lack of asserted right. The significance of this argument is further recognized if one considers how carefully the

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Pope described the rights of the Consistorial Advocates and established other matters pertaining to the College. Indeed, first of all, the Pope decreed that the body of Consistorial Advocates should consist of twelve Advocates, one from Bologna, another from Milan, a third from Ferrara, a fourth from Naples, and the remaining eight should be chosen from the Advocates of the Roman Curia. Then, He established the method of calculating the so-called seniority, and the method of acquiring the office of Dean.

[*Latin ed. p. 111*]

The Supreme Sacred Apostolic Tribunal, at that time, dealt with matters concerning the place occupied by Consistorial Advocates in offices and papal chapels, the right to carry a canopy, precedence in councils, and attire. Subsequently, it addressed their principal rights, stating: "Their specific and proper functions are those pertaining to the Consistory and to the acts and business carried out therein." This refers to causes of beatification, petitions examined in the Consistory, the request for the pallium, etc. After these matters, the Pontiff mentions other rights and privileges; however, he makes no mention of the right to defend cases in diocesan courts. Indeed, the more benevolent the Pontiff's intention and the more accurate the description of rights made by him, the more clearly the Constitution itself refutes the claim that the orators possess the right they assert. These rights of the Consistorial Advocates, as described by Benedict XIV, remained unchanged in the Edict of the Most Reverend and Venerable Cardinal Gamberini, mentioned above. There, it states: "§ 245. The College of Consistorial Advocates in Rome is, by right, constituted a council of discipline for the Advocates of the Roman Curia. The prerogatives, honors, licenses, privileges, and rights attributed to this College and its members by Apostolic Bulls, even with regard to attire, public or private dress, remain and, when necessary, are restored to their full and complete vigor, notwithstanding any contrary provision." Since these things are so, it is by no means evident that the Consistorial Advocates have the legal right to defend cases before diocesan tribunals. Therefore, nothing remains for the Advocates of the Roman Curia except the argument of convenience. Let us examine this somewhat. This argument can be presented as follows: Those who are considered experts to speak in the Roman Curia and before the Supreme Pontiff themselves are, all the more so, experts to speak in cases before diocesan tribunals. But this argument has no force. Indeed, in the case of advocates, not only are general qualities required (such as knowledge, good reputation, religion, age), but sometimes also specific qualities that depend on the particular circumstances of the place, persons, and facts. However, to judge which other qualities are required and who possesses them, within the framework of what is established by common law, this pertains to the authority of the Bishop. Moreover, in the very Code of Canon Law, there is a clear example of the exclusion of Advo-

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cates of the Roman Curia from undertaking legal representation before certain tribunals. This example is found in canon 1658 § 4, which states: "In causes which fall under the norm of canon 1579 §§ 1, 2 in the religious tribunal, procurators and advocates must be chosen from the same religion." Therefore, by this canon, all Advocates of the Roman Curia are implicitly excluded from speaking in cases before religious tribunals.

[*Latin ed. p. 112*]

Acts of the Apostolic See - Official Commentary 112, whether they be laymen or clerics, whoever they may be, in whatever position they are constituted. But if the Code of Canon Law establishes this law in cases that are brought before religious tribunals, what prevents a Bishop from enacting a similar law in cases that are brought before the diocesan tribunal? Finally, it must not be omitted that in canon 67, the following is stated: "The privilege must be considered according to its own terms; nor is it permissible to extend or restrict it." In canon 68, the following is stated: "In cases of doubt, privileges are to be interpreted 'according to the norm of canon 50'...." And in canon 50: "In cases of doubt, rescripts which refer to lawsuits, or which injure the rights of others... are to be given a strict interpretation; all other things are to be given a broad interpretation." All of these things show that in this question, there are not arguments of convenience to be admitted, but clear and open documents, and that in cases of doubt, a deficiency of law must be judged. From the foregoing, it is clear that Advocates of the Roman Curia, whether clerical or lay, Advocates of the Consistory not excluded, do not have the right, either by common law or by the special concessions of the Holy See, to defend cases that are brought before diocesan tribunals; and therefore, according to canon 1658 § 2 mentioned above, they require the approval of the Ordinary in order to be admitted to the defense of such cases. And therefore, the Most Reverend Fathers ordered that a rescript be written as stated above. And thus it was issued, pronounced, decreed, declared; and it was ordered that this definitive sentence be made public and that it be enforced by all to whom it applies, not only, etc.; but also by all, etc. Given in Rome, from the halls of the Supreme Tribunal, on the 15th of December, 1923. Francis, Morano, Voting Signatory. L. © S. VISA Evarist, Lucidi, S. A. S. T. from the Secret Archives. Aloysius, Scialdoni, Notary.

[*Latin ed. p. 113*]

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law

ACTS OF THE OFFICES

PONTIFICAL COMMISSION A

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FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW

I. QUESTIONS ANSWERED IN PLENARY SESSIONS OF THE ESTEEMED FATHERS

I. Concerning National Parishes (canon 216, § 4)

Whether, in regions of mixed language, which politically constitute a single State, but which use different languages, it is required, by virtue of canon 216, § 4, that an apostolic indult be granted to erect a parish exclusively destined for the faithful of a particular language, even if that particular language is one of the official languages of the same nation, and the parish to be erected has its own distinct territorial portion within the diocese.

Answer: Affirmative.

II. Concerning Excuses from the Choir (canon 420)

Whether the prescription of canon 420 also includes chaplains or clerics secretly serving the Roman Pontiff.

Answer: Affirmative with regard to the prescription of canon 420, § 1, n. 6; negative with regard to the prescription of the same canon, § 2.

III. Concerning the Celebration of the Mass in Religious Orders of Women (canon 610, § 2)

Whether, by virtue of canon 610, § 2, which prescribes: "The Mass, also the Office 'corresponding to the day' according to the Rubrics, must be celebrated daily in religious orders of men, and also, as far as possible, in religious orders of women,"

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Commentarium Officiale:

Missa Officio diei respondens debeat celebrari tantum in religionibus regularium et monialium vota sollemnia habentium; an etiam in domibus religiosarum vota simplicia habentium, quibus ex Constitutionibus a Sancta Sede approbatis est obligatio chori.

Responsum: Negative ad primam partem; affirmative ad secundam partem.

IV. De ministro Confessionis (can. 883):

1. Utrum adverbium "obiter" in can. 883, § 2, ita intelligendum sit, ut sacerdos rite praeditus facultate, iuxta § 1 eiusdem canonis, audiendi Confessiones, possit, quoties navis in portu maneat, terram adire ibique in ecclesia vel sacello Confessiones excipere eorum, qui confiteri petant, eosque valide ac licite absolvere, etiam a casibus Ordinario loci reservatis, per integrum diem, vel per integros duos vel tres dies, si tamdiu navis in portu maneat.

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2. Utrum id possit per integrum diem, vel per integros duos vel tres dies dictus sacerdos, quoties ad idem iter prosequendum unam navem relinquere debeat ut alteram conscendat, si in portu hanc navem tamdiu expectare debeat.

3. Utrum in utroque casu idem possit dictus sacerdos etiam ultra triduum.

Responsum: Ad 1 et 2, affirmative. Ad 3, negative, si loci Ordinarius facile adiri possit.

V. De licentia assistendi matrimoniis (can. 1096, coll. cum cann. 465, 472-476):

1. Utrum vicarius oeconomus legitime constitutus in paroecia vacante, ad normam cann. 472 et 473, possit licentiam assistendi matrimonio dare sacerdoti determinato ad matrimonium determinatum.

2. Utrum id possit vicarius substitutus, de quo in can. 465, § 4, post Ordinarii approbationem, si nullam limitationem Ordinarius apposuerit.

3. Utrum vicarius parochi religiosi id possit post Ordinarii approbationem, sed ante approbationem Superioris religiosi.

4. Utrum vicarius, seu sacerdos supplens, de quo in cit. can. 465, § 5, id possit ante Ordinarii approbationem.

[*Latin ed. p. 115*]

Pontifical Commission concerning the canons of the Code, for their authentic interpretation:

5. Whether a parochial assistant can properly fulfill his duties, legitimately established according to canon 475, § 1.

6. Whether a cooperating vicar can do so, concerning whom see canon 476, unknown to the parish priest.

Response:

Ad 1: Affirmative.

Ad 2: Affirmative.

Ad 3: Affirmative.

Ad 4: Affirmative, provided that the Ordinary, to whom the designation of the priest as a substitute has been made known, does not otherwise decide.

Ad 5: See the provision in the aforementioned canon 475, § 2.

Ad 6: See the provision in the aforementioned canon 476, § 6.

VI. Concerning assistance with marriages (canon 1096, § 1). Whether, according to canon 1096, § 1, a priest is determined if the parish priest declares to the Superior of a monastery, in a particular case, that he is delegating a religious priest to celebrate a marriage in the filial church on the coming Sunday, who will be assigned by the Superior to celebrate Mass there on the following days.

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Response: Negative.

VII. Concerning the preservation of the Most Holy Eucharist (canon 1265). Whether the Ordinary, considering the unforgettable custom, can grant permission to preserve the Most Holy Eucharist in churches that are not strictly parochial, but subsidiary.

Response: Affirmative.

VIII. Doubt concerning the versions of the Holy Scriptures (canon 1391). Whether the particle "or" in canon 1391, which states: "Versions of the Holy Scriptures into the vernacular language cannot be printed by means of the press, unless they have been approved by the Apostolic See, or unless they are published under the supervision of Episcopal officials and with annotations," etc., should be interpreted in a connective or disjunctive sense?

Response: Affirmative for the first part; negative for the second part.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary IX Concerning the reservation of a pension (canons 1429, 1486, 2150) Whether the Ordinary of a diocese can accept the resignation from a parish with the reservation of a life pension, drawn from the parish benefice, in favor of the resigning pastor. Answer: Affirmative, according to the firm prescription of canon 1429, § 2. May 20, 1923. P. CARD. GASP ARRI, President. Aloysius Sincero, Secretary. The DOUBT ANSWERED BY THE EM. CARDINAL, PRESIDENT OF THE COMMISSION: Whether, by canon 824, § 2 of the Code, those things which the Sacred Congregation of Rites had decreed on October 15, 1915, in response to III, concerning the non-acceptance of a stipend, even for reasons of external inconvenience, for the second and third Masses on the day of the Commemoration of All Faithful Departed, ought to be considered abrogated; or whether those things still remain in force. Answer: Affirmative, in part; negative, in the other part. December 13, 1923. P. CARD. GASP ARRI, President.

[*Latin ed. p. 117*]

ALLARO CONGREGATION, February 19, 1924, in the Apostolic Palace at the Vatican, with the intervention of the Most Reverend Cardinals and the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Joseph Oafasso, a secular priest and Director of the Ecclesiastical College of Turin.

On Tuesday, February 26, 1924, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, according to the judgment of the Most Reverend and Most Illustrious Cardinals composing the same, the following matters were presented:

1. The introduction of the Cause of Beatification and Canonization of the

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Servant of God, Paul Ginhac, a professed priest of the Society of Jesus.

2. Concerning the revision of the writings of the Servant of God, Luke Belludi, a professed priest of the Order of the Minor Observants, known as Blessed.

3. Concerning the revision of the writings of the Servant of God, Clelia Russo, a Virgin.

4. Concerning the revision of the writings of the Servant of God, James of St. Louis, a lay professed member of the Congregation of the Regular Clerics of the Holy Cross and Passion of Our Lord Jesus Christ.

5. Concerning the revision of the writings of the Servants of God, Filiberto Vrau and Camillo Feron-Vrau, secular priests.

6. Concerning the revision of the writings of the Servant of God, Francis Gonzaga, Minister General of the Minor Observants, Bishop of Mantua.

SECRETARY OF STATE, APPOINTMENTS:

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

January 21, 1924. The Most Reverend Cardinal Giovanni Bonzano, Protector of the Institute of the Consolata for Foreign Missions, in Turin.

February 26. The Most Reverend Cardinal Camillo Laurenti, Protector of the Congregation of the Canonesses of Our Lady of the Order of St. Augustine.

February 27. Monsignor Antonio M. Bernasconi, Prelate Voting Member of the Supreme Tribunal of the Apostolic Signature.

February 14. Monsignor Camillo Caccia Dominioni, Canon of Allaro of the Most Holy Patriarchal Basilica of the Vatican.

ASSISTANT TO THE HOLY SEE:

February 13, 1924. Monsignor Francesco Maria Redwood, Archbishop of Wellington.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary of the Apostolic Protonotary for the information of those present: January 20, 1924. Monsignor Carlo Bergia, of the diocese of Cuneo. Domestic Prelates of His Holiness: June 9, 1922. Monsignor Giuliano Bister, of the diocese of Podlaechia. February 23, 1923. Monsignor Angelo Yisalli, of the archdiocese of Messines. November 24. Monsignor Giorgio Miculas, of the diocese of Oradea Mare. February 26. Monsignor Ottaviano Domide, of the diocese of Gherla. January 30, 1924. Monsignor Giovanni Fitz-Gerald, of the diocese of Brooklyn. Monsignor Guglielmo Me Guiri, of the same

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diocese. Monsignor Davide Hickey, of the same diocese. Monsignor Francesco O'Hara, of the same diocese. February 1. Monsignor Carlo Augusto Loibl, of the diocese of Ratisbon. February 5. Monsignor Giacomo Cleary, of the archdiocese of Saint Paul of Minnesota. Monsignor Antonio Ogulin, of the same archdiocese. Monsignor Humphrey Moynihan, of the same archdiocese. Monsignor Giacomo Byrne, of the same archdiocese. Monsignor Tommaso A. Welch, of the same archdiocese. Monsignor Patrizio O'Neil, of the same archdiocese. Monsignor Pietro Jung, of the same archdiocese. Monsignor Edoardo Luque, of the archdiocese of Lima. Monsignor Belisario Augusto Philipps, of the same archdiocese. February 8. Monsignor Biagio de Monte, of the archdiocese of Bombay. February 10. Monsignor Giovanni Adam, of the diocese of Veszprimia. February 11. Monsignor Giovanni Haring, of the diocese of Seccovia. HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, happily reigning, has deigned to bestow: The Order of the Pius, with commendatorship: January 24, 1924. Upon Mr. Knight Augusto Ciriaci (Rome). The Order of the Pius, with knighthood: January 31, 1924. Upon Mr. Giacomo Wiseman Mac Donald, of the diocese of Los Angeles. February 16. Upon Mr. Count Enrico Du Beau (France). The Order of Saint Gregory the Great, civil class, with plaque: February 13, 1924. Upon Mr. Giovanni Roberto O'Connell, of the archdiocese of Dublin. The Order of Saint Gregory the Great, civil class, with plaque: September 24, 1923. Upon Mr. Commissioner Engineer Achille Gasthuys, of the diocese of Gand.

[*Latin ed. p. 119*]

11.9 Diary of the Roman Curia. The Commandery of the Order of Saint Gregory the Great, civil class: November 27, 1923. To the Reverend Mr. Demetrio Hiss, of the diocese of Oradea Mare. January 25, 1924. To the Reverend Mr. Mario Theodorian Caradà (Bucharest). February 26. To the Reverend Mr. Guglielmo Palombi (Boma). February 1. To the Reverend Mr. Carlo Brunetti (residence: São Paulo, Brazil). February 15. To the Reverend Mr. Tommaso Guglielmo Hunter, of the archdiocese of Westminster. To the Reverend Mr. Francesco Renazco, of the archdiocese of Managua. February 16. To the Reverend Mr. Federico Pustét, of the diocese of Ratisbon. The Knighthood of the Order of Saint Gregory the Great, civil class: February 16, 1922. To the Reverend Mr. Ludovico Macourek, of the diocese of Vácz. January 14, 1924. To the Reverend Mr. Pietro Combeau, of the diocese of Angoulême. To the Reverend Mr. Giovanni Castillon du Perron, of the same diocese. February 27. To the Reverend Mr. Giorgio C. Jenkins, of the archdiocese of Baltimore. To the Reverend Mr. Vittore Francesco Gullen, of the same archdiocese. To the Reverend Mr. Carlo Poisson, of the diocese of Angers. To the Reverend Mr. Enrico de Saint-Pern, of the same diocese. February 30. To the Reverend Mr. Luigi Rossignani (Rome). To the Reverend Mr. Lorenzo Colizzi (Rome). To the Reverend Mr. Pietro Rossi de

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Gasperis (Rome). To the Reverend Mr. Ludovico Centra (Rome). March 31. To the Reverend Mr. Isidoro Dockweiler, of the diocese of Los Angeles. February 13. To the Reverend Mr. H. Too Wesley, Vice-President of the Republic of Liberia. To the Reverend Mr. Bernardo Majorel, of the diocese of Mantauban. To the Reverend Mr. Riccardo Majer, of the diocese of Fulda. February 14. The Commandery of the Order of Saint Sylvester the Pope: January 10, 1924. To the Reverend Mr. Ettore Cerasa (Rome). The Knighthood of the Order of Saint Sylvester the Pope: January 24, 1924. To the Reverend Mr. Francesco Lucenti, of the diocese of Vicenza. To the Reverend Mr. Giovanni Fortuna, of the same diocese. February 28. To the Reverend Mr. Giovanni Battista Bacigalupo, of the diocese of Chiavari. February 13. To the Reverend Mr. Stefano Cybulski, of the archdiocese of Mohilew. MAY 1, BY THE GRACE OF GOD, BY THE NOMINATION OF HIS HOLINESS: With letters from His Excellency, the Reverend Monsignor, the Holy Father Pius XI, happily reigning, has deigned to appoint: Honorary Secret Chamberlains of His Holiness: January 23, 1924. Monsignor Eugenio Brauer, of the archdiocese of Sydney. January 24. Monsignor Enrico Limberg, of the archdiocese of Münster.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary, January 30, 1924. Monsignor Giuseppe Loncarié, of the archdiocese of Zagreb.

February 5: Monsignor Massimiliano Cuesta Vega, of the diocese of Plasencia.

Monsignor Maroc Glaser, of the diocese of Jassy.

Monsignor Giovanni Bogies, of the same diocese.

Monsignor Michele Robu, of the same diocese.

Monsignor Antonio Gabor, of the same diocese.

February 11: Monsignor Antonio Inverno, of the diocese of Acerra.

Monsignor Pasquale De Lucia, of the same diocese.

February 13: Monsignor Giulio Mortara (Rome).

February 14: Monsignor Emerico Nérneth, of the archdiocese of Strigonia.

Monsignor Nicola Knebel, of the same archdiocese.

Monsignor Gioacchino De Leo, of the archdiocese of Palermo.

February 21: Monsignor Luigi Soukup, of the diocese of Králové Lira dec.

Monsignor Giuseppe Procházka, of the same diocese.

Monsignor Giovanni Seidl, of the same diocese.

Monsignor Pietro Polreich, of the same diocese.

Monsignor Paolo Krieg (Rome).

Secret Chamberlains, with sword and mantle, honorary, supernumerary,

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of His Holiness: January 26, 1924.

The Most Noble Marquis Luigi Battista Rosselli del Turco, of the diocese of Fiesole.

The Most Noble Prince Francesco Radzhvill, of the diocese of Podlaechia.

February 21: The Noble Baron Felice Gerliczy de Arany et Szentgerlistye, of the archdiocese of Strigonia.

Honorary Chamberlains, in peacock blue, of His Holiness: January 30, 1924.

Monsignor Carmelo Cucchiaro, of the diocese of Caltanissetta.

Monsignor Angelo Gurrera, of the same diocese.

February 5: Monsignor Antonio M. Pleninger, of the diocese of Linz.

Monsignor Giovanni Müller, of the archdiocese of KolÃn.

Monsignor Niccolò Mauro, of the diocese of Piazza Armerina.

February 7: Monsignor Arturo Illuminati, of the archdiocese of Fermo.

Monsignor Flodoardo de Britto Fontes, of the diocese of Araca-ju.

Monsignor Teodoro Neu, of the archdiocese of KolÃn.

Honorary Chamberlain, with sword and mantle, honorary, supernumerary, of His Holiness: January 26, 1924.

The Noble Leone de Nowacki, of the diocese of Podlaechia.

Necrology: June 2, 1923.

Monsignor Salomon Musa Sabbagh, Bishop of Amida (retired, deceased).

February 8: Monsignor Raffaele Amador y Hernández, Bishop of Huajapam de Léon.

November 27: Monsignor Amedeo Crooy, Bishop of Tournai.

December 19: Monsignor Graziano Gennaro, titular Bishop of Gerico.

January 30, 1924: Monsignor Giuseppe Gregorio Castro, titular Bishop of Clazomene.

February 19: Monsignor Girolamo Thomé da Suva, Archbishop of S. Salvatore di Bahia.

February 21: Monsignor Domenico Bozzoni, titular Bishop of Ta via.

[*Latin ed. p. 121*]

Year XVI - Vol. XVI, April 1, 1924, No. 4. ACTA APOSOLICAE SEDIS, COMMENTARII OFFICIALES. ACTA of Pope Pius XI. SACRED CONSISTORY.

I. On the second day of the week, March 24, 1924, a secret Consistory was held in the Vatican Apostolic Palace, and the proceedings are reported in order.

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I. - TRANSFER OF THE CHANCERY OF THE HOLY ROMAN CHURCH.

His Eminence, Cardinal Andreas Frühwirth, presented the Sacred Relic of the Most Holy Church to the College of Cardinals and returned it to the Most Blessed Father, who entrusted it to His Eminence, Cardinal Raphael Scapinelli di Léguigno, as the Chancellor of the Sacred College of Cardinals of the Holy Roman Church for this year.

II. - ADDRESS OF OUR MOST HOLY LORD. CREATION AND PUBLICATION.

To the Venerable Brothers, Cardinals of the Sacred Roman Church:

It is certainly a great delight for Us to behold your most distinguished assembly whenever, during the year, it is possible to do so for the sake of the Apostolic office; and on this occasion, We gladly avail ourselves of the opportunity to turn our thoughts, with you, from the documents and mysteries of Lent, and, as it were, awakened to more pleasant things, to anticipate the joys of Easter.

As is fitting, the most sacred matters to be discussed are already known to you, Venerable Brothers, as contained in the ACTA, Vol. XVI, No. 4, 1-4-1924, page 9.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary and the happy outcome of the Encyclical Letters [has resulted in a matter of the greatest importance, by which, on the feast day at the Roman Cathedra of Saint Peter, we announce to the Bishops, clergy, and people of Galliae that the most serious business of diocesan associations has finally been resolved, so that, with our permission and even encouragement, they may henceforth be put into practice. We have stated that the outcome is happy, because, after long and thorough consideration of matters, whatever seemed best, has been decided upon, taking into account the consensus and expressions of public goodwill of the Gallican people. But, as it has turned out to be greater than could be praised according to its merits, it has been an incredible source of comfort to Us that the Gallican Church, with great admiration from the entire Catholic world, has once again demonstrated an example of singular obedience and devotion to the Apostolic See and to the Vicar of Jesus Christ: and this will be evidenced not only by the fact that on the sixth day of the preceding month, the Bishops of dioceses from Galliae jointly presented and subscribed to a single pastoral letter to the entire clergy and people of the nation, but also by the letters which We have received individually from them, full of devotion to Our office. And this did not happen to Us contrary to hope and expectation; for similar events had occurred in the reigns of the Blessed Popes Pius VII and Pius X, under similarly difficult conditions in

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Galliae. But, because we foresaw that things would come to this, we have not diminished the joy we have taken from this testimony of piety; and We wish to publicly express Our gratitude to the Bishops, clergy, and people of Galliae for this great assembly, in which we know that the eyes and prayers of all are turned. In the meantime, We are considering how such associations might be more easily and effectively implemented; indeed, We are ready to lend Our authority, whenever it may be necessary; but, as is fitting, We leave the main aspects of this matter to the judgment of the Bishops, according to the variety of circumstances and places. Furthermore, as if from the theater of the entire world, an example of common Catholic faith has been presented to Us, which has filled Our heart with a certain wondrous sweetness. We understand that, throughout the entire year since the beginning of Our Pontificate, a singular act of piety has been...

[*Latin ed. p. 123*]

The Acts of Pope Pius XI, page 123, recall the example observed throughout the nations, and that day, which is commonly called "the Pope's Day," was celebrated throughout all regions. These festivities were attended not only by large crowds, but also by dignitaries of states, and even by the highest magistrates of the public administration, who testified to their charity towards Us in many ways. Therefore, we give thanks to God and to the piety of men for these great honors bestowed with such celebration, all the more because, recognizing Our frailty, we believe that it is not We who are praised and celebrated, but rather the Supreme Shepherd, whose vicariate We fulfill on earth, to whom divine power, though undeserved, has been granted by God. These are indeed joyous events, and they are associated with the dignity of the Catholic name and with beneficial consequences; but other things, Venerable Brothers, continue to accompany them, which inspire and move Us greatly. To briefly mention these, we recall the religious men and priests who, under the leadership of Archbishop John Baptist Cieplak of Achrid, have been deprived of their freedom, and who endure and suffer the hardships and miseries of public custody. We again bring to the attention of your Order these sons of Ours, whom we are unable to help in any other way, in order to commend their case to you, so that they may receive greater assistance, especially as their captivity continues; and we continue to commend their fate, so that no one may forget them, and so that those in whose hands it lies may find a special means of intercession, in which we seem to lack the power to intervene. Furthermore, there is a great number of those who, eager for truth and charity, and longing for unity and peace, are suspected by heretics and schismatics, and who are opposed to Us and to this Apostolic See, like scattered sheep who are held back by the desire for the Lord's fold. It is barely necessary to say how ardently we would embrace them; and if they respond to the repeated invitations of the Supreme Shepherd: "Come to

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me, all you who labor and are burdened, and I will give you rest," by hastening to Us, we shall address them with paternal words: "All that is Mine is yours." And we shall have the greatest grace among all Catholics, those who, despite their differences, strive to live according to the divine law.

[*Latin ed. p. 124*]

The Acts of the Apostolic See, with the official approval, have striven, through the means of a German publication, to fortify the path to the acquisition of faith, by removing prejudices, by presenting the integral Catholic doctrine, and by exhibiting, above all, that characteristic of the disciples of Christ, which is charity. We observe that a great number of orphans and abandoned individuals, of both sexes, the weak and the sick, children and the elderly, often fallen into poverty and squalor from mediocrity, or even from the abundance of worldly goods, have come to us, seeking some relief from their distress. But that paternal care, which God demands from His Vicar on earth, is so great, so magnificent, that it is truly the greatest of all things. However, this very duty of paternal care would weigh too heavily upon the Roman Pontiff, bringing him sorrow and anguish, were there not those who, fully aware of this paternal care, because they are in the house of the Father, would provide the means and the expenses for alleviating the misery of the poor. Therefore, Our children throughout the world, who, by the providence of God, are more fortunate in their family affairs, assist those brothers who are experiencing adverse fortune, so that they may wish to help through a common Father. And with this, we are deeply moved, and we express our gratitude to these helpers and associates of Our charity; for we consider the mercy shown to so many of Our children as a tribute to ourselves. However, something seems to be lacking in this expression of such goodwill, unless we recall individually and bring to light the part that Our children from the United States of America have taken in this contest of charity. For from the very beginning, when we called out for help for the Russian children who were perishing from hunger, the Bishops, clergy, and people of those States so readily and generously offered their assistance, that, although all were contributing to this great relief effort, they nevertheless remained the first, both then and subsequently. And although this fraternal competition of generosity has barely alleviated the necessities, and has somewhat subsided, it was sufficient when new and widespread miseries arose, to remind us of the urgency of the matter, so that the contest might be revived everywhere, and that money and resources might be...

[*Latin ed. p. 125*]

From the Acts of Pope Pius Xl, page 125: Aids, for the benefit of various faculties, were again flowing in from all sides. What is more, the faith-

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ful of the United States, as if having forgotten what they had done previously, provided assistance to the needy in Somãa with resources far greater, thus maintaining their leadership in generosity. Since we cannot express in words the admiration that this most remarkable competition of charity has inspired in Our heart, a competition unknown in previous ages and destined to be remembered forever, We have decided to commemorate this event in such a way that, as is fitting, it may present Our sentiments to all, especially to the most distinguished citizens of those regions, and may silently declare Our approval. Indeed, We have decided to elevate two archbishops from the United States to the dignity of Cardinal, men who, because of their merits and talents, because of the size and importance of their sees, and because of their diligent and excellent performance of their pastoral duties, stand out among the bishops of those states. The names of these men, however, we postpone revealing for a short time, lest it appear that we are ignoring other events that deserve our attention, and that we are not rejoicing in all things equally. If we look around us more closely, we cannot help but be greatly pleased that, along with the most holy image of Christ Crucified, a sign and monument of human redemption, the institution of Christian doctrine has been brought to the games, where boys, dear to the Divine Master, learn the first elements of letters and are formed from the beginning of their lives in the habits of life. But in this matter, we cannot, as we would like, be entirely free from concern; for, although we are confident that those to whom the task of governing and overseeing such a religious institution is entrusted will undertake this important work with all readiness, sincerity, and with a clear conscience, nevertheless, the apostolic ministry that we exercise compels us to implore the Most Reverend Brothers, the bishops of Italy, the clergy, and the fathers and mothers of families, in the heart of Christ, not to be negligent or indifferent, but to diligently safeguard their rightful duty.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - The official commentary. For the sake of necessity, nothing should be omitted. For the matter at hand is of the gravest importance, and the consequences and dangers thereof largely affect those very individuals, since the fate of the Church, born of divine promises and extending throughout the entire world, depends not so much upon it, as does the fortune of families, of civil society, and even of the republic itself. For it is not permissible for the state to collect anything other than what it has previously severed, be it truth or error, the true faith of Christ or ethnic perversity, or, indeed, human culture or that detestable barbarism, however brightly illuminated by external splendor and the most exquisite refinements, which recent events and progress have brought about. Furthermore, we are not only afflicted by concerns and anxieties, as we have said above, but also by sorrow, due to the conflicts between citizens and, es-

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pecially, the violence that is often inflicted upon persons, places, and things sacred, and also upon those associations that, although not themselves religious or sacred, are closely connected with the Faith and the ecclesiastical hierarchy, which, as its guiding and leading force, strives, without any regard for the interests of particular factions or things, to lead individuals and domestic and civil society to think and live according to Catholic principles. As we have clearly and repeatedly stated, it is absolutely forbidden for anyone to abuse sacred authority, or Catholic action, for purely political purposes or to promote the cause of any particular faction, and we have prohibited this from happening to the best of our ability. Therefore, we condemn and disapprove of the injuries and violence inflicted upon the Faith, and upon persons, things, and institutions connected with it, under the guise of public reasons, by the best of laws. We readily acknowledge that some things have recently been achieved or are about to be achieved that are not entirely displeasing, such as the interruption – may it be completely withdrawn – of that well-known law, from which very serious damages have been incurred by works and pious institutions, such as the extension, by decree, of the assignment of larger sums of money to the clergy for their support, although only for one year, and the granting of leave from military service for the protection of its sacred ministries. But we do not wish to imply, by our silence, that the Apostolic See has renounced or intends to renounce its right to judge matters concerning these things.

[*Latin ed. p. 127*]

The acts of Pope Pius XI concerning matters which pertain solely to him, and also, whatever is granted or may be granted in the future, can be attributed to the account of the ongoing restoration. But before we conclude our discourse, it is fitting, for the sake of common comfort, to turn our attention to other matters, which, whether already in effect or soon to be realized, hold the promise of better times. And first, although throughout the regions of Europe, a considerable mass of afflictions and inconveniences still remains, uncertain and suspended, it seems that, both in the individual states and in the public relations between the peoples, the situation is maturing somewhat more favorably; and therefore, we confidently expect that religious affairs, which have been almost everywhere suppressed by this disturbance of minds and things, will receive considerable benefit. But the best hope for the Catholic cause shines forth through the vast and numerous populations of China, following the first Plenary Council, which, having been duly prepared in recent months, will be held shortly under the presidency of Our Delegate. Indeed, if the pleasing condition of the sacred missions has prompted this, and the necessity of arranging things more suitably, it is clear that from this memorable gathering, as other gatherings of this kind held elsewhere demonstrate, great advancements will indeed be made for the Church in China.

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Nor are lesser events lacking in this year, which bring to Us and to the citizens of this venerable city incentives of piety and joy; for we shall commemorate the fourteenth century since the Roman people began to venerate the most beautiful image of the Blessed Virgin Mary in the Portico, and the sixteenth century since the first Basilica of St. John was dedicated at the Lateran. From this, the painted image of the Mother of God and of men is remembered, "the security of the Roman people," and from there, the church of Our Cathedral, the mother and head of all the churches "of the city and of the world," and also the church of Our priestly ordination: both abounding in majesty and graced with such great and illustrious antiquity. Certainly, if the office of the Roman episcopate did not move Us, the very thing itself...

[*Latin ed. p. 128*]

128; Acta Apostolicae Sedis - An Official Commentary on Faith and Piety, which inflames us, a flame that compels us to promote and participate in such solemnities: Indeed, we have begun, and we will not abandon this undertaking, since we have nothing older than the due devotion to the Virgin and the study of the Roman See, so that in our beloved children from the City, and indeed in all the faithful of Christ, it may daily flourish and revive. It is certainly to be lamented that these conditions of the Apostolic See prevent us from, as our predecessors did, acting most generously and adding our presence to the sacred rites: which, indeed, are recorded in the annals of the Basilica Lateranensis and of the temple of S. Maria in Porticu, as if written in golden letters. But, Venerable Brothers, we shall soon enjoy a double benefit, as you know, from the event of this celebration, from which this venerable City, as a common center of faith and piety, and also of the fraternal peace of all men and the communion of peoples, will exist as a kind of theater: we mean the Holy Year and the Missionary Exposition, which they call, to be held in these Vatican buildings. And already now, with great joy of spirit, we almost see pilgrims from all places, in great numbers, flocking here, and, eager to expiate their sins and reconcile themselves with God, and prepared to lead a more righteous and holy life in the future, entering the Holy Door in groups, which We will open, according to ancient custom and practice, so that more abundant fruits of redemption and of grace may flow forth and emanate upon them. And there is no doubt that these pilgrims and faithful, when, with a certain wondrous combination, they have seen and rightly assessed the multifaceted and heroic work of the Catholic missions - those missions, we say, who, like heavenly treasures of grace, impart to our most miserable brothers who sit in the shadow of death, and who sacrifice their homeland, their families, and even their own lives - will surely feel themselves converted to the admiration of such an apostolate, and will be eager to contribute to the benefit of the sacred missions. Therefore, Venerable Brothers, we rightly place our hope in this,

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that the course of this holy and propitiatory year will proceed thus.

[*Latin ed. p. 129*]

129 The Acts of Pope Pius XI, concerning the promotion of peace for the Kingdom of God and the reconciliation of men, declare that, so that the peace of Christ may more quickly shine forth in the Kingdom of Christ, as We desire and as We are invoked with prayers and supplications, We shall now proceed to the two most distinguished men, whom We have previously declared worthy of the honor of the Roman Purple, for their incorporation into the highest Order of your body. These are: GEORGE WILLIAM MUNDELEIN, Archbishop of Chicago, and JOSEPH HAVES, Archbishop of New York. What do you think? Therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and of Ourselves, We create and publicly proclaim the Most Reverend Fathers, GEORGE WILLIAM MUNDELEIN and JOSEPH HAYES, Cardinals of the Holy Roman Church, from the Order of Presbyters. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains for Us to provide for the Churches.

PROVISION FOR CHURCHES.

Then, the Most Blessed Father assigned proper pastors to the following Churches: To the Metropolitan Church of Lodi, He appointed the Reverend Father Francis Sidoli, formerly Bishop of Rieti. To the Metropolitan Church of Durango, He appointed the Reverend Father Joseph Mary Gonzalez, formerly Bishop of Siunia. To the Cathedral Church of Lodi, He appointed the Bishop of Bagnoregio, the Reverend Father Louis Antómelli, formerly...

[*Latin ed. p. 130*]

- ISO Acta Apostolicae Sedis - Official Commentary of the Cathedral Church of Faenza, Reverend Father Rogerium Bovelli, formerly Bishop of Mutilensa. To the Cathedral Churches of Macerata and Tolentino, perpetually united with each other, Reverend Father Aloisium Ferretti, formerly Bishop of Mandelensa. To the Cathedral Church of Saint Hyacinth, Reverend Father Fabium Zoël Decelles, titular canon and vicarius capitularius of the same diocese. To the Cathedral Church of Constantina, Reverend Father Ioannem Franciscum Thiénard, canon dean and archpriest of the metropolitan Church of Algiers. To the Cathedral Church of Clonfert, Reverend Father Ioannem Dignan, parish priest of Killimore, in the same diocese. To the Cathedral Church of Galtellinen-Norensis, Reverend Father Maurilium Fossati, Superior of the Congregation of the Oblates of Saints Gaudentius and Charles, in the diocese of Novara. Furthermore, Our Lord has publicly announced, through Apostolic Letters bearing the seal, the resignation of other sacred prelates, namely: ARCHBISHOPS: Of Naples, Alexium S. R. E. Cardinal

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Ascalesi, formerly Archbishop of Benevento. Of Damascus of the Syrians, Reverend Father Gregorium Petrum Habra, formerly Archbishop of the Syrian Rite of Mausil. Of Big, Reverend Father Antonium Springovicz, by elevation from the episcopal see to the archiepiscopal. Of Bellohorizon, Reverend Father Antonium dos Santos Cabrai, by elevation from the suffragan see to the metropolitan. Of Claudiopolis, Reverend Father Georgium Prudentem Bruley des Varannes, formerly Bishop of Monaco. BISHOPS: Of Limerick, Reverend Father David Keane. Of Petrolina, Reverend Father Antonium Malan, formerly titular Bishop of *iiisensa and Ordinary Prelate of the Prelature Nullius of the Most Holy Conception of Araguaya. Of Aemonia, Reverend Father Bartholomaeum Wilson.

[*Latin ed. p. 131*]

Acts of Pope Pius XI, page 131.

Euraeensem, Reverend Father John Peruzzo.

Soliensem, Reverend Doctor Joseph Hammels.

Metropolitanum, Reverend Doctor John Mary Jan.

Aradensem, Reverend Father Peter Aziz Hoh, who is now the Bishop of the Chaldean Catholic Archdiocese of Salmas.

Jaffnensem, Reverend Father Alfred Guyomard.

Methonensem, Reverend Father John Mary Camilleri, who is now the Bishop of Gozo.

Aezanitensem, Reverend Father Anthony van Velsen.

Andrapanensem, Pellaeensem, Reverend Father Caesar Angel Vigiani.

Reverend Father William Francis Brown.

Tornaeensem, Reverend Father Vedastus Rasneur.

Maurianensem, Reverend Father Augustine Grumel.

Portus Augustae, Reverend Father Andrew Killian.

Goulburnensem, Reverend Father John Barry.

ABBOT: JEinsidlensem, Ignatius Staub.

IV. – PETITION FOR THE PALLIUM.

Thereafter, on January [date not specified], Cardinal Pignatelli Granito di Belmonte, acting as procurator in the name of Cardinal Ascalesi, presented himself before the Most Holy [Pope] and earnestly requested the pallium for the Metropolitan Church of Naples, and after him, similar requests were made by pastors appointed to the churches of Ianuensi [Genoa], Bellohorizontinae [Belo Horizonte], Bigensi [Bingerville], and De Durango [Durango]. To these petitions, the Most Blessed Father graciously deigned to assent.

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II. – THE DELIVERY OF THE RED GALIERO.

On Thursday, the twenty-seventh of March, in the Patriarchal Basilica of the Vatican, a public Consistory was held, in which Our Holy Father, Pope Pius XI, solemnly delivered the red pontifical galiero to the Cardinals whom he had created and publicly announced on the twenty-fourth: George William Mundelein, and Patrick Joseph Hayes.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary. Meanwhile, through the advocate of the Sacred Consistory, Albert Guidi, for the first time, the cause of the venerable Servant of God, Mark of Aviano, a professed priest of the Order of the Friars Minor Capuchin, was presented. III. - APPOINTMENTS OF CHURCHES. After the public Consistory had concluded, a secret Consistory was held in the customary Hall of the Apostolic Palace at the Vatican. There, after the Most Blessed Father, according to custom, had addressed the aforementioned Cardinals Mundelein and Hayes, he proposed the following appointments of churches: To the Metropolitan Church of Belem in Para, he appointed the Most Reverend Dom John Irenaeus Joffily, formerly Bishop of Amazonas. To the titular episcopal Church of Jericho, he appointed the Most Reverend Dom John Vescia, formerly Bishop of Policastro. To the Cathedral Church of Monterrey-Fresno, he appointed the Reverend Father Nardus Mae Ginley, formerly Bishop of Cáceres. To the Cathedral Church of Amazonas, he appointed the Reverend Joseph John Mary Ber-Parreira Lara, the apostolic administrator of the diocese of Barra of Pirahy. II. - ASSIGNMENT OF TITLES. After this, the Most Blessed Father addressed the Cardinals Mundelein and Hayes, so that in Consistories, Congregations, and other functions, they might exercise their cardinalatial duties; and he assigned them: To George William Patrick Joseph, the title of Santa Maria de Populo, and the title of Santa Maria in Via. MUNDELEIN, HAYES, III. - REQUEST. Finally, the request for the Pallium for the metropolitan Church of Belem was graciously approved. PALLIUM for the metropolitan Church of Belem.

[*Latin ed. p. 133*]

Acts of Pope Pius XI, 133. APOSTOLIC LETTER TO THE SUPREME HEADS OF VARIOUS RELIGIOUS ORDERS AND OTHER RELIGIOUS SOCIETIES. PIUS PP. XI, TO OUR BELOVED SONS, GREETINGS AND APOSTOLIC BENEDICTION. When the Only Begotten Son of God came into the world to redeem the human race, He gave the precepts of spiritual life, by which all men might be guided to the end appointed for them; moreover, He taught that those who wished to follow Him more closely ought to embrace and follow the evangelical counsels. Whoever, therefore, with faith, promises to God to observe such counsels, is not only freed from all those impediments which commonly hinder mortals from attaining sanc-

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tity, such as the advantages of fortune, the cares and solicitudes of marriage, and the unrestrained freedom in all things; but also progresses with such a straight and expeditious path to perfection, that he seems already to have cast anchor in the harbor of salvation. Therefore, from the earliest ages of the Christian religion, there has never been a lack of those who, by the will of God, renouncing all things with a great and exalted spirit, would enter upon this very path of perfection and persevere in it constantly; and from the records of history it is clearly evident that many men and women have perpetually consecrated and devoted themselves to God in various Orders, which the Church has approved and established over the course of the centuries. Indeed, although the nature of religious life is one and indivisible, it assumes many forms, since some religious groups serve God in one way, while others pursue the glory of God and the benefit of their neighbors through other works of charity and beneficence, according to their own institutes. From this great variety of religious orders, as if from different trees planted in the Lord's vineyard, arises a great diversity of fruits, which contribute to the salvation of the nations; and there is nothing more beautiful and pleasing to the eye than this union and universality.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary on the Congregations, which, although ultimately tending towards the same goal, nevertheless have their own distinct fields of industry and labor. It often happens, by the counsel of Divine Providence, that whenever new needs arise, new religious institutions are also aroused and flourish. Therefore, the Apostolic See, mindful of the benefits which these religious orders have conferred on the Church of enough and on the public good in times past, has always pursued them with particular care and benevolence: for, besides the fact that it undertook to recognize and approve their laws and statutes, and to diligently defend their cause against adversaries through the vicissitudes of time and events, it has also not failed, whenever it was necessary, to restore those same institutions to their former dignity and sanctity. The care and solicitude which the Church shows for the observance of laws and the sanctity of morals among religious men are demonstrated by the decrees and exhortations of the Council of Trent: "All religious, both men and women, shall arrange their life according to the rule which they have professed, and above all, they shall faithfully observe those things which pertain to the perfection of their profession, such as obedience, poverty, and chastity, and also, if there are any other particular vows and precepts pertaining to a certain Rule and Order, those pertaining to their respective essence, as well as those pertaining to the common life, sustenance, and clothing." Furthermore, in the Code of Canon Law, before any action of this kind is taken regarding the laws, the religious state is defined and briefly described as "a stable manner of living in common, in which the faithful,

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besides the common precepts, also undertake to observe the evangelical counsels through the vows of obedience, chastity, and poverty... and tend towards evangelical perfection," and it is clearly stated that this religious state "must be held in honor by all." 1 2 Indeed, we have openly acknowledged the virtue and helpful service of these religious men to the extent that we could.

1 2 Sess. XXV, cap. 1, de Regni. C. I. C, can. 487, 488.

[*Latin ed. p. 135*]

From the Acts of Pope Pius XI, 135, we recall that, for the first time, through Encyclical Letters, We addressed all the Catholic prelates of the entire world: We proposed remedies for the many ills that afflicted human society, and We stated that We placed great hope and confidence in the regular clergy, not for one reason alone, but for many. Furthermore, after having issued the Apostolic Letter *Officiorum omnium* to the Cardinal Prefect of the Sacred Congregation for Seminaries and Universities, concerning the studies of clerics, with the very same care and concern that filled Our mind, We included students of religious Orders, because We considered that, among those who are destined for the priesthood, many things were pertinent to them. However, the study and vigilance of charity that We have for your well-being, beloved sons, urge Us to address you directly in a letter, so that We may remind you of certain things, so that, if your students reflect these things in their morals and daily conduct, their lives and actions will indeed be such as are entirely required and demanded by the singular and exalted office of the divine vocation. And first of all, We exhort religious men to consider their Founder and their Lawgiver as an example, if they wish to be certain and abundantly partakers of the graces that flow from their own vocation. For it is clear that such men, when they established their Institutes, did nothing else than yield to divine inspiration. Therefore, let those who wish to exhibit the mark that they intended to impress upon their respective communities, so that anyone from among them who exhibits it will not deviate from the beginning. Therefore, let the members of these communities, like the best of sons, turn their cares and thoughts to defending the honor of their Founder, by obeying his laws and precepts, and by imbibing his spirit; for they will not depart from their state as long as they follow in the footsteps of their Founder: "And their children for their sakes remain for ever." *Ecclesiasticus, XLIV, 13*.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis. – Official Commentary. May they observe the laws of their Institute with such modesty, and may they maintain a life so consistent with its foundation, that they may daily prove themselves more worthy of their religious state: for by their fidelity, they will not be able to fail to perfect themselves in the sacred ministrations, to which they

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are dedicated for all their lives, and to merit the assistance of heavenly graces. However, in all their actions, they must seek first the Kingdom of God and its justice; and this is what we desire above all in those, beloved sons, in whose works your endeavors are mostly directed, that is, in the sacred missions and in the education of youth. Therefore, with regard to the apostolate, let them take care, as Our Predecessor wisely warned, not to transfer the propagation of the Gospel to foreign peoples in order to increase the grace, power, and influence of their homeland or nation, but only to consider the salvation of the unbelievers, and to promote, among themselves, those advantages and benefits that seem to lead to eternal life. But those whose duty it is to properly instruct and educate young people must above all avoid, lest, excessively absorbed in the study of teaching the best of the arts to their students, they neglect to imbue their minds and hearts with the worship of religion, so that the students, although instructed in a great deal of knowledge, may be entirely ignorant of sacred science, and therefore, lacking this very knowledge, which is the most beautiful and most precious ornament, they are utterly vain: "But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:" To this point, the Seraphic Doctor aptly remarks: "This is the fruit of all sciences, that faith may be built up in all things, that God may be glorified, that morals may be improved, and that consolations may be drawn, which are found in the union of the bridegroom and the bride, which indeed is accomplished through charity."

1 2 3 Epist. Apost. Maximum illud, 30 nov. 1919.

Sap., XIII, i.

De reductione artium ad Theol., n. 26.

[*Latin ed. p. 137*]

137 We urge that the acts of Pope Pius XI be diligently studied, for those who neglect them will not be able to perfectly and completely fulfill the duties of their vocation. For those who have consecrated themselves to God, the primary purpose should be to pray to God, to contemplate divine things, or to meditate upon them. Therefore, who among those who perform such a weighty office can do so effectively if they do not possess a thoroughly known and understood knowledge of the doctrines of the faith? We especially urge this upon those who lead a contemplative life, for they err if they believe that, having neglected or abandoned theological studies, they can easily converse with the things of heaven, and be drawn and elevated to a closer union with God, deprived as they are of those abundant resources drawn from sacred teachings. As for others, whether they teach, preach, administer to souls in the tribunal of penance, are sent on missions, or converse with the people in the ordinary course of life,

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will not the exercise of this sacred ministry be all the more strengthened and effective, the greater the sum of their learning and knowledge? The Holy Spirit, through the Prophet, decreed that the knowledge of divine things, both internal and abundant, must be held by a priest: "The lips of the priest shall keep knowledge." For how can solid doctrine be lacking from the mouth of one who, being the Lord's ambassador of knowledge, the minister and doctor of the New Covenant, the salt of the earth and the light of the world, addresses the Christian people? Therefore, let those who approach the sacred ministry be warned who are unlearned and ignorant; for the Lord will not allow their ignorance to go unpunished, having threatened it in a terrible way: "My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children." Indeed, if it has ever been necessary for a priest to be learned, it is all the more necessary in these latter times, when the knowledge of things and science are so important and so closely connected to the conduct of life.

[*Latin ed. p. 138*]

138 The Acts of the Apostolic See – the Official Commentary – maintains that men, or those of lesser understanding, – as often happens in general – claim to act in the name of science, whatever they may do. Therefore, it must be asserted with the utmost insistence that the Catholic faith be supported and strengthened by all kinds of teachings: so that, with the light of these teachings, the beauty of revealed truth may be brought before the eyes of all, and the captious commentaries of opinions, which under the pretext of science are accustomed to oppose the dogmas of the faith, may be suitably dispelled. For, as Tertullian wrote most eloquently, our faith "sometimes holds one thing, lest it be condemned through ignorance"; therefore, let not the words of Jerome be forgotten: "Holy simplicity alone benefits, and it harms as much as it builds up the Church of Christ, according to the merit of one's life. ... It is the duty of a priest, when questioned, to answer about the law." Therefore, it is the duty of a priest, whether secular or regular, to spread and illuminate the Catholic doctrine more widely and abundantly, and to defend it; which not only has the means to convince and refute whatever is opposed to it, but also, if clearly explained, cannot fail to attract the minds of those who are prejudiced. This, indeed, was not foreign to those Doctors of the so-called Middle Ages, namely Thomas Aquinas and Bonaventure, who were entirely devoted to perceiving the deepest knowledge of divine things and communicating it to others. Furthermore, the very intellectual and moral effort, which, my beloved sons, your confreres employ in such studies, will certainly result in them drawing more abundantly from the spiritual wellsprings and sustaining the dignity, honor, and worth of the noble state they have embraced.

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For whoever engages in sacred studies undertakes a task that is certainly laborious, demanding, and troublesome, and which is equally opposed to idleness and apathy, which are the mother and teacher of many of the ancients; and the same student, with this not inconsiderable concentration of thought.

[*Latin ed. p. 139*]

139 The acts of Pope Pius XI demonstrate that, apart from his custom of not hastily deliberating or acting rashly, he far more easily controls his desires and restrains himself, whereas those who neglect to do so are already inclined towards worse things and fall into the mire of vices. In this regard, Jerome writes: "Love the knowledge of the Scriptures, and you will not love the vices of the flesh..." "The study of the Scriptures cultivates virgins." But the religious man must also be spurred on to these studies by the conscience of his duty, by which he is bound from his very vocation, to attain perfect virtue. For, since no one can effectively strive for perfection and safely reach it without the use of interior life, can those who are nourished and sustained by anything other than the study of divine things be so effectively cultivated and strengthened? Indeed, the accustomed and daily contemplation of those wonderful gifts of nature and grace, which the Almighty God has so abundantly bestowed upon the universe and upon individual men, consecrates the thoughts and movements of the soul and elevates them to heavenly things; nay, it even fills men with the spirit of faith and makes them most closely united to God. Who, in the likeness of Christ Jesus, can be closer than those who transform into substance and blood the doctrine of faith and morals divinely imparted to us? Therefore, with most wise counsel, the Founders of religious Orders, following the footsteps of the holy Fathers and Doctors of the Church, have recommended the study of sacred disciplines to their members to a greater degree; for it is known, beloved sons, that those among you who have more zealously cultivated the reasons of the faith have most often attained a higher degree of sanctity; whereas, those who, on the contrary, have neglected this sacred duty have often begun to languish and have, not rarely, fallen into a worse state, even to the point of violating their vows. Therefore, let all members remember the words of Eichard of St. Victor: "May each of us persevere in such studies until the sun sets, and the love of vanity gradually diminishes, and the reasoning of carnal prudence, with the fervor of concupiscence subdued, may cool." Also, let them remember [reference to other works].

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - We urge you to follow the prayer of Augustine: "May the delights of your Scripture be my chaste delights; may I not be deceived in them, nor find delight in any other." Therefore, since such outstanding benefits accrue to religious men through constant and

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attentive study of sacred doctrine, it is now clearly apparent how much care you, beloved sons, must exercise to ensure that your students have the opportunity to thoroughly investigate this doctrine and to cultivate it throughout their lives. Furthermore, it is truly beneficial for young men who aspire to the monastic life to have their minds and spirits properly formed and guided from the very beginning. And since, in these times of injustice, less attention is often given to the Christian education of children, and young men, exposed to the widespread temptations of corruption, lack a solid religious foundation that can conform their minds, indeed even their understanding of what is honest and right, there is nothing you can do in this area that is more useful than establishing small seminaries or colleges – which we happily observe are being established to receive young men in whom some signs of divine vocation are found. However, you must be careful of what Our Predecessor, Pope Pius X, warned the superiors of the Dominican family, namely, that you should not hastily or indiscriminately admit young men who are uncertain whether they are truly inclined towards this most sacred way of life. Therefore, carefully and prudently select young men who are candidates for religious life, and diligently ensure that, along with the instruction in piety, the lower disciplines appropriate for their age are taught, disciplines that are usually taught in gymnasiums; so that, indeed, they do not proceed to the novitiate until they have completed, as they say, the curriculum of humanities, unless a sufficiently serious reason sometimes suggests otherwise. 1 2 3 In this youthful institution, no aspect of diligence and care should be neglected by you, for it is in accordance with the reasons of charity, but also of justice.

1 Conf., l. XI, c. II, n. 3. - Epist. Cum primum ad Mag. Gen. O. P., 4 aug. 1913. C. I. C, can. 589. 3

[*Latin ed. p. 141*]

Acts of Pope Pius XI • 141. If any Province, due to circumstances or other reasons, lacks the resources for a proper institution, then, in accordance with the prescriptions of canon law, those young men should be sent to another Province or a center of studies, wherever they can be properly instructed, as prescribed by canon 587. However, in the lower schools, the following must be observed, as stated in canon 1364: "Religion should hold the foremost place, which, adapted to the ability and age of each individual, must be explained most diligently." And in this discipline, books should be used, unless those approved by the Ordinary. Furthermore, let those who attend lectures in scholastic philosophy never cease to engage in the study of religion; rather, let them make diligent use of the Roman Catechism, in which one knows not whether to marvel more at the abundance of sound doctrine or at the elegance of the Latin language. If your clerics, from the very beginning of their studies, become accustomed to drawing sacred doctrine from this source, upon which their theological studies are based,

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they will certainly gain from this excellent work, from which they will wisely instruct the people and refute those errors which are often spread against revealed doctrine. To you, beloved sons, we urge and command that you, Catholic prelates, diligently attend to what we have pointed out in the Apostolic Letter concerning the study of the Latin language, so that you may ensure that it is maintained in all literary pursuits: for the law of the Code also applies to your students, which states: "They must learn, especially Latin and their native language..." Furthermore, how important it is for young religious to have a good knowledge of the Latin language, is not only declared by the fact that the Church itself uses it as a minister and a bond of unity, but also because we read the Bible in Latin, we sing and chant in Latin, and we perform almost all the sacred rites in Latin. Moreover, it is added that the Roman Pontiff speaks in Latin to the entire world and teaches the Catholic world, and that the Roman Curia uses no other language in conducting business and enacting decrees that concern the faithful community. But for those who do not know the Latin language, access to the extensive writings of the Fathers and Doctors of the Church is more difficult, since most of them used Latin for writing (C.I.C., canon 1364, 2).

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - An Official Commentary, concerning how to promote and defend Christian wisdom. Therefore, let it be a concern to you that your clergy, who will one day be engaged in the ministries of the Church, acquire and use the knowledge of that language with the utmost care. With a curriculum of studies that is considerably reduced, all students and candidates, to whom the intention of consecrating themselves to God is present, and who have demonstrated to their superiors a good disposition of mind, a not slow intellect, a spirit of piety, and integrity of morals, should be admitted to the novitiate, in which, as in a kind of gymnasium, the principles and virtues of religious life are learned through diligent practice. For it is of great importance that the minds of the novices are cultivated diligently during that time, not so much through the testimonies of piety from their teachers, as through the experience itself, since no one attains or retains the perfection of the religious state, unless they have already laid the foundations of all virtues. Therefore, having removed all studies and distractions of other disciplines, the minds of the novices should be directed only to this, so that, under the guidance of their wise teachers, they may devote themselves to the exercises of the interior life and the acquisition of virtues, especially those that are connected with and joined to the vows of religion, that is, poverty, obedience, and chastity. In this, they will find the writings of Saint Bernard, of the Seraphic Doctor Bonaventure, and of Alphonsus Rodriguez, and also of those who have flourished in the ministry of piety within your respective Sodalities, to be most useful

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for reading and consideration; the virtue and efficacy of which are so far from diminishing and fading with age, that they seem even to increase today. And let the novices never forget that, as they are in the novitiate, so they will be for the rest of their lives, and that the hope of making up for a later deficiency with a renewed spirit of the novitiate, if they have once experienced it with little or no fruit, is usually vain. Furthermore, you, beloved sons, must take care that those students who have completed the novitiate are placed in those houses where the observance of the most holy laws flourishes, and where everything else is arranged in such a way that they may more accurately and diligently pursue the ordered course of philosophy and theology. By "ordered course" we mean not only that no one...

[*Latin ed. p. 143*]

143 The acts of Pope Pius XI state that, while it is necessary to provide sufficiently and abundantly for the lower studies, it is also necessary to ensure that no part of the curriculum is overlooked, nor that any time be taken away from such disciplines in order to comply with the prescriptions of the Code. Therefore, let the moderators be careful – and we shall say no more – lest they, perhaps in order to meet the demands of a very short time, seek a shortcut, as it were, to the sacred Orders, so that they may more quickly utilize the services of these men. Is it not well known that those who have learned hastily and superficially will scarcely, or perhaps not at all, be able to heal the defects of their education in the future, and that, even if some benefit may sometimes be derived from such instruction from the Orders, the same will ultimately vanish and dissipate when these religious men are found to be less suited for the sacred ministrations? Furthermore, let those young men who are engaged in the studies of philosophy and theology not neglect the pursuit of virtue; rather, they should progress under the guidance of the most skilled teachers of piety, so that, as befits religious men, they may ultimately prefer solid doctrine combined with the sanctity of life. But we especially call your attention to this matter, so that you may select teachers who are perfectly suited for imparting the higher disciplines among you, men who, by the example of their own lives, will be a model, and who, being most learned, will be commanded to cultivate the minds of their students. Therefore, let there be no master, no lector, unless he has commendably completed the courses in philosophy, theology, and related disciplines, and possesses sufficient skill and ability to teach. And let this not escape your notice, which is found in the Code of Canon Law: "Care must be taken that at least there are distinct masters for the sacred Scriptures, dogmatic theology, moral theology, and ecclesiastical history." In this matter, great effort must be made to form from the students holy and diligent apostles of Christ, and to instruct them with the ornaments of knowledge and prudence, with which, when armed, they may enlighten

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simple and unlearned people, refute those inflated with false knowledge, and finally, protect all from the contagion of errors, which, as is well known, spreads more insidiously.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - The official commentary reveals that, to a greater extent, it inflicts and brings about detriment to the minds. If, by chance, your students progress with eagerness in the regions and paths of Christian wisdom, and excel most excellently, the labors which you, beloved sons, have undertaken for this most salutary cause, will be compensated with the most abundant joy of fruits, beyond what is credible. Indeed, let this be sacred and inviolable to you, that which We have decreed in the Apostolic Letter concerning Seminaries and the studies of clerics, in accordance with canonical law: namely, that the masters, in transmitting the precepts of philosophy and theology, faithfully follow the Scholastic method, according to the principles and doctrines of Aquinas. For does anyone not know that the Scholastic discipline and the angelic wisdom of Thomas, which Our predecessors have always honored with the highest praises, is admirably suited, not only to illuminate revealed truths, but also to wonderfully refute any errors of any age? Indeed, the Angelic Doctor – as Our immortal predecessor Leo XIII – was endowed with divine and human wisdom, and, compared to Him... He obtained that He might vanquish all the errors of former times, and provide the most invincible weapons to repel those which would arise perpetually in the future. And rightly does the same Pontiff say: "Those who truly wish to philosophize – and, indeed, they ought to, especially religious men – should place the foundations and principles of doctrine in Thomas Aquinas." How much it matters that your students should in no way be separated from the Scholastic method, this is evident from the fact that, since a very close kinship exists between philosophy and revelation, the Scholastics themselves have so wonderfully composed and combined both, that one brings light to the other and provides the greatest aid. For, since both proceed from God, from eternal truth, and since that reason gives evidence of this, and this faith demonstrates it, they cannot fight against each other, as some errantly contend; rather, they conspire so amicably that one completes the other. Therefore, from ignorance and incompetence...

[*Latin ed. p. 145*]

The Acts of Pope Pius XI state that a philosopher can never become a truly learned theologian, and that one who is completely ignorant of divine matters cannot, in any way, perfectly philosophize. In this, St. Thomas is correct: "Just as something is proven among the faithful from the principles of faith, so too is something proven among all from principles naturally known; hence, theology is a science." To put it another way, just

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as philosophy, which is a participation in the divine light, leads to the principles of natural knowledge, and explains and expounds them, so too does theology, from the supernatural light of revelation, which illuminates and completes the intellect, draw upon, develop, and explain the notions of faith, so that both are like two rays from one sun, two from one rival source, two buildings on one foundation. Indeed, human knowledge is a great thing, provided it faithfully adheres to the reasons of faith; if these are abandoned, it is absolutely necessary that it fall into many errors and follies. Therefore, my beloved sons, let your students, no matter how much they have gathered together the sum of human knowledge, be commanded to serve and obey sacred doctrine; and furthermore, let them ardently burn with love and desire for the revealed truth, and they will be and will be considered men of God, and will greatly benefit the Christian people by word and example. For "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice." - or, as the Angelic Doctor interprets it, sacred doctrine, having received the light of divine revelation, "is useful for teaching, for rebuking, for correcting, for instructing in justice: that the man of God may be perfect, furnished to every good work." But for young members of the Sodality, so that they may not wander aimlessly in this vast field of human and divine matters, the spirit of faith must first be fostered, for if it is weakened, they will not be able, like a dull gaze, to look into supernatural truths; nor is it unimportant that they approach learning with a right intention of mind. "There are those who wish to know," observes St. Bernard, "only for that purpose, and that is a base curiosity;... and there are also those who wish to know, in order to sell their knowledge, for the sake of money, for the sake of honors, and that is a base pursuit; but there are also..."

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary: "Those who wish to understand, so that they may build, possess charity; and those who wish to be understood, possess prudence." Therefore, let your young men propose this to themselves above all else, so that they may please God and bring as much spiritual benefit as possible to themselves and to others. And since knowledge, when separated from virtue, contains more offense and danger than true utility – for those who are puffed up with knowledge acquired for their own sake often, having lost the gift of faith, act blindly and rashly, rushing headlong to their ruin – let them strive earnestly that the virtue of humility, which is certainly necessary for all, but especially for those who study, may be deeply ingrained in them, remembering that God alone is supremely wise, and that whatever a man may learn, all of it, however much it may be, is utterly incomparable to all that he does not know. To the point, Augustine says: "Knowledge inflates. What then? Should you flee knowledge, and choose rather to be ignorant?" What are we saying to you,

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if ignorance is better than knowledge?... Love knowledge, but prefer charity. Knowledge, if it is alone, inflates. But because charity builds, it does not allow knowledge to inflate. Therefore, knowledge inflates where charity does not build; but where charity builds, it is established." Therefore, if your young men cultivate their studies with the spirit of charity and piety, from which all other virtues arise and endure, it is certain that, like a medicinal fragrance that averts the fear of corruption, they will undoubtedly become more pleasing to God and more useful to the Church through the ornaments of their learning.

Now, let us turn our attention to those members who, although not called to the priesthood, having nevertheless made the same vows of religion as priests, are equally bound to God and are subject to the obligation of pursuing perfection. And it is clear that even those who are ignorant of literature and higher disciplines can ascend to the highest degree of sanctity, as is evident from the fact that many, through a life lived piously and uprightly, have attained [to it]. In La Charite, sermon XXXVI. In Grado, sermon CCCLIV ad Cont, chapter VI.

[*Latin ed. p. 147*]

The Acts of Pope Pius XI, page 147, state that those who are admired, or who, by the authority of the Roman Pontiffs, are added to the number of the saints in Heaven, are held to be intercessors with God and patrons, and are invoked. These, otherwise, are converted or lay members, who, because of their condition, are free from the dangers that sometimes beset priests who are members of sodalities, and who enjoy similar privileges and safeguards for the soul, which religion is accustomed to bestow liberally upon its children with maternal providence. It is fitting, therefore, that they acknowledge the heavenly gift of vocation, and that they render to God, with a grateful will, the great good they have received, by frequently renewing the resolution they made on the day they entered their profession, and by living in accordance with their vocation until their last breath.

However, at this point, We cannot refrain, beloved sons, from urging you to consider how grave is the duty you have of watching over, so that converted brothers, both during times of trial and throughout their lives, may not lack spiritual assistance, with which they need to persevere in their progress, and perhaps even greater assistance, as their condition is more humble and they perform more humble services. Therefore, those in charge should, when deciding where each member should reside and what work they should do, indeed take into account the individual's talents and the obstacles they may encounter; and if they should ever stray from the path of duty, nothing should be left untried in the paternal concern with which they should gently and firmly lead them back to the sanctity of life. But above all, those in charge should not neglect to instruct the lay members themselves, or to entrust to them suitable priests, in the eternal

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and most important truths of the faith; for those who know and frequently contemplate these things, whether they live in the world or within the confines of religion, will draw from them many incentives to virtue.

Furthermore, We also intend that all these things apply to the members of Lay Congregations; indeed, it is all the more necessary that these be imbued with a fuller knowledge of the doctrines of religion, and with an education not commonly found, because they are often engaged in instructing children and young people, as part of their own duty. You have, beloved sons, what We have considered, moved by the instinct of charity, to be necessary regarding the method of study to be followed among you, and regarding other matters.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis – We wish to communicate to you matters of no small importance. Indeed, we are certain that you will readily and obediently receive these, in order to promote each of your Societies, for which you show such zeal, and we desire that these may remain imprinted in the minds of your students and scholars, so that, with the prayers of the Fathers of the Law, they may bring many benefits and advantages to your Institutions in the future. Meanwhile, as a witness of the heavenly graces and of Our paternal benevolence, We impart, with all Our heart, the apostolic blessing to you, beloved sons, and to all religious men, to each of you individually, who have been entrusted with these matters. Given at Rome, near Saint Peter, on the nineteenth day of the month of March, in the year 1837, in the third year of Our Pontificate. PIUS PP. XI. APOSTOLIC LETTER CONFERRING THE TITLE OF MINOR BASILICA UPON THE CHURCH OF SAINT VINCENT DE PAUL, OF THE CONGREGATION OF THE MISSION, IN MADRID. PIUS PP. XI. For the perpetual memory of the matter. – The Reverend Father Lawrence Sierra, beloved son, Superior of the house of the Congregation of the Mission in Madrid, reports to Us that the Associations, which, through home visitation, bear the title "Of the Blessed Virgin, by the sacred name," have, with God's favor, experienced such great growth, that it seemed opportune to the General Moderator of the same Congregation of the Mission, the supreme director of those Associations, to propose, having duly obtained permission from the Bishop of Madrid, to establish, in the church of the aforementioned house of the Congregation of the Mission in Madrid, a single liturgical center for all the aforementioned Associations in Spain, dedicated to the holy Vincent de Paul, in the altar or chapel of the Blessed Virgin Miraculous, which exists in the same church. Furthermore, the aforementioned Vincentian...

[*Latin ed. p. 149*]

149 The Acts of Pope Pius XI state that the church, distinguished both by its size and the splendor of its artistic works, should be highly esteemed

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for the gravity and magnificence of divine worship and sacred functions. The Congregation of Missions of the Province of Madrid should consider it as its principal church and as a liturgical center for the associations bearing the sacred name throughout all of Spain, where a large number of the faithful gather frequently, seeking the help of the Miraculous Virgin. Therefore, we have gladly approved the proposal of the superiors of the aforementioned house in Madrid, who, also expressing the wishes of the General Superior of the Congregation of Missions, urged us to deem it fitting to declare the aforementioned church, by Apostolic Indult, a minor basilica. Wherefore, having heard the venerable Father Anthony, Cardinal Vico, Prefect of the Congregation of Sacred Rites, Bishop of Oporto and Santa Rufina, and with our Apostolic authority, in the presence of you and forever, we hereby adorn the church of Saint Vincent de Paul of the Congregation of Missions, in Madrid, with the title and dignity of a minor basilica, along with the honors and privileges associated therewith, with the exception of all gold and silver ornamentation, as well as the bells and the basilical crest. We decree that these present documents shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall forever be of benefit to those to whom they pertain or may pertain, now and in the future; and that it shall be duly judged and determined, and that it shall be declared void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of July, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE TERRITORY IS EXPANDED AND ITS BORDERS ARE CHANGED: THE APOSTOLIC VICARIATE OF LEOPOLDOPOLIS.

PIUS PP. XI. For the sake of posterity. — Since the care of all churches has been entrusted to Us by the Apostolic office which We exercise, We consider it to be part of that very office to promote their well-being and prosperous governance. Indeed, in the territories commonly known as Kinshasa and Ndolo, located in the Belgian Congo, there are now three distinct missions, namely:

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary: In order to establish a certain spiritual administration for the apostolic prefectures of Matadi and Kwango, as well as for those pertaining to the apostolic vicariate of Leopoldopolis, it has seemed fitting to place the aforementioned territories under the jurisdiction of only one Ordinary. Therefore, after having conferred with the Cardinals W. F. F. N. N. S. R. E., who are in charge of the affairs of the Propagation of the Faith, and after carefully considering

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all aspects of the matter, by Our own motion, based on certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present decree, We separate the territories of Kinshasa and N'dolo from the respective apostolic prefectures of Matadi and Kwango, and We decree that they be attached to the apostolic vicariate of Leopoldopolis. We therefore command that the aforementioned apostolic vicariate of Leopoldopolis be constituted with the following boundaries: to the south, by a certain line beginning at the sources of the Mlinza River and extending to kilometer 375 along the railway; to the east, by the railway and the course of the Mf River; to the north, by the Congo River (Stanley Pool). We decree these things, declaring that the present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they, to those to whom they pertain or may pertain, shall be most amply supported now and in the future; and that, if anything to the contrary should happen, by anyone, knowingly or unknowingly, it shall be considered void and of no effect from this moment. Notwithstanding any contrary provisions. We wish that the same faith be given to these Letters, even when they are presented in printed form, signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, as would be given to them if they were exhibited or shown. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-ninth day of January, in the year 1924, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State. III. THE TERRITORY IS SEPARATED FROM THE APOSTOLIC VICARIATE OF CANTON, AND THE APOSTOLIC PREFECTURE OF KONG-MOON IS FORMED, IN CHINA. PIUS PP. XI: For the future memory of the matter. — In order that, with an increase in the number of pastors, the good of the Christian flock may be furthered, it has seemed fitting to establish a plan to separate the apostolic vicariate of Canton, although in recent times...

[*Latin ed. p. 151*]

151. The Acts of Pope Pius XI, concerning the further division of missions newly established in various territories, are hereby set forth; and for this purpose, it has been determined to send members of the Society of Maryknoll thither, who would there exercise the office of missionaries as an experiment. Now, after having heard and with the approval of the Venerable Father Anthony Fourquet, aforementioned Ordinary of the Apostolic Vicariate of Canton, and with the favorable opinion of the Venerable Father Celsi Costantini, titular Archbishop of Theodosia, the Apostolic Delegate among the Chinese, the proposal was made that the aforementioned Apostolic Vicariate of Canton be again divided, and a new, independent mission be established, entrusted to the care of the Missionaries of Maryknoll. Therefore, desiring to promote the supreme good of souls, and after all things have been duly considered and subjected to a diligent examination,

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together with the deliberations of the Most Eminent and Reverend Cardinals Prefects of the Congregation for the Propagation of the Faith, we have deemed it fitting to establish the following: Namely, by our own authority and with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of the present document, we separate from the Apostolic Vicariate of Canton the territory which is bounded on the east by the Diocese of Macao and the Apostolic Vicariate of Canton, on the south by the China Sea, on the west by the Apostolic Vicariates of Kuang-tung Occidental and Hai-nan, and on the north by the Apostolic Vicariate of Kuam-si, and which includes the civil prefectures of Saining, Loting, Wanfau, Yeung-lcong, Sinyi, Timpale, Maoming, Sanning, Tehek-Tcai, and Sanwui, also including the island of Sancian. This territory, thus separated from the Apostolic Vicariate of Canton, we, by the same authority, establish as an Apostolic Prefecture, which shall be called the Apostolic Prefecture of Kong-Moon, and we entrust it to the members of the Society for Foreign Missions of Maryknoll. These things we decree, ordaining that these present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they shall, now and in the future, most amply suffice for those to whom they pertain or may pertain; and that it shall be rightly judged and determined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding any Apostolic constitutions and ordinances, and any other provisions, even those specifically and individually worthy of mention, to the contrary. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirty-first day of the month of January, in the year 1924, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 152*]

Acts of the Apostolic See – Official Commentary. CONCERNED WITH THE TITLE AND PRIVILEGES BESTOWED UPON THE MARIAL SHRINE OF THE BLESSED VIRGIN MARY, CONSOLER OF THE AFFLICTED, AT VERDELAIS, IN THE ARCHDIOCESE OF BURDIGALENSIS. PIUS PP. XI. He decreed that this should be a lasting memorial. – In the city of Verdelais, within the boundaries of the archdiocese of Burdigalensis, there exists a Marian temple or shrine, named after the city itself, Verdelais, and bearing the special liturgical title "of the Consoler of the Afflicted," which was duly consecrated by the Archbishop of Burdigalensis on the first day of July in the year 1869. This temple, which has been several times destroyed by fire by enemies of the Christian religion, and as many times rebuilt and adorned by pious and generous Christians, was entrusted in the year 1830 to the priests of the Society of Mary, commonly known as the Morists, who, with all diligence and

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care, strive to promote the worship of the Divine Majesty and the honor of the Virgin Mary, Queen of Heaven, and are constantly assisted in their endeavors by the archiconfraternity of the same name, canonically established there, under both a civic and a religious title. In this sacred edifice, distinguished by numerous works of art, adorned with precious furnishings, and enriched with the relics of the Saints, the statue of the Blessed Virgin Mary, Consoler of the Afflicted, is religiously venerated by the inhabitants and also by those who come from afar. This statue, by special mandate of our blessed predecessor, Pope Pius IX, was adorned with a golden diadem on the fourth day of May in the year 1855, according to the Apostolic Letters signed with the Fisherman's ring, by the Most Reverend Cardinal Donnet, then Archbishop of Burdigalensis, on the second day of July of the following year, 1856. Indeed, it is known that our predecessors, the Roman Pontiffs, have bestowed special graces, privileges, and indulgences upon this shrine itself, and that through the granting of these graces, they have increased the number of the faithful and aroused piety among the nations towards the most merciful Mother, the Virgin Mary, Consoler of the Afflicted, and the intercessor for all graces with God. Bearing these things in mind, when our beloved son, Paulinus Petrus, Cardinal Andrieu of the Sacred Roman Church, Archbishop of Burdigalensis, by Apostolic dispensation, requested that we deign to elevate this sanctuary to the more honorable rank of a minor basilica, we readily and willingly agreed to his request. Since this is the case, having heard the venerable brother, Anthony, Cardinal Vico of the Sacred Roman Church, Bishop of Portuensi and Santa Rufina, Prefect of the Congregation of Sacred Rites, apostolic.

[*Latin ed. p. 153*]

153. The Acts of Pope Pius XI. By Our authority, in the present moment and perpetually, We consecrate the temple of the Blessed Virgin Mary, under the title of Consolation of the Afflicted, commonly known as Verdelais, located within the territory of the archdiocese of Bordeaux, and We adorn it with the title and dignity of a minor basilica, together with all the privileges and honors which rightfully belong to minor basilicas in this Holy City. We grant this, decreeing that these Our letters shall always exist and remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and shall forever be a support to those to whom they pertain, or who may pertain to them, now and in the future; and it shall be judged and defined to be valid, and from this moment null and void, if anything contrary to these should occur, by anyone, knowingly or unknowingly, through any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the first day of the month of February, in the year 1924, in the second year of Our pontificate.

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P. CARD. GASPARRI, Secretary of State.

A NEW APOSTOLIC PREFECTURE IS ESTABLISHED IN THE BELGIAN CONGO, SEPARATED FROM THE APOSTOLIC VICARIATE OF NOVA ANTWERPIA.

PIUS XI. For the future, as a memorial of this.

In the apostolic vicariate of Nova Antuerpia, in the Belgian Congo, in order that the abundant fruits of salvation already received may be happily increased and expanded in the future, it has seemed opportune to separate a portion of the northern district of the Equator from the same apostolic vicariate, located in the region of Thsuapa, in order to establish a new mission in that part of the territory.

Therefore, after consultations with the Most Reverend and Most Excellent Cardinals, Prefects of the Congregation for the Propagation of the Faith, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, We separate and dismember the territory of Thsuapa from the apostolic vicariate of Nova Antuerpia, and We establish and constitute a new apostolic prefecture there, with the following boundaries: to the north, by the river Kelembo and the banks of the Thsuapa river; to the east, by the limits of the Equator district; to the south, by the limits of the Equator district and the rivers of Salonya, Busiri, and RuM; to the...

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary concerning the western region, up to the Congo River. We hereby establish a new apostolic prefecture of Thsuapa, and entrust it to the care of the members of the Institute of the Missionaries of the Sacred Heart of Jesus, Province of Belgium. We decree that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and shall most abundantly benefit those to whom they pertain, now and in the future; and that, in all respects, it shall be deemed to have been duly judged and defined, and to be null and void from this moment, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be upon. Notwithstanding any Apostolic constitutions and ordinances, and any other provisions, even those deserving of specific and individual mention, to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of February, in the year 1924, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

VI. INDULGENCES, PRIVILEGES, INDULTS AND DISPENSIONS ARE GRANTED TO THOSE WHO PARTICIPATE IN OR SERVE AT EUCHARISTIC CONVENTIONS. PIUS PP. XI For the perpetual memory of this event.

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— Approximately forty-five years ago, in France, a most noble idea arose, inspired by the devotion of a certain pious and humble virgin named Tamisier, as well as by the virtues, piety, and intellect of a distinguished priest, the Reverend Gastone Ludovic de Ségur, the pastor of the town, and by the Catholic sentiments of the most esteemed Philibert Vrau; all of whom, from the very beginnings of the undertaking, along with some other "men of good will," worked diligently to initiate a series of conventions aimed at more closely binding the hearts of the faithful to Christ Jesus under the veils of the Eucharist. The first convention of this kind, announced for a certain city in Belgium and later, for various reasons, held in the city of Insul, then within the diocese of Cameracensis, within the territory of Fismes, was held from the twenty-eighth to the thirty-first of June, in the year 1879. Our Predecessor, Pope Leo XIII, spoke well of this in his letters; and in truth, the convention of that time not only met the expectations of all, but also so clearly demonstrated the usefulness of the undertaking in bringing people back to God, that it became the foundation for a lasting...

[*Latin ed. p. 155*]

The Acts of Pope Pius XI, paragraph 155, concerning the promotion and encouragement of Eucharistic celebrations, determined that a constitution should be enacted without delay, as it seemed opportune. Indeed, with diligent study and sustained effort, this undertaking, originating from the Eucharngistic Congress of Lille, "It is like to a grain of mustard seed, which a man took and cast into his garden," has grown and become a great tree. Not only have numerous and magnificent Eucharistic Congresses, where the faithful of all nations have gathered, exhibiting the greatest fervor towards the Most Holy Eucharist in many ways, and continually increasing their testimonies, had their proper origin, but also, not too late, as a path, preparation, safeguard, and aid, smaller Eucharistic gatherings of a single nation, diocese, or region have arisen, equal in the true magnitude and manifestation of love for the King of Peace. It pleases Us briefly to recall the names of cities that, like stations along the path of this salutary work, demonstrate its progress and journey, from the Congress held in Avignon in 1882, to the solemnities celebrated here in Our City on the occasion of the twenty-sixth International Eucharistic Congress in 1922, and then Lille, Liège, Freiburg, Toulouse, Paris, Antwerp, ancient seats of international Congresses, and other cities, whether Jerusalem or Lourdes, or Namur, or Cologne, or Montrél, or Vienna, and all those that, for almost fifty years, within the borders of European and American nations, have participated in the triumphant flourishing of Our Redeemer Jesus Christ under the banners of the Eucharist. And We have often, following the example of Our predecessors, praised them, who also, at times, adorned these gatherings with spiritual indulgences, as Leo XIII did through the *Monumenta pietatis*

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granted to the Congress of Urbino in July 1896, with the Fisherman's ring, and as Pius X did through similar apostolic letters, *Cum Nobis nihil*, given on February 28, 1905, for all Eucharistic Congresses. Therefore, in these difficult times, to promote the Christian faith and piety, and to encourage the zeal and the desire of the faithful to gather in these groups, We too, through Apostolic foresight, have deemed it fitting to honor Eucharistic Congresses with the sacred treasures of the Church, as well as with special privileges and indulgences. Wherefore, by a motu proprio and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present letters, and perpetually, We grant to all and each of the faithful who, in any place of an international Eucharistic Congress, or even of a single nation, or region, or diocese, truly repentant and contrite, and having received Holy Communion, devoutly visit any church or chapel in that place, during the same Congress.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale, having desired, and there having been, for the harmony of Christian princes, the extirpation of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, and also, according to Our intention, having offered pious prayers to God; having religiously attended the solemn celebration of the Eucharist, which, after the conclusion of the assembly, is customarily publicly celebrated; having received, upon leaving the assembly, the apostolic blessing, solemnly imparted in Our name and in the name of the Bishop of Rome then in office, with those present standing by: confident in the mercy of Almighty God and in the authority of His blessed Apostles Peter and Paul, We grant a plenary indulgence and remission of all sins in the Lord. Furthermore, We grant to all and each of the Christian faithful who, during the assembly, in the same place, have publicly prayed for a time before the Blessed Sacrament; to each sacred supplication indicated by the moderators, or to any gathering or session of the same assembly, a remission of sins for seven years and forty days; and to those who, at the aforementioned time and place, have performed some religious work, whenever they do so with a spirit of penance, We grant one hundred days, according to the custom of the Church. Moreover, We grant that during the time of each Eucharistic Congress, a votive Mass of the Blessed Sacrament may be celebrated, with solemn singing or pontifical rite, on a day designated by the Ordinary of the place, or by the moderators of the Congress with the consent of the aforementioned Ordinary, observing the rubrics and the prescriptions of the sacred canons; and that the Bishop who has performed the aforementioned sacred rite, or any other of those present, may licitly impart the apostolic blessing to the Christian people present, with a plenary indulgence added, in Our name and in the name of the Bishop of Rome then in office, after the aforementioned solemn Masses,

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observing what is to be observed; and that each priest who has come to the same Congress may licitly celebrate a votive Mass of the Blessed Sacrament, as befits the gravity of the occasion, observing what is to be observed. If, during the time of any Eucharistic Congress, the Blessed Sacrament is exposed publicly for adoration throughout the night, as is customary, We grant that one Mass may be celebrated at midnight, in which it is permissible for all those present to approach the sacred Synaxis; and that priests who have attended this nocturnal adoration may perform the sacred rites, after the first Mass mentioned, or after the first hour after midnight has passed; and that all clerics who are established in the sacred Orders, and religious men who are bound to recite the canonical hours, may recite the Office of the Blessed Sacrament, in place of their proper Office, during the aforementioned nocturnal adoration, while it lasts. Furthermore, by Our authority, to canons and beneficiaries who, from their own

[*Latin ed. p. 157*]

The Acts of Pope Pius XI:

With the consent of the local Ordinary, taking care to prevent abuses, We grant the faculty that any of these gatherings may be attended by anyone, so that those who reside in the same place as the gathering may, from the first day of the gathering to the last, be excused from their duties in the choir, and may also receive the daily distributions, as well as those which are given among the present; and We grant the same indulgence to the choir, for the days and hours concerned, to those canons and beneficed clergy who reside in the place of the gathering, and who are engaged in serving the gathering at the command or with the consent of the Ordinary; and also to others who reside outside the place, for all those days in which, for the same reason, they must be absent from their benefice. The Ordinary, for the sake of his right, may permit that priests who remain in parishes may perform two Holy Masses on feast days, to make up for the absence of others; and to these same priests, according to their prudent judgment, and if they judge it fitting in the Lord, We grant permission to say two Masses even on weekdays. All, however, who attend any of these Eucharistic gatherings, shall not be bound by the law of abstinence, and, if it should occur, of fasting, even during their journey; and for the people of the place where the gathering is held, the Ordinary, according to the prescription of canon 1245 of the Code of Canon Law, may exercise his right.

Furthermore, desiring to promote the spiritual benefit of the Christian faithful, even those living outside the place of such a Eucharistic gathering, We grant, under the conditions already described, a plenary indulgence, to be obtained only once, mercifully in the Lord, to all who, wherever on earth, if it is an international gathering, or otherwise in the entire nation, region, diocese, as the gathering is of the nation, region, or diocese, have piously visited any church or public chapel from the day publicly announced for

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the gathering to the last day of the same, and have offered prayers to the Lord there for the happy outcome of the gathering; and to those faithful who have offered prayers, or have performed some good work, or have offered a contribution for the gathering and its successful outcome, even after the gathering has ended, We remit three hundred days from those enjoined upon them, in the usual form of the Church.

Finally, the indulgences and privileges which We have established in these Apostolic Letters for the larger Eucharistic gatherings, We also grant for Eucharistic gatherings held only in a foreign vicariate, or in a deanery, or in a rectory or parish, except for the faculty of imparting the papal blessing with the full permission of those admitted, and that indeed, according to the law, indulgences outside the place of the gathering may not be obtained, unless within the boundaries of the foreign vicariate, or deanery, or rectory or parish, where the gathering is held.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary. Notwithstanding any contrary provisions whatsoever. These [provisions] are valid perpetually, for all times to come. We grant these things, decreeing that these present Letters shall always exist and remain, and shall always have their full and complete effect, and shall most abundantly support the Eucharistic Congregations now and in the future: and it shall be rightly judged and defined, and shall be rendered null and void from the beginning, if anything contrary to these should occur, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of the month of March, in the year 1924, the third year of Our Pontificate. P. CARD. GASPARRI, from the Secretariat of State.

[*Latin ed. p. 159*]

The Most Holy Congregation of the Holy Office, 159, Acta, 88.

SUPREME HOLY CONGREGATION

SACRED CONGREGATION OF THE HOLY OFFICE

I. DECREE: CONDEMNATION OF THE REVEREND ERNESTO BUONAIUTI AND ALL OF HIS WORKS.

The Reverend Ernesto Buonaiuti, who has already been repeatedly admonished, reprimanded, and subjected to even severe canonical penalties for his doctrines, which are decidedly modernist, propagated both orally and in writing, has, unfortunately, despite his repeated protests of submission, as his recent actions and writings evidently demonstrate, remained in his obstinacy, just as the modernists are vividly described in the Encyclical *Pascendi* by the Most Holy Pope Pius X, who wrote: "They continue

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their course, they continue, although rebuked and condemned, concealing under a veil of incredible audacity what is, in fact, a profound arrogance. They feign submission; but hand and mind continue with greater boldness their work. And thus they act knowingly and deliberately; for it is their rule that authority must be pushed, not overthrown; and because they need to remain within the confines of the Church, in order to gradually change the collective conscience," and furthermore, employing that art which the same Encyclical so clearly highlights: "It is the most astute artifice of the modernists to present their doctrines not as a coordinated and collected whole, but rather as scattered and disjointed from one another, for the purpose of appearing as doubtful and uncertain, while in reality they are firm and determined."

Therefore, since this insidious and continuous work of undermining the Faith by a Catholic priest, who obstinately insists on appearing to be such, within the very seat of the Supreme Pontificate, can no longer be tolerated without grave scandal and harm to the faithful, this Supreme Holy Congregation of the Holy Office, guardian and defender of the Faith and of good customs, in the Congregation held on the fourth day of the week, 26th of the current month, in accordance with the express approval of the Holy Father, again declares the aforementioned Reverend Ernesto Buonaiuti to be subject to the excommunication *in materia* by law, and consequently, also to suspension from the administration of the sacraments.

[*Latin ed. p. 160*]

160 The Official Commentary of the Apostolic See condemns and prohibits all of his books and writings, ordering their inclusion in the Index of Prohibited Books; and furthermore, it forbids him from writing, giving lectures, and teaching in public schools on matters pertaining to religion. Given in Rome, from the Palace of the Holy Office, on the 28th of March, 1924, Luigi Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

II. DECLARATION OF SUBMISSION: The Reverend Fathers A. Brassac and J. Ducher, having submitted to and condemned the aforementioned work, which was prohibited by the decree of the Most Holy Sacred Congregation of the Holy Office, issued on the fourth day of December of the preceding year, 1923, and ordered to be included in the Index of Prohibited Books, entitled "Manuel biblique ou Cours d'Écriture Sainte à l'usage des Séminaires, etc.," declare as follows:

* Given in Rome, from the offices of the Holy Office, on the 12th of March, 1921. Aloysius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

* Concerning this declaration, the Reverend Father Superior General of the Society of Saint Sulpice, H. Garriquet, writes: "I renew to Your Holiness the testimony of complete, filial, and confident submission, expressed by

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my two confrères, Fathers Brassac and Ducher, regarding the decision of the Holy Office concerning the *Manuel Biblique*. We make no restriction or reservation in our adherence, expressing the hope that Your Holiness will recognize the sincerity of our obedience. We will, in the same spirit, educate our seminarians, so that they may learn from us how and with what heart they must always follow, at all costs, the direction of the Holy See."

SACRED CONGREGATION CONSISTORIAL: DECREE CONCERNING THE PROCESSES OF INQUISITION REGARDING THOSE TO BE PROMOTED TO THE EPISCOPATE. Urban VIII established most just rules, according to the Sacred Canons and the Constitutions of the Roman Pontiffs, for conducting the processes of inquisition concerning those who were to be promoted to the governance of dioceses and monasteries.

[*Latin ed. p. 161*]

The Holy Consistorial Congregation, 161. But, considering the changes of times, and in order to recognize the suitability and dignity of the matter, a secret inquiry has been deemed necessary beforehand; therefore, the solemn interrogation of two witnesses, as prescribed by ancient Constitutions, has been judged superfluous, and has been abolished in many places by various decrees of the Supreme Pontiffs. Although it still persists in some places, so that it may have a uniform standard everywhere in this important matter, the Most Holy Pope Pius XI, by the present decree of the Holy Consistorial Congregation, has decided that, after a secret inquiry, conducted according to the laws established in each region or place, which must always be carried out with the utmost care, the old interrogation of two witnesses, which was established by Pope Urban VIII in his particular Instruction, on May 15, 1591, shall cease and shall no longer be observed. All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Holy Consistorial Congregation, on February 29, 1924. Signed: Eg C. CARD. DE L A I, Bishop of Sabina, Secretary. L. S. F. Raphael C, Archbishop of Thessalonica, Assistant.

II. APPOINTMENTS OF ECCLESIASTICS. The Most Holy Pope Pius XI, by decrees of the Holy Consistorial Congregation, has provided for the following churches, assigning them individual pastors:

January 21, 1924. — To the titular episcopal See of Methone, he appointed the Reverend Father John Mary Camilleri, formerly Bishop of Gozo.

— To the titular episcopal See of Aezanit, he appointed the Reverend Father Anthony Van Velsen, of the Society of Jesus, elected Apostolic Vicar of Batavia (Holland Mission), in the Netherlands Indies.

— To the titular episcopal See of Andrapan, he appointed the Reverend Father Caesar Angel Vigiani, of the Order of Friars Minor, elected Apostolic

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Vicar of Chaco.

January 30. — To the Cathedral Church of Tournay, the Reverend Vedastus Rasneur.

February 1. — To the newly established Metropolitan Church of Belo Horizonte, the Reverend Father Anthony dos Santos Cabrai, formerly Bishop of the same See.

February 3. — To the Cathedral Church of Saint-Jean-de-Maurienne, the Reverend Father August Grumel, rector of the Seminary commonly called "de la Villette," in the archdiocese of Cambray.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary, February 13, 1924. — To the titular Archbishop of the Church of Claudiopolis, His Eminence and Most Reverend George Bruley de Varannes, formerly Bishop of Monaco. March 7. — To the Metropolitan Church of Naples, His Eminence and Most Reverend Alexius S.E.E. Cardinal Ascalesi, formerly Archbishop of Benevento.

III. PROVISIONS REGARDING ABBEYS. By Decree of the Sacred Congregation Consistorial, dated December 29, 1923, the Most Holy Pope Pius, by divine Providence, Pope XI, confirmed the election made by the Chapter of the Einsiedeln Monastery, and appointed the Reverend Father Ignatius Staub, of the Helveto-Benedictine Congregation, as Abbot of Einsiedeln.

SACRED CONGREGATION CONCERNING THE COUNCIL OF ROME AND OTHER MATTERS REGARDING FATAL ERRORS, FOR THE PURPOSE OF APPEALS. Regarding the removal of pastors, when, contrary to the first decree of the Ordinary, a pastor is informed of the decision to remove him, according to canon 2153 § 1, "the pastor may bring an appeal within ten days before the same Ordinary"; but if, after deliberation with two consulting pastors, he considers that he should not deviate from the decisions, against such a definitive decision, according to canon 2146 § 1, "a remedy in law is given, namely, an appeal to the Apostolic See." However, whether this right of appeal, within a certain period of time, is to be understood in the manner of fatal appeals, either by presenting or pursuing them, or within some other useful terms, is not specified in the law; and some pastors have taken advantage of this circumstance, who, after being removed, delayed bringing an appeal in effect for several months, or even years, after having formally notified their Ordinary of their intention to appeal, according to canon 2146. Moreover, since, according to § 3 of the same canon, "while the appeal is pending, the Ordinary may not validly confer the parish or benefice from which the cleric has been deprived," it is easily understood that...

1. On the preceding page, 94, line 3 from the bottom, the word "feria" was erroneously altered; it should be restored as follows: "on feria VI, ab-

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stain from meat, or on feria IV or on the Sabbath, as they prefer."

[*Latin ed. p. 163*]

The Holy Congregation of Councils, Canon 163, paragraph 454, considers how this method of proceeding may be detrimental to the good of souls and to ecclesiastical authority. Moved by diligent consideration of this matter, several Ordinaries recently requested a solution to this doubt from the Holy Congregation of Councils: "What time period is allowed for filing an appeal to the Apostolic See against a final decree of removal in a case?"

OBSERVATIONS. - Following the celebrated Bonifacian Constitution of the Council (c. 8, on appeals, I I , 15, in VI), "from elections, requests, appointments, and any other extrajudicial acts (in which an appeal may be filed), whoever is burdened by any of these, and wishes to have the grievance caused by the benefit of the appeal removed, may appeal within ten days (after becoming aware of it), if he wishes; after ten days, however, access to appeal is not permitted." Therefore, according to the ancient discipline, as confirmed by the constant opinion of Doctors (cf. Scaccia, de appell., q. X I I , n. 105; Passerini, Comm. in VI, in h. tit., n. 175, 176; Schmalzgrueber, in I I , 28, n. 73; Pirhing, eod., sect. V I , n. 132; Bouix, de iud., c. I I I , de appell., § 9, 2), an appeal against a grievance, whether judicial or extrajudicial, is not permitted after ten days. The Code, however, retains the term "appeal" solely for the purpose of appealing from judicial sentences, whether final or interlocutory, which have definitive force, and prescribes that an appeal against any other decree, whether of judges or Ordinaries, must be filed within a period of ten days in three distinct canons, namely 1465 § 1, 1709 § 3, 2153 § 1; in other cases, it omits to define any specific time period. However, even in the ancient discipline, an appeal or petition to the Apostolic See seemed to be distinct from an extrajudicial appeal, not as a mere supplication to obtain the Prince's favor, but as an ordinary remedy, in place of an appeal, based on justice or, at least, on equity. Thus, Benedict XIV, in the Constitution *Ad Militantis*, having prohibited an appeal with a suspensive effect, with regard to the decrees of Ordinaries concerning the care of souls, which are certainly extrajudicial matters, assigned two remedies to those aggrieved: "either a simple and purely extrajudicial appeal by means of a petition, to Us... or, respectively and according to the nature and quality of the cases, an appeal to those to whom, by law, it may be devolved, solely for the purpose of review, and without delay or prejudice to the legitimate execution." Given this distinction, it does not seem appropriate to apply to an appeal, especially to the Apostolic See, the same rule that the ancient law established for an extrajudicial appeal (which seems to have been abolished by the Code). For an appeal to the

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Apostolic See is more akin to a supplication than to an appeal.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary in Latin (cf. the Glossary and others apud Reiffenst., in I I, title 27, p. 7, n. 21); but a petition, if made to the Prince, must be presented within two years, if addressed to the judge, within ten days, according to 1. u n. Cod., de sent. Praef ed. To this is added the practice of the Sacred Congregations, which daily receive appeals against Ordinaries, even though they are often presented long after ten days. Thus, the Sacred Congregation of the Council, in Concordien., Remotionis, February 20, 1897, in response to the question: "Does 'legitimate appeal or recourse' exist?", replied: "Affirmatively, for a recourse," although, in the case, after approximately one year from the decree of removal; indeed, it also noted the authority of the Rota, stating that "an appeal to the Prince is never considered forbidden, from whom, as all jurisdictions flow, so too it is fitting that they should return." Furthermore, the reason is that, since the fatal laws bind not only the parties, but also the judge (c. 1634 § 1), it seems that the Apostolic See also intends to bind (cf. can. 1569). Therefore, since in the aforementioned three cases the Code prohibits a recourse within ten days, it is not a rule that, according to can. 20, supplements similar cases, but rather an exception, the reason for which must be investigated. And this is easily understood with regard to can. 1709 (to the superior judge) and 2153 (to the same), since a recourse has a suspensive effect, and therefore pertains more to an appeal than to a petition. In canon 1465, where it is considered a case in which "the patron or the presented candidate, within ten days from the notification of the refusal, may appeal from the judgment of the Ordinary to the Apostolic See, and pending the appeal, the collation shall be suspended until the end of the controversy," the same reasoning clearly emerges. When an appeal to the Ordinary merits an examination of the case, the provision should be suspended; but when the contrary occurs, the rules of appeal must be followed, so that what is granted as a safeguard of justice is not turned into a foment of injustice. This very criterion was wisely followed recently by the Sacred Congregation of Religious in determining the faculty granted in can. 647, § 2, n. 4, to a Religious dismissed, of appealing against the decree of dismissal "with a suspensive effect," as expressly stated in the resolution. From the same norm, it also seems that the question posed regarding can. 2146 should be answered. Although, in the case of this canon, a recourse does not have the effect of suspending the decree of removal, nevertheless, while it is pending, the hands of the Ordinary are so bound - as we have seen - that he cannot validly confer another benefice, as required by can. 454, a parish or benefice. Therefore, in this case, even with regard to a recourse, the terms established with regard to an appeal in the Bonifacian Constitution must be observed: "He shall appeal within ten days after he

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has learned of it; after ten days, the way to appeal is not open." Wherefore, etc. RESOLUTION - Furthermore, in the plenary meetings of the Sacred Congregation of the Council, held in the Apostolic Palace at the Vatican, on January 12, 1924, the Most Reverend Fathers,

[*Latin ed. p. 165*]

165 The Holy Congregation of the Council, having considered a question proposed to it: "What period of time should be granted for filing an appeal against a final decree of dismissal, in order to effect canon 2146 § 3 of the 'Code of Canon Law,' in the case in question?" responded that: "The time limit for filing an appeal against a final decree of dismissal, in order to effect § 3 of canon 2146 of the Code, is ten days from the notification of said decree, calculated according to the norms of canon 34 § 3, 3°, and canon 35; the local Ordinary being more certainly informed of the legitimate appeal filed with the Apostolic See." This resolution, referred to the undersigned Secretary of the Sacred Congregation, was approved and confirmed by Our Most Holy Father, Pope Pius XI, in the subsequent audience of July 14th.

[Signature]

July, Bishop in title of Lampsacus, Secretary.

SACRED CONGREGATION FOR RELIGIOUS

1. QUESTION REGARDING THE DOWRY OF RELIGIOUS WOMEN.

According to canons 551 and 643, a Religious woman who, having made profession, leaves a Religious Institute or is dismissed from it, if she has brought a dowry, has the right to receive it back, without the accrued interest. However, if she was received without a dowry, and is not able to provide for herself from her own resources, a certain form of charitable assistance must be provided to her by the Religious Institute. It sometimes happens that in certain Religious Institutes or monasteries, the dowry brought in represents a sum of money that is quite small, so that a Religious woman leaving the Institute receives much less from the restitution of the dowry than she would otherwise receive if she had been received without a dowry, and charitable assistance were provided to her. Since this seems entirely contrary to the intention of the Legislator, who certainly intended to provide for the Religious woman leaving the Institute with everything necessary so that she, safely and appropriately, might return home and live for a time, the question is asked: "Whether a Religious Institute, in which the dowry does not amount to a reasonable estimate of charitable assistance, is released from all obligation towards the Religious woman leaving, simply by the restitution of the dowry, or, on the contrary, is it obliged to provide what is lacking in order to constitute an adequate charitable subsidy, ac-

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cording to canon 643 § 2?"

1. In the preceding volume, page 98, line 16, for what is written: 550 §2, read: 540 §3.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary. The Sacred Congregation, having maturely considered the matter, judged it fitting to respond as follows: "Negative to the first part, affirmative to the second; having said 'with the Most Holy,' the aforementioned facts were presented to the Most Holy Lord, our Pope Pius, of blessed memory, Pope XI, in an audience granted by the undersigned Father Secretary on March 2, 1924. His Holiness approved and confirmed the resolution of the Sacred Congregation. Given in Rome, from the Secretariat of the Sacred Congregation, on the aforementioned day, month, and year. Regarding Religious Matters, Cardinal Laureati, Prefect. L. F. S. Maurus M. Serafini, Abbot, O. S. B., Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. By Decrees of the Sacred Congregation for the Propagation of the Faith, the Most Holy Pope Pius XI, of blessed memory, has provided for the following churches, each with its own pastor: February 26, 1924. – To the Cathedral Church of Portus Augustae, the Reverend Andrew Killian, a general vicar of the diocese of Wilcanniensis, was appointed. March 1st. – To the Cathedral Church of Goulburn, the Reverend John Barry, administrator of the metropolitan parish of Melbourne, and pro-general vicar of this archdiocese, was appointed. II. APPOINTMENT. By Decree of March 12, 1924, the Sacred Congregation for the Propagation of the Faith declared, to its satisfaction, the Reverend Father James Edward Walsh, of the Maryknoll Missionary Society, to be an Apostolic Prefect of Kong Moon. Furthermore, the same Sacred Council relinquished the position of President of the Pontifical Work for the Propagation of the Faith for the States of Serbia, Croatia, and Slovenia, held by the Reverend Joseph Ujcic, a doctor of the theological faculty of Labacensi.

[*Latin ed. p. 167*]

The Most Holy Congregation of Rites, in Rome, concerning the Beatification and Canonization of the Servant of God, Paul Ginhac, Priest of the Professed Society of Jesus.

Paul Ginhac, whose cause for beatification and canonization is being considered, was born in the place or estate of Le Marel, in the town of Serverette, in the diocese of Mende, from pious and honorable parents, John Anthony and Clara Monica Fabre, on May 31, 1824, and on that same day, he received the holy sacrament of baptism, being given the names of Peter and Paul. His parents, burning with Christian charity, during the turbulent times of the eighteenth century, offered a safe refuge to priests, so that they might more easily perform their ecclesiastical duties. It is not

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surprising, therefore, that a good tree should bear good fruit: for from this marriage, twelve sons and daughters were born, of whom two became priests, two became Trappist nuns, and a third, Eugenia, became a nun of the Visitation. Paul, the seventh child, was accustomed to working as a shepherd on the farm, although he was not easily tractable. Nevertheless, when he was about nine years old, he was deemed sufficiently prepared and admitted to the Holy Mass.

Paul first attended the school of the town of Serverette, then he was entrusted to his uncle, a priest, and finally, around the middle of his thirteenth year, he entered the College of Mende, where he studied the rudiments of literature in the civic college, but without making much progress in Christian or civil education. Therefore, with the best of intentions, his parents recalled him home and transferred him to the small seminary of Chirac, near the town of Marvéjols. The young man, not improving and not heeding the warnings of his superiors, nor the advice of his sister Eugenia, who lived in the monastery of the Visitation in the town of Marvéjols, after having made progress in the humanities, left the small seminary of Chirac and, with another student, went to the estate of Cheminade, where he found a pious priest, Father de Moré de Charaix, who kindly received him and, at his request, admitted him as a guest for several days. Both then went to the town of Mende to meet with members of the Society of Jesus, who were then carrying out sacred missions there. Paul

[*Latin ed. p. 168*]

168 *Acta Apostolicae Sedis* – The official record of the activities of the Apostolic See, including sermons and supplications, with which the mission concluded, with God's help, peacefully. During this supplication, as they walked through the streets of the town, before the image of Christ the Redeemer crucified, a young man, as if another Saul, was suddenly struck by a wondrous event and trembled, knelt down, and, as if he had heard Christ questioning and Saul answering, was struck by a heavenly light and divine grace, and was transformed into a much better person. This conversion, brought about by Christ, was perfected and persevered in more and more each day, and he himself, Paul, often recalled it, calling it a prodigious event, praising and exalting divine mercy, and echoing the words of the Psalmist: "Remember not the sins of my youth, O Lord." – "Have mercy on me, O God, according to thy great mercy." On the same day of his conversion, the servant of God humbly confessed his youthful failings to Father Jouvé, the director of the mission, and revealed his intention of joining the Society of Jesus. With his approval, and with the willing consent of his parents, he began his religious novitiate with his brother, Vincent. Thus tested, Paul was earnestly urged by the Prefect of the aforementioned province of the Society to enter it, but he obtained that he might first complete his academic studies, obtaining the degree

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of Bachelor at the College of Mende, and afterwards be admitted to the novitiate house in Avignon. This occurred on January 4, 1843, under the direction of Father Joseph de Jacas and Father Pio de Blacas. Having completed his novitiate with outstanding merit, on the feast of the Epiphany of the Lord in the year 1844, he pronounced his vows of devotion, and for two months he studied letters at the Villa of Saint Chamaud, near Avignon, under the guidance of Father Paulin Abel. In the following month of December, he was sent to Ben-Aknoun, in Algeria, to the orphanage run by the Society of Jesus. There, on January 6, 1845, he pronounced his first vows, and until September of the year 1848, he served as prefect, catechist, and teacher, with great success among the students, and with the admiration and esteem of all. In the same month of September, he was recalled from Africa and, at the house in Vals, among two hundred students, he devoted himself to philosophical and theological studies, providing an example to his fellow students of a perfect student and a saintly religious. Ordained to the priesthood on December 18, 1852, he was sent to Mazel to care for his pious mother, who was ailing, and who soon afterwards passed away peacefully. He also visited his sister, Eugenia, who was living in the Visitation monastery at Marvejols. The servant of God wrote about his mother, comparing her to Saint Monica, whose tears and prayers converted her son, Augustine, to Christ, and similarly, he attributed his own conversion to the piety and prayers of his mother, with God's mercy. To his sister, he wrote, admiring the change in his brother, and she responded: "The right hand of the Lord hath wrought strength!" As a novice master, Father Henry Desmoulins was chosen as his companion, and he undertook a shorter course of theology.

[*Latin ed. p. 169*]

169 The Holy Congregation of Rites taught, and he completed his fourth theological year. Afterwards, he became the spiritual director of the community, and shortly thereafter, in the year 1855, he resigned from the position of master of novices. He spent the third year of probation under Father Sebastian Fouillot, who called his servant of God "seraphic." Returning to Oppido, he resumed his duties as master of novices and faithfully fulfilled the other tasks entrusted to him. There, he made his solemn religious vows, and, inflamed with a new fervor, he rejoiced in serving God and working for the salvation of his neighbors in the holy society. The director of the house of novices in Toulouse and other houses in Castres and Paray-le-Monial had to overcome many difficulties with constant patience and fortitude, especially until the expulsion of the Society on June 28 of that same year. Father Paul, being most kindly invited, went to the orphanage in Paray-le-Monial, where he devoted himself to the sacred ministry and other works of charity; he lived as another Father de la Colombière. Afterwards, at the request of the Countess de Villève, the superiors of the

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Society sent Father Paul to the Château de Mourvilles, where, as prefect and master of the tertiaries received into the hospice, he combined these two offices, thereby promoting both his own and the spiritual perfection of others. Meanwhile, during the time he had free from his duties, he devoted himself to the direction of souls; on holidays, he visited nearby regions to offer spiritual exercises to his confreres and other religious of both sexes, from whom the pastors of those places testified that they had received abundant benefits. The General Master of the Order of Saint Dominic, Father Paul Ginhac, testified that "he was a man of God, rich in heavenly light, marvelously humble, endowed with an uncommon self-possession and mortification." Furthermore, the devotion and trust of this servant of God in Jesus Christ Crucified, revealing the Eucharist and the treasures of His Heart, as well as in the most Holy Virgin Mary, Immaculate, the holy angels and other celestial protectors, especially Joseph, Peter and Paul, Ignatius, were clearly demonstrated, along with obedience and veneration for the Holy Catholic Church and its visible head, the Roman Pontiff, of whose jurisdiction, power and freedom he was a defender and a champion of his infallible teaching, especially during the time of the Ecumenical Council of Vatican. From the Château de Mourvilles, the servant of God was transferred to Castres, where he directed the house of tertiaries established there from the year 1891 to 1894, devoting himself, along with his confreres, to sacred missions and exercises, both within and outside the house and the region. Finally, weakened by age, labors, vigils and other bodily mortifications, and with the illness with which he had already been afflicted growing worse, which he bore with the greatest patience and fortitude, he reached the end of his life. Then, refreshed by the most holy viaticum and strengthened by the Extreme Unction, after asking for and receiving the permission of his superiors and confreres, he passed away.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - The official record states that, while reciting those prayers addressed to the Blessed Virgin Mary: "Mary, "Mother of grace, Mother of mercy, protect us from the enemy, and receive us in the hour of death," the beloved son of that most sweet Mother, Father Paul, in the society and peace of his Lord Jesus Christ the Savior, peacefully departed this life on January 10th of the year 1895. The body was exposed in the chapel of St. Ignatius, so that the piety of the members and citizens might be satisfied; afterwards, with solemnly performed funeral rites, it was carried to the common cemetery and placed in a special tomb, and then, at the expense of the faithful, in another, more noble tomb, it lies buried; with a stone placed upon it, and the words inscribed: "For to me, to live is Christ." - The fame of sanctity which the servant of God had acquired during his life, after his death, became so constant and widespread that it opened the way for investigative proceedings in Rome and Albi (-

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Castres-Lavaur), and in other inquiries in various dioceses and places, for the purpose of conducting them. After all these matters were completed and presented to the Sacred Congregation of Rites, and when, with due observance of legal procedure, everything was before them, at the urgent request of the Reverend Father Aureliano Falcila, promoter of the Society of Jesus and of the cause, and also with the expressed wish of the Reverend General Superior and of all the members of that same Society, and with the attentive letters of request from several Reverend Archbishops and Bishops, the Reverend and Most Reverend Lord Anthony Vico, Bishop of Porto and St. Rufina, the Promoter of this cause, proposed the following question to be discussed at the meetings of the Ordinary Congregation of the Sacred Rites: Whether a Commission for the introduction of the cause should be appointed, in this case and for the purpose in question? And the Reverend and Most Reverend Fathers presiding over the sacred rites, after the report of the Reverend Promoter, having heard the voice and the written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, having carefully considered all things, judged it fitting to respond: Affirmative, that is to say, that a Commission for the introduction of the cause should be appointed, if it pleases the Most Holy. On February 20th, 1924. Subsequently, a report on these matters was made to the Most Holy Lord Pope Pius XI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness, approving the response of the same Sacred Congregation, deigned to sign the Commission for the introduction of the cause of beatification and canonization of the Servant of God Paul Ginhac, professed priest of the Society of Jesus. On February 27th, 1924. Signed: A. CAED. VICO, Bishop of Porto and St. Rufina, Prefect of the S. B. C. [Sacred Congregation of Rites]. L. œ s. Alexander Verde, Secretary.

[*Latin ed. p. 171*]

171 The Holy Congregation of Rites has received requests from certain local Ordinaries concerning the admission or blessing of flags in churches. After deliberation, and with the favorable opinion of a special commission, the Holy Congregation of Rites has decided to issue the following: "Concerning the admission or blessing of flags in churches: When flags or emblems do not pertain to societies manifestly opposed to the Catholic religion, nor are the principles of such societies condemned, and when the flags or emblems themselves do not bear any emblem that is forbidden and condemned, they may be admitted in churches. If the blessing of such flags or emblems is requested in favor of and in obedience to the same Catholic religion, this may be granted, using the formula of the Roman Ritual." And so it was decreed. On December 15, 1922. To ensure that this particular instruction is known to all local Ordinaries, the same Holy Congregation deemed it necessary to publish it, on March 26, 1924.

[Signature] A. CARD. VICO, Prefect of the Congregations of Portuensis

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and Rufinensis, Holy Roman Church.

[Signature] L. S. Alexander Verde, Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR THE CHURCH

By Decree of the Sacred Congregation for the Eastern Church, dated October 22, 1923, Our Most Holy Father, Pope Pius XI, by divine Providence, has appointed the Reverend Father Gregory Peter Habra, formerly Archbishop of the Syrian Rite of Mossul, as Archbishop of the Archeparchy of Damascus of the Syrians.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, March 11, 1924, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed John Baptist Mary Vianney, Confessor, Parish Priest of Arx. Tuesday, March 18, 1924, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Eminent Cardinals, the Reverend Prelates, and the Theological Consultors, discussed and gave their votes first on the matter concerning the canonization of the Blessed Mary Magdalene Postel, Virgin, Foundress of the Institute of the Sisters of Christian Schools; and then on the question of whether the martyrdom and the cause of the martyrdom, the signs or miracles of the Venerable Servants of God, Lorenzo Imbert, Bishop of Capsa, and his Companions, who were killed, as is asserted, out of hatred of the Faith, are established.

SECRETARY OF STATE

SACRED CONGREGATIONS ASSIGNED TO THE NEW CARDINALS

By notes from the Secretary of State of March 27, the Holy Father graciously deigned to assign the following Congregations to the Most Reverend Cardinals, who, in the public Consistory of the same day, received the Cardinal's hat:

To the Most Reverend Cardinal Giorgio Guglielmo Mundelein, Arch-

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bishop of Chicago, the Sacred Congregations of Propaganda Fide, of Seminaries and Universities, and of the Reverend Fabric of St. Peter's.

To the Most Reverend Cardinal Patrick Joseph Hayes, Archbishop of New York, the Sacred Congregations of Propaganda Fide, of Rites, and of Seminaries and Universities.

APPOINTMENTS

By notes from the Secretary of State, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

January 18, 1924. Monsignor Basilio de Sanctis, Auditor of the Apostolic Nunciature of Brazil.

February 1st. The Reverend Father Peter Bastien, O.S.B., Consultor of the Sacred Congregation for the Oriental Church.

[*Latin ed. p. 173*]

Diarium Romanae Curiae 173, February 10, 1924. Most Reverend Monsignor Luigi Pellizzo, titular Archbishop of Dannata, Secretary of the Sacred Congregation for the Fabric of St. Peter's.

Most Reverend Monsignor Mcola Sebastiani, Secretary for Briefs to Princes.

Most Reverend Monsignor Federico Cattani-Amadori, Secretary of the Supreme Tribunal of the Apostolic Signature.

Reverend Father Pasquale Robinson, O. F. M., Consultor of the Sacred Congregation for Religious Orders.

Most Reverend Monsignor Giuseppe Bruno, Secretary of the Pontifical Commission for the Interpretation of the Code of Canon Law.

Most Reverend Monsignor Gisleno Veneri, titular Bishop of Darai, and Reverend Father Giacomo M. Garcia, O. E. S. A., Consultors of the Sacred Congregation of the Council.

Reverend Father Antonio van Asseldonk, of the Crociferi, and Reverend Father Leone of the Sacred Heart of Jesus, of the Passionists, Consultors of the Sacred Congregation for Religious Orders.

Most Reverend Monsignor Francesco Solieri and Reverend Father Pasquale Robinson, O. F. M., Consultors of the Sacred Congregation for Seminaries and Universities.

Most Reverend Monsignor Francesco Guglielmi, Reverend Father Arsenio Vereinteren, and Reverend Father Antonio Iglesias, all of the Order of Friars Minor, Consultors of the Sacred Congregation of the Sacraments.

Reverend Father Enrico Rosa, S. L., Consultor of the Pontifical Commission for the Preservation of the Faith.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

Assistant at the Papal Throne: February 19, 1924. Most Reverend Mon-

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signor Giuseppe Antonio Lezcano y Ortega, Archbishop of Managua.

Apostolic Protonotaries, as if participating: February 8, 1924. Most Reverend Monsignor David O'Leary, of the diocese of Kerry.

February 23. Most Reverend Monsignor Antonio Wilczkievicz, of the diocese of Tarnow.

March 7. Most Reverend Monsignor Geraldo Murphy, of the archdiocese of Halifax.

Prelate of the Domestic Clergy: March 9, 1924. Most Reverend Monsignor Angelo Gaeta Caselli.

Prelates Domestic to His Holiness: October 23, 1923. Most Reverend Monsignor Rosario La Paglia, of the diocese of Caltanissetta.

February 9, 1924. Most Reverend Monsignor Emmanuele Fernandez Méndez, of the diocese of Plasencia.

Chaplain Extraordinary: March 1, 1924. Most Reverend Monsignor Antonio Rossi.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary, February 20, 1924. Monsignor Valentino Arvay-Nagy, of the diocese of Oassovia.

21 " " Monsignor Nehmatallah Auad, of the archdiocese of Cyprus.

" " " Monsignor Cesare Mambretti, of the archdiocese of Milan.

23 " " Monsignor Michele Gurrera, of the diocese of Caltanissetta.

25 " " Monsignor Giorgio Schreiber, of the diocese of Münster.

March 1 " Monsignor Paolo Muller-Simonis, of the diocese of Strasbourg.

10 " " Monsignor Giorgio Suba, of the diocese of Munkacs.

" " " Monsignor Simeone Szabó, of the same diocese.

" " " Monsignor Rosario Grillo, of the diocese of Trapani.

" " " Monsignor Michele Driscoll, of the archdiocese of Halifax.

11 " " Monsignor Alfredo Cadot, of the diocese of Amiens.

" " " Monsignor Mose Gonçalves de Conto, of the diocese of Ilheos.

12 " " Monsignor Giorgio Bouillon, of the archdiocese of Ottawa.

15 " " Monsignor Daniele Sajtovie, of the diocese of Krizcvci.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Knighthood of the Order:

February 25, 1924. Upon Mr. Carlo Arborio Mella di Sant'Elia, of the archdiocese of Sassari.

March 7 " Upon Mr. Marchese Luigi Barbi, Guardia Nobile di S. S.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

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March 8, 1924. Upon Mr. Manuel de Escandon, Marquess of Villavieja, of the archdiocese of Paris.

The Commanderate of the Order of Saint Gregory the Great, civil class:

January 30, 1924. Upon Mr. Francesco Diamilla Magnelli (Rome).

February 7 " Upon Mr. Comm. Prof. Odoardo Persiani (Rome).

February 13 " Upon Mr. Architect Giuseppe Kleesattel, of the archdiocese of KolÃn.

February 20 " Upon Mr. Conte Francesco Stateila, of the archdiocese of Naples.

February 27 " Upon Mr. Claudio Marzorati, of the archdiocese of Milan.

March 12 " Upon Mr. Ugo Hermann, of the archdiocese of KolÃn.

March 14 " Upon Mr. Prof. Giuseppe Terrabugio, of the archdiocese of Milan.

March 20 " Upon Mr. Puzant Masraff (Babylon).

The Commanderate of the Order of Saint Gregory the Great, military class:

February 29, 1924. Upon Mr. Contramiraglio Antonio Alves Ferreira da Silva (Brazil).

The Knighthood of the Order of Saint Gregory the Great, civil class:

February 14, 1924. Upon Mr. Enrico Liesens, of the diocese of Namur.

February 16 " Upon Mr. Renato Laguérenne, of the diocese of Limoges.

[*Latin ed. p. 175*]

Diarium Romanae Curiae 1/5, February 19, 1924. To Mr. Ernesto Dessart, of the archdiocese of Malines. To Mr. Amilcare Martinelli, lawyer, of the diocese of Bergamo. 21 To Mr. Paolo Achille Gnaga, of the diocese of Crema. 27 To Mr. Giacomo van Vollenhoven, of the diocese of Bois-le-due. March 7 To Mr. Marco Emilio Delisse, of the archdiocese of Bennes. 13 To Mr. Professor Giovanni Uberto Charpentier, of the same archdiocese. 15 To Mr. Giovandiego Ferrante, of the diocese of Aquino. To Mr. Francesco Huy-berechts, lawyer, of the archdiocese of Malines. 17 To Mr. Warren H. Cartier, of the diocese of Grand Rapids. The Order of Saint Sylvester, conferred: February 18, 1924. To Mr. Professor Remigio Benzi (Rome), and The Knighthood of the Order of Saint Sylvester, conferred: December 24, 1923. To Mr. Silva Boulnois, of the diocese of Beauvais. February 5 To Mr. Giacomo Thornton of Ceronulla, of the archdiocese of Sidney. To Mr. Bernardo Gauer, of the archdiocese of Koln. BY THE ORDER OF HIS HOLINESS: With letters from His Eminence, Reverend Monsignor, the Maggiordomo, the Holy Father Pius XI, happily reigning, has deigned to appoint: Honorary Secret Chamberlains of His Holiness: February 13, 1924. Monsignor Giuseppe Roserot, of the diocese of Troyes. 25 Monsignor Giuseppe Poli, of the diocese of Ratisbon. Monsignor

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Raffaele Baratti, of the diocese of Guastalla. 26 Monsignor Desiderato Comeau, of the archdiocese of Halifax. March 1 Monsignor Vittorio Déqué, of the archdiocese of Toulouse. Monsignor Ferdinando Ramella, of the diocese of Viterbo. Monsignor Giovanni Simrak, of the same diocese. Monsignor Michele Mudri, of the same diocese. Monsignor Andrea Gácsér, of the archdiocese of Strigonia. 14 Monsignor Zeno Kalinowski, of the diocese of Włocławek. Monsignor Gaetano Profeti, of the diocese of Colle Val d'Elsa. 15 Monsignor Roberto Piacitelli (Rome). Monsignor Antonio Vaskovic, of the diocese of Presov. Monsignor Nicola Danjko, of the same diocese. Monsignor Ernesto Venturini, of the archdiocese of Modena. 18 Monsignor Carlo Marangoni, of the archdiocese of Camerino. 21 Honorary Chamberlains, wearing the purple of His Holiness: March 14, 1924. Monsignor Luigi Arsenio Venegas, of the diocese of Concepcion. Monsignor Giovanni Battista Rebora, of the archdiocese of Genoa.

[*Latin ed. p. 176*]

Acta Apostolicae Sedis – Commentarium Officiale, March 1924.

Most Reverend Angelo Gámbaro, of the diocese of Novara.

Most Reverend Carlo Gozzini, of the diocese of Novara.

Most Reverend Nicola Giannóccari, of the diocese of Cotrone.

Chamberlain of Honour, extra urbem, to His Holiness: February 23, 1924.

Most Reverend Angelo Dancausa Lozano, of the diocese of Burgos.

Chamberlain of Honour, of Sword and Mantle, Supernumerary, to His Holiness: March 12, 1924.

The Right Honourable Count Angelo Brazzetti, of the diocese of Bagnoregio.

Chaplain of Honour, secret, to His Holiness: February 25, 1924.

Most Reverend Giuseppe Angeletti, of the diocese of Nocera and Gualdo Tadino.

Chaplains of Honour, extra urbem, to His Holiness: February 27, 1924.

Most Reverend Salvatore Venturini, of the diocese of Frascati.

March 1. Most Reverend Alessandro Sztojka, of the diocese of Munkacs.

Most Reverend Vittore Selykó, of the same diocese.

NECROLOGY

January 12, 1924. Most Reverend Girolamo Van Aertselaer, titular Bishop of Zarai.

February 20. Most Reverend Giovanni Edoardo Gunn, Bishop of Natchez.

February 21. Most Reverend Teófilo Meerscliaert, Bishop of Oklahoma.

March 10. Most Reverend Giulio Vaccaro, Archbishop of Bari.

March 7. Most Reverend Nicola Averardi, titular Bishop of Tarso.

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March 12. Most Reverend Ferdinando Polloni, Bishop of Bertinoro.

March 13. Most Reverend Ignazio Hummel, titular Bishop of Trapezopoli.

March 27. Most Reverend Giuseppe Pelczar, Bishop of Przemysl.

[*Latin ed. p. 177*]

Year XVI • Vol. XVI May 1, 1924 No. 5 ACTA APOSOLICAE SEDIS OFFICIAL COMMENTARY ACTS OF POPE PIUS XI BY PAPAL ACT CONCERNING THE ESTABLISHMENT OF THE ORATORY OF SAINT PETER AT THE VATICAN, FOR THE BENEFIT OF YOUTH. PIUS PP. XI. Since every reason for Our supreme pastoral office lies in procuring the salvation of souls, redeemed by Jesus Christ Our Lord, We deemed nothing to be more in accordance with the fulfillment of the highest mission entrusted to Us by God for the benefit of the Universal Church, than to promote every form of fruitful apostolate. Especially, We have always had a particular concern for the Christian education and formation of youth, moved by the example of the Divine Master, as well as by the very lively concern for the special dangers with which the enemy of the human race surrounds and threatens the most tender seedlings of the Lord's chosen vineyard. And while with sweet delight of the soul We often recall to Our mind the priestly ministry that, with the help of God, We were able to perform among children and young people in other times, We are very pleased now, in the supreme office of directing the Church, to continue such work, according to Our possibilities, for the benefit of the youth of every part of the world, especially of the youth of Rome, who are closer to Us, and above all, of those who reside in the vicinity of Our residence. ACTA, Vol. XVI, no. 5. - 1-5-1924. 13.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - An Official Commentary, under the shadow of the greatest Catholic temple, upon which we can say that each day, from the heights of the Vatican, Our gaze rests. We desire that this youth grow healthy in mind and body, devoted to the Prince of the Apostles and the Roman Pontiff, in the fullness of that faith and that Christian life, by which the name of Rome has always been great in the world. To this particular concern of Ours, Our beloved sons, members of the Association of the Knights of Columbus of America, responded in the most effective way, with a gift which, among all that can be given, is undoubtedly the most pleasing to Our heart as Pontiff and the most devoted in honor of St. Peter. They have desired, within the grounds of the Sacred Apostolic Palaces, between the Hospice of St. Martha, the Holy Office, and the walls of Leo IV, at the gates of a new, populous working-class district, to construct, furnish, and equip with noble generosity a grand complex of buildings, which now offers to the Common Father, so that He may accomplish in the

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best way His most cherished designs for the benefit of youth. Therefore, while we take advantage of this favorable opportunity to express to the devoted benefactors all Our gratitude, We declare that We gladly accept the gift; and therefore, *motu proprio* and with full certainty, We establish, by this Our act, the provisions which We deem appropriate to draw the greatest spiritual benefits from the work undertaken.

I. We desire that these premises remain perpetually dedicated to the assistance of youth, both male and female, which until now has remained outside the sphere of action of the flourishing works established in the parishes of St. Peter, St. Spirit, St. Mary in Traspontina, and St. Mary of the Furnaces; and, placing this new institution under the special protection of the Prince of the Apostles, We wish it to be called "The Oratory of St. Peter."

II. The purpose of this new institution is the Christian and civil education of youth, first through religious instruction and the practice of piety, and then through all other auxiliary and honest recreational activities that are deemed appropriate from time to time (after-school programs, after-work activities, a recreation hall, a gymnasium, and the like).

[*Latin ed. p. 179*]

Acta Pii PP. XI 179 I I I. The Oratory will comprise two sections: the male section, entrusted to certain priests, suitably chosen from the secular clergy of this beloved City of Rome; and the female section, entrusted to the Daughters of Charity of Saint Vincent de Paul. The two sections will be completely distinct and separate, under the direction of the same Prelate President, who will be appointed by Us and Our successors. II. Although the Oratory is pontifical and under Our special vigilance and protection, and is governed by statutes approved by Us, We nevertheless desire that it not be exempt from the jurisdiction of the Most Reverend Cardinal, Our Vicar, in his capacity as Our representative. V. The Prelate President will take care to choose, in agreement with the Most Reverend Cardinal Vicar, the priests who will exercise the sacred ministry in the Oratory, as well as to provide the personnel for the two sections (with regard to the Sisters, however, in consultation with the General Superior of the Institute). VI. We desire that, for the economic aspect, the Prelate President may avail himself of the assistance of a representative of the Knights of Columbus, chosen by the Supreme Council with Our approval. Having invoked upon the Institution itself, from which We hope to reap so many fruits of good, the abundance of divine graces and the maternal assistance of the Blessed Virgin Mary, whose mystery of the Annunciation We celebrate today, We impart, with particular benevolence of Our heart, the Apostolic Blessing to the generous benefactors, to those who contributed to the foundation of the Oratory, or who in any way will offer their help, as well as to all those who will dedicate themselves to it with a spirit of sacrifice in the service of youth. From the Vatican, on the feast of the Annunciation of the Blessed

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Virgin Mary, in the year 1924, the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary II ON THE MAGISTERIUM OF BIBLICAL DISCIPLINE. POPE PIUS XI. The extent to which the knowledge of the Scriptures has always benefited the Church of God is testified by the writings, from the very origins of the Christian religion to the present day, which have been published to teach and defend the faith. For in the sacred books, the second source of divine revelation, just as in the doctrines handed down without writing, we find everything we know about God, about Christ, the Redeemer of mankind, about the native constitution of the Church, and about the discipline of morals; all of this originates and is founded in them. Therefore, the study of the Bible has flourished all the more, as it was necessary either to illuminate the truth more clearly or to refute errors that were vehemently and maliciously directed against the divinity of Christ and the Church. But with Catholics and rationalists having made such progress in audacity and temerity as to attack the very authority and freedom from error of Holy Scripture, it became necessary for us, equipped with a wealth of sound learning, to enter the arena, so that the divine gift of Heavenly Wisdom might be defended from the commentaries of false science. In this arena, all students of both the clergy and the laity should be rigorously instructed and trained through the course of sacred studies, but it is especially important that those who seem to be particularly inclined and reserved for such a discipline, either in teaching it in seminaries or universities, or in treating it in writing, should acquire the fullest and most uncorrupted knowledge of the Bible. If even these should stray a little from the sense of the Church, then, among many others, the integrity of the faith will be called into danger and peril. Recognizing the importance of this matter, Our predecessors, with a provident and attentive mind, established a Commission, as they say, of Cardinal Fathers and also the Biblical Institute, and, having given repeated encouragement to the study of Holy Scripture, they also decreed in their letters to all the bishops of the Catholic world, among other things, that teachers of this discipline should be carefully and prudently chosen, and that students of the best hope, who seemed to be naturally suited for the study of the Scriptures, should also be selected.

[*Latin ed. p. 181*]

From the Acts of Pope Pius XI, 181: The emblems of this discipline ought to be awakened and encouraged, to which, at times, the teachings of the Divine Scriptures are entrusted. These exhortations and commands of the most wise Pontiffs have indeed been of great benefit; but that they may bring about more abundant and solid advantages, with the additions and

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incentives prescribed by Us, which the condition of the times demands, We decree the following with Our authority:

I. Academic degrees, obtained at the Biblical Commission or the Biblical Institute, shall confer the same rights and the same canonical effects as degrees in sacred theology or in canon law, conferred by any Pontifical or Catholic institutions.

II. No one shall be granted a benefice in which canonically there is the obligation of explaining the Sacred Scriptures to the people, unless, among other things, he has obtained a license or doctorate in biblical studies.

III. Furthermore, no one shall be a doctor in the discipline of the Sacred Scriptures in seminaries, unless, having completed a special course in that discipline, he has legitimately obtained academic degrees at the Biblical Commission or the Biblical Institute.

We wish that the title of Bachelor, conferred by the Biblical Institute to those who have completed the first and second years of study there – that is, receiving more profound instruction – shall be sufficient, both for teaching biblical studies and for obtaining the benefice mentioned in n. II, provided, however, that the rights of those who have a license or doctorate are preserved.

IV. The superiors of the highest orders and religious congregations should know that We desire this, so that, of their students, whether studying in Rome or elsewhere in the sacred disciplines, those whom they have found to be more suited for the study of the Divine Scriptures, if not all, at least some of them, after completing their theological studies, may be ordered to attend the schools of the Biblical Institute.

V. This is to be a sacred and solemn charge to the Bishops of the entire Catholic world, who, moreover, will be pleasing to Us, if they establish an annual sum of money, or take care that it be provided by the generosity of others, for the support of one or more priests from their respective dioceses studying at Rome, for the purpose of attending the schools of the Biblical Institute.

[*Latin ed. p. 182*]

Acts of the Apostolic See – The official commentary, and those who attain academic degrees there, will receive them. And, for this purpose, Bishops will send them to the City, and accommodations will certainly not be lacking for their reception. VI. As we have urged in the last place, let us confirm this with our own example: we grant two million Italian books, whose annual revenue will be provided through the Sacred Congregation for Seminaries and Universities, to support two priests in Rome, as mentioned above. To this Sacred Congregation, we entrust all that we have decreed in the preceding five sections, to be carried out and managed according to prudent judgment. In the meantime, we pray that Divine Wis-

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dom may favor our undertaking, which is certainly connected and joined to the greatest good of religion. Given in Rome, at Saint Peter's, on the twenty-seventh day of the month of April, in the third year of Our Pontificate. PIUS PP. XI. APOSTOLIC LETTER GRANTING INDULGENCES, PRIVILEGES, AND THE TITLE OF MINOR BASILICA TO THE CATHEDRAL CHURCH OF BAMBERG, ON THE NINTH CENTENARY OF THE BLESSED DEATH OF SAINT HENRY THE EMPEROR, WHOSE FEAST IS CELEBRATED. PIUS PP. XI. For the perpetual memory of this matter. – In the year MXXIV of the restored age, Henry I, Caesar of the Holy Roman Empire, exchanged mortal life for immortal life. His memory remains in benediction. For this holy Emperor always distinguished himself by his filial obedience to this Apostolic See, and he wished to establish the Bamberg episcopate, founded on hereditary resources, as a tribute to the Holy See. Our predecessor, Benedict VIII, also received him as a refugee in Bamberg, and, after the Greeks were defeated in Lower Italy, restored him to his See. Our predecessor, Pope Eugene PP. III, in his Bull of Canonization, dated March 14, 1346, eloquently praised the singular virtues that adorned this Emperor. And, as the ninth centenary approaches from the time when the saintly Prince...

[*Latin ed. p. 183*]

The Acts of Pope Pius XI, page 183, state that he has attained the celestial kingdoms, and, taking advantage of this auspicious occasion, he ordered that jubilee festivities be solemnly celebrated for a triduum in the entire archdiocese of Bamberg. The Archbishop of Bamberg addressed prayers to him, requesting that he deign to open the treasures of the Heavenly Church, of which he is the dispenser, in order to enhance the splendor of these festivities. We, approving of these requests, and confident in the mercy of Almighty God and the authority of His blessed Apostles Peter and Paul, mercifully grant to all the faithful, of both sexes, who, within the space of the triduum, having received the most holy Sacrament of the Eucharist after having been absolved of their sins through sacramental confession, which is to be held in honor of Saint Henry the Emperor, a plenary indulgence and remission of all sins. Furthermore, to those faithful who devoutly visit the metropolitan church of Bamberg, where the relics of Saint Henry are kept, for each time they do so within the aforementioned triduum, we remit one year from the number of years of penance prescribed by the usual laws of the Church. To the priests who, within the same triduum, celebrate the sacred rites in the metropolitan church, we grant permission to celebrate Mass with the Gloria and the Creed. To the Archbishop of Bamberg and to the other bishops who will participate in the sacred ceremonies, we grant the faculty, after the Mass, to impart, in our name and authority, the Benediction with a plenary indulgence attached to the assembled people. Moreover, wishing to signify the benevolence of the Holy See towards the archdiocese of Bamberg on this special occasion, we elevate the feast of

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Saint Henry, which is noted in the universal calendar of the Church with a semi-double rite, to a double rite for all the dioceses of Germany, by our apostolic authority; and we decree this, guided by the following consideration: namely, that not only in the archdiocese of Bamberg, which the living Saint loved above all others and in which his mortal remains await transformation, but also in all other dioceses of Germany, the feast of Saint Henry may be celebrated each year with greater solemnity. And indeed, we consider that this honor is truly worthy of the unique Prince of the Holy Roman Empire, who has been raised among the ranks of the saints, together with his pious consort, the Empress Cunigunde, whom Pope Innocent III, our predecessor, canonized on a certain day in April of the year 1200, as evidenced by documents sealed with the papal seal. Furthermore, since it is clearly known to us that, besides the other cathedrals of Germany, the metropolitan church of Bamberg excels, and that within it there is the tomb of Pope Clement XI, our predecessor, whose remains were transferred to Bamberg by his successor, Pope Leo IX, and also the remains of our two predecessors, Benedict VIII and Saint Leo,

[*Latin ed. p. 184*]

Acts of the Apostolic See - Official Commentary 184, item IX, concerning the performance of sacred rites there; furthermore, the very temple was founded by the aforementioned Saint Henry, Emperor, and it excels not only with its artistic works but also with its size, and it abounds with many and notable sacred relics, among which are a piece of the Lord's Cross and a piece of the Nail of the Lord's Passion, which the aforementioned Saint Emperor presented to this beloved church; therefore, we have considered this sacred building worthy of being promoted to the dignity of a Basilica. Wherefore, by Our Apostolic authority, in the presence of you, and perpetually, we honor the metropolitan temple of Bamberg with the title of a Minor Basilica, adding to it the privileges enjoyed by the smaller Basilicas of this city, but not adorning it with gold or silver, with bells and a banner, by which the smaller Basilicas of this city are distinguished. - These things We grant, decreeing that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and shall forever serve those to whom they pertain or may pertain, now and in the future; and it shall be rightly judged and defined, and shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the fourth day of December, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO R. P. HENRY HOLLMANN, GENERAL MASTER OF THE REGULAR CANONS OF THE CRUCIFERS, AT THE END OF THE TWENTY-FIFTH

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YEAR IN WHICH HE HAS HELD THIS OFFICE. Beloved son, greetings and the Apostolic blessing. — Not long ago, it was brought to Our attention that you, after having been elected to lead the entire Order, are celebrating, in the month of February, the completion of your twenty-fifth year, with splendid and pleasing testimonies from your Crucifer brethren. And rightly so, for you have brought a great abundance of benefits to the Order during your time in office: in this regard, it is pleasing to recall that, in addition to having carefully preserved the monastic discipline, you have diligently and actively fostered the growth of the Order to this day, not only by promoting the study of disciplines, but also by establishing new monasteries.

[*Latin ed. p. 185*]

185 Acts of Pope Pius XI, granted to religious men dedicated to sacred missions, both within and beyond the borders of lands inhabited by non-believers. These merits, which We ourselves recognized and esteemed, granting you a special privilege when We completed our seventieth year, and which Our predecessor, in anticipation of the approaching anniversary of your religious profession, had already honored with a similar reward, nevertheless, We cannot but approve of the acts of piety and devotion which religious men, having seized this auspicious opportunity, have rendered to you, and We add our public congratulations. Therefore, because of the long and useful service you have rendered, We ourselves, before God, offer thanks, rejoicing, and We hope that from this very act, We may derive greater fruit for your Order, for sacred missions, and for the faithful of Christ, to whom you dedicate your efforts. And that this hope may be fulfilled, We earnestly desire that the Most Gracious God may grant you a longer life and strengthen and increase your powers; meanwhile, may this Apostolic blessing, which We impart to you, beloved son, and to your entire Order, with all our heart in the Lord, bring you even greater gifts from heaven. Given from Rome, near Saint Peter's, on the twenty-first day of the month of January, in the year 1924, in the second year of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND FATHER, ERNEST, TITULAR BISHOP OF S. MARIA IN AQUIRO, SECRETARY OF STATE OF THE HOLY ROMAN CHURCH, AND ARCHBISHOP OF PARIS; CONCERNING THE ESTABLISHMENT IN PARIS OF AN INSTITUTION FOR THE MORE THOROUGH STUDY OF GREGORIAN CHANTS.

Beloved Son, greetings and Apostolic Blessing.

We have learned with great joy that you, not long ago, in this most distinguished seat of honor, have successfully established a new institution

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for the more thorough study of Gregorian chants. Indeed, the majesty of the sacred rites demands that everything there be worthy of the venerable mysteries: just as other forms of beauty, created by the art and ingenuity of learned men, adorn the sacred place, so too, in the sacred liturgy, those chants should be used which, as decreed by the Motu Proprio of Pope Pius X, elevate the soul to God and are more suitable for fostering the piety of the people. Such chants, as has already been...

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - To everyone, it seems that he is the one who, following our predecessor, Saint Gregory the Great, bears that name, and that the Fathers of Solesmes are striving so diligently to restore him to his former splendor. Therefore, we congratulate you, our beloved son, for your dedication, which you have shown in promoting sacred music, even amidst many other duties, in the various dioceses you oversee. And we also commend you for making excellent use of the teachings of the Fathers of the Solesmes Institute in Paris, who, although numerous, interpret this genre of music with remarkable elegance. We are confident that many, from all of France, and especially those of the sacred orders, will frequent this Institute; thus, the Gregorian chant, which is like the language of the liturgy, will be more widely spread in new schools, bringing forth joyous fruits of religion; for the more sacred the ceremonies are, the more faithfully the faithful people participate in them through pious singing. We earnestly commend this fruitful work to all good people, and, as a sign of our paternal favor and a pledge of heavenly blessings, we impart, with great affection, the Apostolic blessing to you, our beloved son, and to all the teachers and students. Given at Rome, near Saint Peter's, on the tenth day of the month of April, in the third year of our pontificate. PIUS PP. XI. To the Most Reverend Father Michael, Cardinal Legate Deacon of the Holy Roman Church, concerning the solemnities to be held in Ravenna for the translation of the relics of Saint Apollinaris, Bishop and Martyr. Beloved son, greetings and the Apostolic blessing. We are pleased to learn that the solemnities are being prepared in Ravenna, because the relics of that most holy martyr, Apollinaris, are to be transferred from outside the city walls to the cathedral church. And it is a most excellent decision made by the people of Ravenna, with the Archbishop leading the way: for they have always honored their heavenly patron with the highest reverence, and now they desire to have him closer, so that they may better invoke him as their protector and advocate in all matters. Indeed, this most noble city has experienced the benefits of a good shepherd, who gave his life for his flock; and this has resulted in...

[*Latin ed. p. 187*]

The acts of Pope Pius XI, folio 187, state that the people of Ravenna,

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amidst so many changes of times, steadfastly maintained a particular fervor of faith. Therefore, beloved son, we readily approve your intention to travel there to attend the solemnities; and we are certain that you will ennoble those sacred ceremonies not so much by the splendor of the Roman purple as by the beauty of piety. And we earnestly anticipate the splendor of the celebration: for, indeed, as the immense procession of the supplicants proceeds, the relics of the holy Martyr will be carried into the church of Ravenna, and the city, thus stirred up, will follow its most holy Patron with greater devotion. That the blessedness of this event may be furthered and that things may proceed to the benefit of the people, we grant to you, on the more solemn day, that, in our name, you may bestow a plenary indulgence upon those present, according to the usual conditions. Meanwhile, may the Apostolic blessing, a sign of heavenly gifts and also a witness to our particular benevolence, be with you, beloved son, and with the prudent Archbishop of Ravenna, and with his entire clergy and people, whom we dearly love. Given at Rome, at Saint Peter's, on the tenth day of the month of April, in the third year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISIONS REGARDING CHURCHES

His Most Holy Lord, Pope Pius, by the divine Providence, Pope XI, by decrees of the Sacred Consistory Congregation, has provided for the following Churches with their own pastors, namely:

April 3, 1924. – To the titular episcopal Church of Telmissus, he appointed the Reverend John Camillus Costes, whom he designated as Coadjutor with the right of future succession to the Most Reverend Joseph Rumeau, Bishop of Angers.

April 9. – To the titular episcopal Church of Constance (of Arabia), he appointed the Reverend Joseph Freri, from the archdiocese of Lyons, as Apostolic Protonotary.

April 10. – To the titular episcopal Church of Adrahen, he appointed the Reverend Joseph Kupka, Canon of the cathedral church of Brünn, whom he established as Auxiliary to the Most Reverend Norbert Klein, Bishop of Brünn.

April 23. – To the titular episcopal Church of Zarait, he appointed the

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Reverend Felix Bilbao y Ugarriza, whom he established as Auxiliary to the Most Reverend Peter Rocamora y Garcia, Bishop of Tortosa.

April 26. – To the cathedral church of Monaco, he appointed the Reverend Mauritius Clement, formerly the General Vicar of the archdiocese of Paris.

1. In the preceding volume, page 161, line 10, for what is written «on May 15, 1591», write: «published in the year 1622».

SACRED CONGREGATION FOR THE FUNERALS OF THE HOLY COUNCIL OF SAN SEVERO

January 12, 1924

ACCOUNT OF THE CASE. – A certain young man named Vincent, residing in the parish of Saint John the Baptist in the city of San Severo, married a woman named Anne from the cathedral parish in 1912. During the war, he went to the military camps and, being gravely wounded, died in the year 1918 in the military camp.

[*Latin ed. p. 189*]

The Holy Congregation of the Council reports that a certain individual, Vincent, who was ailing within the territory of the Belluno diocese, died there and, after the customary rites were performed, was buried. Upon receiving news of his death, the widow, Anne, returned to her family in the cathedral parish and sold their marital home. Recently, the opportunity arose to retrieve the remains from the house where the fighting occurred. Anne, taking advantage of this possibility, wished to have a solemn funeral celebrated in the cathedral church, with the presence of the Chapter. The parish priest transported the body from the railway station on August 10, 1923. However, the family of Vincent also invited the clergy of the parish of Saint John the Baptist to the funeral. The parish priest of that church claimed that he had the exclusive right to conduct the entire funeral service in this case, and he appealed the matter to the Bishop. After hearing arguments from both sides, the Bishop decided to present the case to the Sacred Congregation.

The question is: Does the funeral of the deceased Vincent pertain to the parish priest of Saint John the Baptist in this case?

OPINION OF THE CONSULTOR. – In order to arrive at a correct resolution of the dispute between the parish priest of Saint John the Baptist and the parish priest of the cathedral church of the diocese of Orte, the following points should be considered:

1. Canonical law strictly commands that all baptized persons be given ecclesiastical burial, unless they are expressly exempted from this by law (can. 1239 § 2, 1240; Roman Ritual, Title VI, Chapter 1, no. 18), so that Chris-

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tian faithful, although they may renounce the performance of ecclesiastical burial with ceremony, can nevertheless, at their own discretion, exclude any ecclesiastical burial whatsoever. This concerns a public right, which cannot be changed by the will of private individuals. Indeed, the sacred ceremonies and rites, which the Holy Mother Church uses in the funeral rites of her children, according to ancient tradition and the institutions of the Supreme Pontiffs, are intended for the comfort and honor of the deceased, for the consolation and edification of the living, and as a sign of ecclesiastical communion (Roman Ritual, loc. cit., no. 1; c. 22 § 1, C. XIII, q. 2); Ecclesiastical burial consists of the translation of the body to the church, the celebration of the funeral rites over it in the same place, and its deposition in a place blessed or legitimately designated for the burial of the deceased (can. 1204). The translation of the body to the church is sometimes omitted for serious reasons, e.g., during a plague, war, etc.; nor are all the rites of the funeral, as described in the approved liturgical books, always performed, given the particular circumstances (cf. can. 1215).

2. Ecclesiastical burial, i.e., the order of funeral rites, must be performed only once, according to the prescriptions of the Church. Therefore, when it is a matter of translating the body already buried to another burial place, it is not necessary to repeat the proper funeral rites if they have already been performed in the initial burial. This is clearly confirmed by the liturgical laws, which state that the Holy...

[*Latin ed. p. 190*]

190 The Acts of the Apostolic See – Official Commentary: It is prayed "in the translation of the corpse, already inhumed, to its final burial," that one not enjoy "the privileges of the funeral Mass as on the day of death or deposition." Sacred Congregation of the Holy Office, June 16, 1922 (Acts of the Apostolic See, XIV, p. 393). However, although the sacred rites are not prescribed in the translation of the corpse from one place of burial to another, they can certainly be employed, as is evident from the response of the Sacred Congregation of St. James of Venezuela, August 11, 1888 (Authoritative Decrees, no. 3693), and it is fitting that they should be employed. In this case, since we are not dealing with the proper rite of funeral ceremonies, the prescriptions of the Code (canon 1215 and following) do not apply, which concern the first ecclesiastical burial, or the strictly observed one, of which mention is made in canon 1204, but not the second, that is, the translation of the corpse, already inhumed, with sacred ceremonies and rites, to another burial place. 3. Where the initial burial has been performed in accordance with the law, that is, with due funeral rites, the funeral Mass and other sacred rites may be celebrated, by common law, by any priest legitimately requested by the family of the deceased or by friends or by outsiders. 4. Therefore, in the case of the translation of a corpse from one cemetery, for example, the *castrensi* cemetery, to another, it must be de-

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termined whether, on the occasion of the initial burial, the funeral rites, that is, the ecclesiastical burial rites, were performed, or not. If the former, the proper funeral rites must be performed, namely, in accordance with the Code (canon 1216 and following); if the latter, it is not strictly necessary, by law, that the funeral functions (translation of the corpse to the church, funeral Mass, deposition with sacred rite) be performed; however, it is fitting that they should be. Since the common law, or the law of the Code (canon 1215 and following), does not apply in this case, which only prescribes the proper order of funeral ceremonies, it does not, by itself (that is, saving the specific law), pertain to the parish priest, nor to the parish priest of the cathedral church, nor, in the absence of the former, to the rector of the parish in which the cemetery is located, to perform these functions. I add: nor should the prescription of canon 1230, § 7, be applied in this case, because, as is evident from the very words and from the entire context, it refers to the translation of a corpse not yet inhumed, which is sent from the parish where death occurred to another. Properly speaking, no one is entitled to perform the sacred rites in the aforementioned case, unless there is a law from which such entitlement is derived; hence, there is no obligation on the part of the family or relatives or others to ensure that these rites are performed. 5. It is known that the bodies of those who, during wartime, died in battle or in a war zone, were customarily buried with sacred rites, that is, with funeral ceremonies, as far as possible, by the military chaplain, who performed the office of parish priest for the soldiers (Cf. Sacred Congregation of the Holy Office in Vercelli).

[*Latin ed. p. 191*]

Sacred Congregation of the Council, July 19, 1915, A.A.S., VII, p. 388). Nor does the case in question fall under the application of canon 1237 § 2, as is evident from the documents presented, because it does not concern a funeral within one month of the day of burial. After mature deliberation, I believe that the proposed question should be answered in the negative. Wherefore, etc.

RESOLUTION: On January 12, 1924, in a plenary session of the Sacred Congregation of the Council, held in the Apostolic Palace at the Vatican, the Most Reverend Fathers judged that the following question should be answered: Negatively.

Furthermore, after a report on the aforementioned matter was presented to His Most Holy Father, Pope Pius XI, in an audience on the 14th of the following month, His Holiness approved and confirmed the resolution.

† Julius Serafini, Bishop of Lampsacus, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

APPROVATIONS

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His Most Holy Father, Pope Pius XI, by decrees of the Sacred Congregation for Religious Orders:

February 6, 1924. — The Constitutions of the religious congregation of Saint Joseph, of Tarantasia, whose motherhouse is located in the diocese of Tarantasia, were definitively approved.

— The Constitutions of the Institute of Sisters of Charity, commonly known as the Pallottine Sisters, of the Third Order of Saint Francis, whose motherhouse is located in the City [Rome], were approved, and, for the purpose of trial, for a period of seven years.

— The Constitutions of the religious congregation of the Franciscan Sisters of the Afflicted, whose motherhouse is located in Warsaw, in Poland, were approved, and, for the purpose of trial, for a period of seven years.

March 2, 1924. — The Constitutions of the congregation of Sisters of the Third Order of Saint Francis of Assisi, of Penance and Charity, of Saint Francis, Wisconsin, whose motherhouse is located in the same place, Saint Francis, in the archdiocese of Milwaukee, were approved, for the purpose of trial, for a period of seven years.

— The Constitutions of the religious congregation of Sisters of the Third Order of Saint Dominic, of Saint Catherine of Siena, of Voorschoten, near The Hague, were approved.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Commentarium Officiale: The principal house is situated in the diocese of Harlem; it was approved, and, for the purpose of experimentation, its Constitutions were approved for seven years. April 6, 1924. — The Constitutions of the Institute of the Sisters of the Handmaids of Jesus, whose principal house is located in Warsaw, in Poland, were definitively approved. — The Constitutions of the Congregation of the Sisters of Saint Elizabeth, commonly known as the Bavarian nuns, whose principal house is located in the diocese of Breslau, were definitively approved.

II. INSTRUCTION CONCERNING THE ENCLOSURE OF NUNS WHO HAVE TAKEN SOLEMN VOWS.

Since the publication by this Sacred Congregation of the Decree of June 23, 1923, concerning "nuns in France and Belgium," many monasteries in those countries hastened to obtain the faculty for their nuns to be admitted to the taking of solemn vows, earnestly praying this Sacred Congregation to give them precise instructions regarding the papal law of enclosure that follows this concession.

Considering that the law of enclosure received into the Code of Canon Law was taken from the ancient Law, that it has been observed since the time of Saint Pius V, that it has been confirmed by numerous responses of the Sacred Congregations, and clarified by the teachings of the Doctors, this

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Sacred Congregation has judged it opportune to promulgate an Instruction which may serve as a rule for all monasteries of nuns where solemn vows are taken.

Consequently, after mature deliberation, the Congregation has decreed the following prescriptions concerning papal enclosure:

I. Nuns, by virtue of their profession and of ecclesiastical law, incur the obligation:

a) to always remain within the enclosure of their own monastery, so that, without a special permission from the Holy See, it shall not be permitted for them to go outside, except in the cases specified below (canon 601);

b) to admit into the same enclosure no person of any quality, condition, sex, or age, without the permission of the Holy See, unless that person is excepted by law, as will be said below (canon 600).

Such is the law and the obligation of papal enclosure, and it applies to monasteries, however small the number of nuns may be.

II. The monastery, therefore, with its adjacent gardens and orchards (canon 597, § 2), must be enclosed in such a way that, as much as possible, one cannot see from the inside, nor be seen from the outside (canon 602).

If windows open onto the public road or onto neighboring houses...

[*Latin ed. p. 193*]

8: Concerning Religious Orders 193. These [buildings] which permit communication with outsiders must be fitted with opaque windows or shutters that prevent vision from either side. 2° If the choir has grilles that allow the nuns to see the altar, these grilles must be arranged so that the faithful, from the place reserved for them, cannot see the nuns. 3° The confessional must be arranged in such a way that the confessor is outside the enclosure, and the penitents are inside. 4° The place where the nuns receive the Holy Communion must be closed off by a door or curtain, so that the nuns cannot be seen by the faithful. 5° Near the monastery gate, in the sacristy, and wherever it seems necessary, a small opening will be placed in the wall through which necessary objects can be passed. However, care must be taken that this opening does not allow a clear view of the objects being passed through it. 6° The public church and the adjoining sacristy are not included within the limits of the papal enclosure; therefore, the nuns cannot go there without permission from the Holy See.

III. The papal enclosure can be violated in two ways: either by the nuns leaving the enclosure of the monastery without due cause, under any pretext whatsoever, and even for a short time (canon 601), or by the unauthorized entry of any other person without the permission of the Holy See.

1. Nuns are permitted to leave the monastery without the permission of the Holy See, after their profession, only in the case of an imminent danger of death or another very grave harm. This danger must be recognized, if

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time permits, by a written statement from the Ordinary of the place (canon 601).

a) Such dangers include: fire, flood, collapse of the building, the terrors of war, invasion by soldiers, and other similar dangers. They can also arise from the actions of a nun who, for example, is afflicted with a dangerous form of madness or a contagious disease. In this case, the nun must leave the enclosure to protect the religious community from any danger. If time allows, the Ordinary of the place, upon the prayer of the nuns, must recognize in writing this necessity and the sufficient reason for leaving the enclosure.

b) Without the permission of the Holy See, a nun cannot be transferred from one monastery to another, even if it is within the same Order, or for a short time, nor can she leave to found a new monastery, to assume the office of abbess, superior, or mistress of novices, to care for her health, or to oversee the construction of a new monastery. However, for just causes and under certain conditions, the Sacred Congregation usually grants these permissions.

c) If there is a terrace on the roof, the nuns may go there, provided that this terrace is sufficiently protected by grilles on all sides.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary

d) Since the care of the House of God often requires that nuns themselves ensure that the church building is distinguished by the splendor of its cleanliness, and that, especially on major feasts, it receives appropriate ornamentation, the Holy See grants to the Superior of monasteries who request it, the faculty to designate, in sufficient number, nuns who, while there is no one in the church and while it is carefully closed, may enter it and perform all that is required for the maintenance and cleanliness of the church.

e) Although, during the time of their postulancy, those aspiring to the religious habit are subject to the law of enclosure (can. 540 § 3), they may nevertheless, freely and without permission from the Holy See, leave the monastery when they freely decide to return to the world, or when they are dismissed by their Superiors; and the same must be said of novices and those making temporary vows at the expiration of their vows, or when they are legitimately dismissed.

2° According to can. 600, the following persons are permitted to enter the monastery without the authorization of the Holy See:

a) The Ordinary of the place, the visiting Religious Superior, or any other visitor delegated by them, may enter the enclosure, but only for the purpose of inspection, and taking care to be accompanied by at least a cleric or a Religious of mature age (can. 600, 1°).

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b) Therefore, it is permitted to the visitor to enter the enclosure only for the inspection of the premises. The inspection of persons must be done at the gate, outside the enclosure. Neither the Ordinary, nor the Religious Superior, nor the visitor, are permitted to enter the enclosure except for the inspection for which they are charged.

c) For the examination that the Ordinary of the place or his delegate must conduct before the habit and each of the two professions, as well as for the election of the Superior, neither the Ordinary of the place nor his delegate must enter the enclosure (can. 506 §2, 552 §2).

d) If the Bishop or another priest presides at the vesting or profession of a nun, it is not permitted for them to enter the enclosure; nor is it permitted for the postulant or the one who is to make profession to leave it.

e) The visitor who must enter the enclosure for the purpose of inspection must be accompanied by at least a cleric or a Religious, even a lay brother, of mature age. This person will not leave the visitor during the time that he remains in the monastery.

f) The confessor or his substitute may, with the necessary precautions, enter the enclosure to administer the Sacraments to the sick or to assist the dying (can. 600, 2°). This power belongs to the ordinary confessor of the monastery or his substitute, to whom, according to can. 514 § 2, the administration of the Sacraments and the assistance of the dying are entrusted in monasteries of nuns. In their absence, any other priest may enter the enclosure.

g) May enter the enclosure, whenever they are requested, to hear the confessions of the sick, not only the ordinary confessor, but also the extraordinary confessor or the assistant confessor, or any other.

[*Latin ed. p. 195*]

195. The Holy Congregation of Religious Confessors, as requested by a seriously ill patient, according to canon 523, h. The precautions to be taken for the administration of Holy Communion are outlined in the decree of the Holy Congregation of Religious of September 1, 1912: "It is necessary that four religious women of mature age, if possible, accompany the priest from his entrance into the enclosure until his departure. The priest must carry the holy ciborium containing several consecrated hosts, administer Holy Communion, return to the church, and replace the holy ciborium, observing the rubrics of the Rituale Romanum for the Communion of the sick."

i) For hearing confessions, the following prescriptions must be observed: Two nuns accompany the confessor to the patient's cell, waiting before the open door of that cell while he hears the confession, in order to accompany him again when he returns to the monastery gate.

j) Each time a priest enters the enclosure to perform the aforementioned

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functions, he must, as soon as his ministry is completed, immediately leave the monastery.

k) If the word of God cannot conveniently be preached at the gate, permission must be requested from the Holy See, which will not refuse it when there are serious reasons, so that preachers may enter the enclosure and preach either in the choir or in the chapter room; but the precautions indicated above for the entry of confessors must be observed.

l) Those who currently hold sovereign civil power, their wives, and their retinue may enter the enclosure; likewise, the Cardinals of the Holy Roman Church (canon 600, 3°).

m) It is up to the superior to permit, taking the necessary precautions, the entry of physicians, surgeons, and other persons whose services would be necessary into the monastery. She will first request the usual permission from the Ordinary of the place. In urgent cases, if there is no time to request this permission, it is supplied by law (canon 600, 4°).

n) Therefore, in virtue of the power that the Holy See grants her by this very law, the superior can permit the entry of all persons whose services are necessary within the monastery. However, she must first obtain the usual approval from the Ordinary of the place. It is customary for the nuns, at the beginning of each year, to record in a special register all those whose assistance will be needed for the monastery, the garden, and the offices located within the enclosure (physicians or other persons necessary for the care of the sick; workers for the garden, cellar, and stables; artisans and other persons of the same kind). This register will be presented for the signature of the Ordinary to obtain this customary approval. In an exceptional case of urgent necessity and when there is no time to turn to the Ordinary to request his approval, it is legitimately presumed; that is, the law ratifies this presumption.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary p) In all cases, it is incumbent upon the Superior to employ the necessary precautions. These consist of the following: it must be ensured, through information obtained from reliable sources, that those who enter the enclosure are persons of excellent reputation and unimpeachable morals; they shall be accompanied by two of the most devout religious sisters until they reach the place where they are needed; it shall not be permitted for any nun to speak with them, except for those who must deal with them regarding their services. IV. The keys to the enclosure shall be kept, day and night, by the Superior, who shall give them to the religious sisters designated whenever the need arises. The Superior, or any other person who would introduce or simply admit any person into the monastery without legitimate permission, would not only commit a grave sin, but would also, by such an action, incur excommunication simply reserved to the Holy See (canon 2342, I).

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Those aspiring to the religious habit enter the enclosure, by virtue of the authorization of the Ordinary. It is not permitted to admit young girls into the monastery, either for their education or for any other pious purpose, without the permission of the Holy See. V. In the parlor where the nuns may, within the limits prescribed by the constitutions of each religious community, receive visitors from outside, there must be two grilles, approximately twenty centimeters apart, and fixed in the wall in such a way that they cannot be opened. If the constitutions permit, there may also be a turnstile in the parlor. Regarding everything else concerning the parlor, in particular concerning the continuous surveillance of what is done or said therein, the constitutions of each monastery shall be strictly observed. VI. The enclosure of the nuns, even those who are subject to regular superiors, is placed, for its exact observance, under the vigilance of the Ordinary of the place. He may, after a transgression, correct the offenders, including the regulars, and prevent violations. The keeping of the enclosure of the nuns subject to a regular Superior is also entrusted to him, who may also inflict penalties on the nuns or his other subjects, if they should fail in this regard (canon 603). After all these things had been brought to the attention of Our Most Holy Father, Pope Pius XI, during the audience granted to the undersigned, Father Secretary of the Holy Congregation of Religious, on February 6, 1924, His Holiness approved the present Instruction and ordered that it be observed by all. Given at Rome, at the Secretariat of the Holy Congregation of Religious, on the day, month, and year above. o C. CAED. LAURENTI, Prefect. L. © S. Maur M. Serafini, Abbot, O. S. B., Secretary.

[*Latin ed. p. 197*]

The Most Holy Congregation of the Propagation of the Faith.

DESIGNATIONS.

In accordance with canon 1594 of the Code of Canon Law: The Apostolic Vicar of Wonsan designated the Apostolic Vicar of Seoul. The Apostolic Vicar of Taikou designated the same Apostolic Vicar of Seoul. The Apostolic Vicar of Seoul designated the Apostolic Vicar of Taikou. The Apostolic Vicar of Laos designated the Apostolic Vicar of Tunquini Meridionalis.

These designations, having been reported to him, Our Most Holy Lord Pope Pius, by the divine Providence, XI, deigned to approve and confirm them.

II. APPROVALS.

By successive decrees of the Most Holy Congregation of the Propagation of the Faith, Our Most Holy Lord Pope Pius XI:

* On November 23, 1923, definitively approved the Constitutions of the Missionary Sisters of Our Most Holy Lady of Africa, revised in accordance

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with the Code.

* On January 28, 1924, definitively approved the Statutes for the Missions of the Order of Friars Minor, revised in accordance with the Code.

* On March 18, definitively approved the Constitutions of the Congregation of Missionary Sisters of the Most Sacred Heart of Jesus, both of the German nation and of the Italian nation, revised in accordance with the Code.

* On March 20, praised the Congregation of Religious Sisters of Saint Benedict for foreign missions, called Tutzing, in the diocese of Augsburg in Bavaria, and approved its Constitutions for a period of seven years, as an experiment.

* On March 24, approved the Constitutions of the Congregation of Religious Men of Mariannhill for foreign missions for a period of seven years, as an experiment.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis – Official Commentary

SACRED CONGREGATION FOR RITES

IN ROMA

CONCERNING THE PRIVILEGE OF CELEBRATING A VOTIVE MASS FOR THE MOST HOLY APOSTLES PETER AND PAUL IN THE CHAPEL OF THE CARCER MAMERTINUS.

Reverend Father Thomas Piatti, of the Order of the Oblates of the Most Blessed Virgin Mary, rector of the Shrine of the Holy Cross and the subterranean Carcer Mamertinus, located near the Roman Forum at the foot of the Capitoline Hill, humbly presented to His Most Holy Lord Pope Pius XI that, according to an age-old and constant custom and tradition, a votive Mass for the Most Holy Apostles Peter and Paul can be celebrated in the chapel of the Carcer Mamertinus, on each day of the year, except for certain solemnities; but after diligent investigations in the archives of the Venerable Archiconfraternity of Saint Joseph, Carpenters, no authentic document was found granting the aforementioned privilege. Therefore, the same rector, with the consent of the General Procurator of the Congregation of the Oblates of the Most Blessed Virgin Mary, humbly implored His Most Holy Lord Pope Pius XI, that he would deign to grant the privilege of a votive Mass for the same Most Holy Apostles to the two altars dedicated in honor of the Most Holy Apostles Peter and Paul, which exist in the Carcer Mamertinus.

Furthermore, His Holiness, receiving these petitions, which were presented by the undersigned Cardinal Prefect of the Sacred Congregation

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for Rites, with great benevolence, in order to honor the Carcer Mamertinus, and also the principal patrons of the Alma Urbs, Peter and Paul, through their preaching, miracles, and examples, and also the conversion to the Catholic Apostolic Roman Faith of two custodians of the same Carcer, Processus and Martinianus, along with forty others, who were baptized with holy water from a font consecrated by a remarkable and perpetual miracle, having sprung forth from the rock through the prayers of the Apostles themselves, graciously granted and conceded that, by priests, pilgrims, and guides of pilgrims celebrating the Holy Mass at the aforementioned altars, a Mass for the Holy Apostles Peter and Paul may be celebrated, as is read on the octave of their feast, July 6th, with the Gloria and the Creed, on each day of the year; except for feasts of the first and second class, Sundays, and other feasts that are to be observed.

[*Latin ed. p. 199*]

199 S /V The Congregation of Rites, and also concerning Feast Days, Vigils, and Octaves of the First and Second Orders, which are to be considered privileged: henceforth, the rubrics are to be observed. Notwithstanding any contrary decrees. March 26, 1924. £8 A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred Roman College, Prefect. L.©S. Alexander Verde, Secretary. II HARLEM. CONCERNING THE FEAST WITH OFFICE AND MASS IN HONOR OF THE LORD, UNDER THE TITLE OF THE GOOD SHEPHERD. The present parish priest of "The Good Shepherd," in the place of Wassenaar, near The Hague, in the Netherlands, in the diocese of Harlem, humbly presented to His Holiness Pope Pius XI that, upon the foundation of the new parish in the aforementioned place of Wassenaar, the title of "The Good Shepherd" was given to the church; but, lacking a special feast day with Mass under this title, and in order that the mercy and kindness of the Good Shepherd may more and more move and draw the souls of the faithful to devotion towards the Good Shepherd, it will greatly contribute to foster devotion to the Good Shepherd through a special feast day. Therefore, the aforementioned parish priest earnestly implored His Holiness our Pope Pius XI to deign to grant the faculty of celebrating the titular feast of the aforementioned church of the Good Shepherd in Wassenaar, on the Sunday after the second Sunday after Easter, a day which, by ancient custom of the Good Shepherd, has been well known to the faithful until this day. Furthermore, His Holiness, most graciously granting these requests, and having communicated them to the Most Reverend Ordinary of the diocese of Harlem for his opinion, and having received them from the undersigned Prefect of the Congregation of Sacred Rites, decreed and declared that the titular feast of the aforementioned Church of the Good Shepherd is to be observed annually on the Sunday after the second Sunday after Easter, according to the double rite of the first class and with a common octave, with its proper Office and Mass, which are read on that

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day in the Breviary and the Roman Missal; observing the rubrics, even with regard to the commemoration of the day of the Octave on the Sunday immediately following the feast itself. Notwithstanding any contrary decrees. March 26, 1924. £8 A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred Roman College, Prefect. L.©S. Alexander Verde, Secretary.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (SUAREZ-EDMUNDSON)

Since the actual place of residence of Mr. George Ewbank Edmundson is unknown, in the aforementioned case, we hereby summon him by this edict to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo Datario, via della Datario, 94) on the 23rd of June, 1924, at 11 o'clock, to discuss the matter in dispute, or to sign the following document, and to designate a date for the Royal Session concerning the aforementioned case.

QUESTION:

Should the decision of the Royal Court of August 2nd, 1923, be confirmed or overturned in this case?

Ordinary pastors, parish priests, and all faithful who have knowledge of the place of residence of Mr. George Ewbank Edmundson, are to take care, if and to the extent that it is possible, to ensure that he is informed of this edictal summons.

M. L. Massimi, Secretary.

©S. From the Chancery of the Tribunal of the Sacred Roman Rota, April 24th, 1924.

Ioannes Ladelci, Notary.

[*Latin ed. p. 201*]

201. The Roman Rota, by Decree. Since the present residence of Mr. George Ewbank Edmundson, the defendant in this cause, is unknown, by this decree We summon him to appear in person or by a duly constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, palazzo della Dataria, via della Dataria, No. 94) on June 23, 1924, at 11 o'clock, to express his opinion on the doubt mentioned above, and to set the date for the hearing before the Rota.

DOUBT: Is the sentence given by the Rota on August 2, 1923, to be confirmed or annulled?

The Ordinaries of the places, the Curés, the priests, and the faithful who

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have knowledge of the residence of the aforementioned Mr. George Ewbank Edmundson, must, as far as possible, inform him of this summons.

Mr. Massimi, Presiding.

L. C. S.

Given at Rome, April 24, 1924.

Jean Ladelci, Notary of the Holy Rota.

[*Latin ed. p. 202*]

The Acts of the Apostolic See – Official Commentary.

SACRED CONGREGATION OF RITES.

Tuesday, April 8, 1924, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Lords Cardinals, and with the votes of the Most Reverend Prelates and Theological Consultants, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Pious Teachers called, as from her name, Filippini.

Tuesday, April 29, 1924, before the Most Reverend and Reverend Lord Cardinal Anthony Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Mary Michelina of the Most Holy Sacrament, Foundress of the Handmaids of the Most Holy Sacrament and of Charity, a Preliminary Congregation was held, in which the Reverend Prelates and the theological Consultants of the same Congregation discussed the question concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for her Beatification.

SECRETARY OF STATE.

By Letters from the Secretary of State, the Holy Father deigned to appoint:

February 23, 1924. Monsignor Giuseppe Florczak, Consultant of the Sacred Congregation of the Sacraments.

April 3, 1924. Monsignor Andrea M. Micheletti, Consultant of the Sacred Congregation of the Sacraments and of the Sacred Congregation of the Council.

By Apostolic Briefs, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

Apostolic Protonotaries *ad instar participantium*:

March 24, 1924. Monsignor Venceslao Merinsky, of the archdiocese of Vienna.

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April 26, 1924. Monsignor Francesco de Oer, of the diocese of Seccovia.

April 31, 1924. Monsignor Raffaele Xambo Mendoza, of the archdiocese of Mechoacan.

[*Latin ed. p. 203*]

Diarium Romanae Curiae, April 2, 1924.

Most Reverend Ernesto Fiallos, of the Archdiocese of Tegucigalpa.

Most Reverend Saverio Laudivar, of the Diocese of Cuenca.

Most Reverend Francesco A. Eempe, of the Archdiocese of Chicago.

Most Reverend Ernesto Jouin, of the Archdiocese of Paris.

Most Reverend Giacomo Bagliardi, of the Diocese of Alexandria.

Most Reverend Achille Mastrangioli, of the Diocese of Sulmona.

Prelates Domestic to His Holiness: February 7, 1924.

Most Reverend Daniele Doody, of the Diocese of Syracuse (State of New York).

February 9.

Most Reverend Francesco Dannhauer, of the Diocese of Breslau.

February 9.

Most Reverend Paolo Buchmann, of the same Diocese.

March 22.

Most Reverend Francesco Boss, of the Archdiocese of Westminster.

March 24.

Most Reverend Giuseppe Wolny, of the Archdiocese of Vienna.

March 24.

Most Reverend Ladislao de Esterhazy, of the same Archdiocese.

March 28.

Most Reverend Giuseppe Huber, of the Diocese of San Gallo.

March 29.

Most Reverend Patrizio Walsh, of the Archdiocese of Dublin.

April 2.

Most Reverend Giacomo Zelaya, of the Archdiocese of Tegucigalpa.

April 4.

Most Reverend Patrizio Mac Girney, of the Diocese of Hartford.

April 7.

Most Reverend Giovanni G. I. Me Cormick, of the Archdiocese of New York.

April 7.

Most Reverend Giuseppe Francesco Delany, of the same Archdiocese.

April 7.

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Most Reverend Tommaso Agostino Thornton, of the same Archdiocese.
April 7.
Most Reverend Giacomo Tommaso Me Entyre, of the same Archdiocese.
April 7.
Most Reverend Giovanni B. Me Grath, of the same Archdiocese.
April 7.
Most Reverend Tommaso M. I. O'Keeffe, of the same Archdiocese.
April 7.
Most Reverend Giacomo B. Curry, of the same Archdiocese.
April 7.
Most Reverend Vincenzo Árcese, of the same Archdiocese.
April 7.
Most Reverend Giovanni Byan, of the Archdiocese of Chicago.
April 7.
Most Reverend Tommaso Kearns, of the same Archdiocese.
April 7.
Most Reverend Giovanni Deitmer, of the same Archdiocese.
April 7.
Most Reverend Francesco Ostrowski, of the same Archdiocese.
April 7.
Most Reverend Daniele Luttrell, of the same Archdiocese.
April 7.
Most Reverend Michele Kruszas, of the same Archdiocese.
April 9.
Most Reverend Pietro Fabian, of the Diocese of Gherla.
April 11.
Most Reverend Antonio Fassino, of the Diocese of Alba.
April 11.
Most Reverend Michele Iacchini (Boma).
April 12.
Most Reverend Giovanni Webster Melody, of the Archdiocese of Chicago.
April 12.
Most Reverend Antonio Gresinczky, of the Diocese of Gran Varadino.
April 12.
Most Reverend Giulio Némethy, of the same Diocese.
Note: This title should also be placed at the beginning of page 174 of the

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preceding volume.

[*Latin ed. p. 204*]

Acts of the Apostolic See - Official Commentary

HONORS

By Breves Apostolici, the Most Holy Pope Pius XI, happily reigning, deigned to bestow:

The Grand Cross of the Order of Pius:

November 20, 1923. Upon the Reverend Don Gioacchino Milans del Bosch, Head of the Military Household of His Majesty the King of Spain.

January 31, 1924. Upon the Reverend Don Lorenzo Piñeiro y Fernandez de Villavicencio, Marquess of Bendaña.

The Insignia of the Order of Pius:

November 20, 1923. Upon the Reverend Don Paolo de Churruca y Dotres, Marquess of Aycinena.

January 11, 1924. Upon the Reverend Don Giusto Gomez Ocerin.

Upon the Reverend Don Raffaele Lopez Lago y Stolt.

The Commanderate of the Order of Pius:

January 26, 1924. Upon the Reverend Don Antonio de Motta y Ortiz.

The Knighthood of the Order of Pius:

January 19, 1924. Upon the Reverend Don Ignazio Muguiro y Muñoz de Baena.

Upon the Reverend Fernando de Villa Urutia y Camacho.

Upon the Count Carlo Caro de Cuevas de Vera.

Upon the Reverend Don Antonio Villacieros y Benito.

Upon the Reverend Don José Riccardo Gómez Acebo y Vasquez.

Upon the Reverend Don Edoardo Propper y Callejón.

Upon the Reverend Don Pelagio Garcia Olay y Alvarez, of Garz.

Upon the Reverend Don Giovanni Manuel Cano y Trueba.

Upon the Reverend Don Giuseppe Antonio Primo de Rivera.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

November 20, 1923. Upon the Reverend Don Luigi de Sylva y Carvajal, Duke of Miranda, of La Sila.

January 11, 1924. Upon the Reverend Don Fernando Espinosa de los Monteros y Bermejillo.

Upon the Reverend Don Servando Crespo y Bocolo.

Upon the Reverend Don Gioacchino de Sentmenat y de Sarriera, Marquess of Ciutadilla, Duke of Santangelo.

January 28. Upon the Reverend Don Riccardo Spottorno y Sandoval.

Upon the Reverend Don Manuel de Figuerola Ferretti y Martí, Marquess

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of Rialp.

[*Latin ed. p. 205*]

Diarium Romanae Curiae, March 29, 1924. To the Most Reverend Count Dionysius Wenckheim, of the diocese of Gran Varadino. To the Reverend Mr. James A. Flaherty, of the archdiocese of Philadelphia. To His Excellency, Joachim Peter Martins, Extraordinary Envoy and Plenipotentiary Minister of the Portuguese Republic to the Holy See. To Mr. Edward Hearn (S. U. A.). April 5, 1924. Page 8, line 205. The Grand Cross of the Order of Saint Gregory the Great, military class: March 29, 1924. To Mr. Hermann Francis Gustav de Greve-Dierfeld, of the diocese of Treves. The Commander's Cross with plaque of the Order of Saint Gregory the Great, civil class: April 3, 1924. Page 4, line 11. To Mr. Raphael Mary Arizaga, of the diocese of Cuenca. To Mr. William J. Mac Ginley, of the archdiocese of New York. To Mr. Edward Carry, of the archdiocese of Chicago. The Cross of the Order of Saint Gregory the Great, civil class: January 14, 1924. To the Reverend Mr. Charles Sousa y Alvarez, Marquis of Sotelo. To the Reverend Mr. Alfonso Caro y Del Arroyo. To the Reverend Mr. Fernando Perez Bueno. To the Reverend Mr. Raphael Ureña y Sanz. April 25, 1924. To the Reverend Mr. Fernando Alvarez de la Campa, Mayor of Barcelona. To the Reverend Mr. John Aviles y Arnau, Mayor of Valence. The Cross of the Order of Saint Gregory the Great, military class: November 20, 1923. To the Reverend Mr. Louis Rodriguez, Aide-de-camp to His Majesty, the King of Spain. To the Reverend Mr. Joseph Ibañez Garz. The Commander's Cross of the Order of Saint Gregory the Great, civil class: January 14, 1924. To the Reverend Mr. Francis Bamirez Montesinos. To the Reverend Mr. Placid Alvarez Buylla. To Mr. Louis Olivares y Brughera. To the Reverend Mr. Philip Garcia Onteviros y Laplana. To the Reverend Mr. Louis Asúa y Campos. To the Reverend Mr. Louis Quer y Boule. March 29, 1924. To Mr. Louis Mele, of the archdiocese of Naples. April 4, 1924. To Mr. Engineer Enrico Galeazzi (Rome).

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary, April 8, 1924.

To the Most Reverend Marzio Marini, of the diocese of Sabina.

To the Most Reverend Martin Conboy, of the archdiocese of New York.

To the Most Reverend Giulio Lefèvre, of the archdiocese of Paris.

To the Most Reverend Ludovico Emilio Maria Fouquet, of the archdiocese of Paris.

To the Most Reverend Isnardo Balderi, of the diocese of Terni.

To the Most Noble Pietro Revedin, of the archdiocese of Ferrara.

The Knighthood of the Order of Saint Gregory the Great, civil class: January 23, 1924.

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To the Reverend Raffaele Romero y Ferrer.

February 6.

To the Most Reverend Guglielmo T. Jonbson, of the diocese of Kansas City.

To the Most Reverend Giacomo F. Houlehan, of the same diocese.

To the Most Reverend Tommaso Purcell, of the same diocese.

March 28.

To the Most Reverend Paolo Risbourg, of the diocese of Cambrai.

March 29.

To the Most Reverend Giuseppe Giacomo Wintermans, of the diocese of Bois-le-Duc.

March 31.

To the Most Reverend Géry Dambricourt, of the diocese of Arras.

To the Most Reverend Edoardo Verdin, of the archdiocese of Paris.

To the Most Reverend Eugenio Minard, of the same archdiocese.

To the Most Reverend Filippo Boscaini (Rome).

April 4.

To the Most Reverend Matteo Schlager, of the diocese of Linz.

April 5.

To the Most Reverend Ing. Arch. Domenico Mirri, of the diocese of Cortona.

April 8.

To the Most Reverend Giuseppe Me Aìeenan, of the archdiocese of New York.

To the Most Reverend Giuseppe Schaefer, of the same archdiocese.

To the Most Reverend Alfredo G. Talley, of the same archdiocese.

To the Most Reverend Francesco P. Cunnion, of the same archdiocese.

April 9.

To the Most Reverend Carlo Laurissen, of the diocese of Breda.

To the Most Reverend Paolo Chambaud, of the archdiocese of Lione.

April 11.

To the Most Reverend Antonio Czarnecki, of the archdiocese of Chicago.

To the Most Reverend Giuseppe Me Carthy, of the same archdiocese.

To the Most Reverend Roberto Sweitzer, of the same archdiocese.

To the Most Reverend Francesco Lewis, of the same archdiocese.

April 12.

To the Most Reverend Alfonso G. Boudewyn Blaisse, of the diocese of Harlem.

April 17.

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To the Most Reverend Arnoldo T. E. C. Asselbergs, of the diocese of Breda.

The Knighthood of the Order of Saint Gregory the Great, military class: March 28, 1924.

To the Most Reverend Renato Maurizio Francesco Warlomont, of the archdiocese of Malines.

The Commanderate of the Order of Saint Sylvester Pope: January 23, 1924.

To the Most Reverend Giuseppe Mori.

[*Latin ed. p. 207*]

Diary of the Roman Curia. Cavalierate of the Order of Saint Sylvester, Pope: January 26, 1924. To the Reverend Don Giuseppe Luis Del Valle. To the Reverend Don Emmanuele Diéguez. To the Reverend Don Luigi Fenoli Malvasia. To the Reverend Don Francesco Moreno. To the Reverend Don Jesus Fernandez.

BY THE GRACE OF HIS HOLINESS, THE FOLLOWING WERE APPOINTED:

Secret Chamberlains of His Holiness:

March 26, 1924.

March 28, 1924.

March 31, 1924.

April 5, 1924.

April 9, 1924.

Most Reverend Eodoifo Zhanel, of the diocese of Königgratz.

Most Reverend Costante Chimenton, of the diocese of Treviso.

Most Reverend Luigi Zangrando, of the same diocese.

Most Reverend Bronislao Piaseeki, of the diocese of Kielce (Poland).

Most Reverend Francesco Pedzick, of the same diocese.

Most Reverend Mariano Rykowski, of the same diocese.

Most Reverend Francesco Plenkiewich, of the same diocese.

Most Reverend Francesco Peszeki, of the diocese of Gran Varadino.

Most Reverend Giulio Lipcsey, of the same diocese.

Most Reverend Zenobio Pacliçanu, of the archdiocese of Blaj.

Most Reverend Giovanni Giacomo Eoschel, of the diocese of Treviso.

Most Reverend Giovanni Schlenz, of the diocese of Litomëricë.

Most Reverend Pietro Gjura, of the archdiocese of Scutari.

Most Reverend Antonio Fernandez Duarte, of the archdiocese of Lisbon.

Most Reverend Grimoaldo Cerro, of the diocese of Aquino, Sora, Pon-

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tecorvo.

Secret Chamberlains with Sword and Cape of His Holiness:

September 11, 1923.

The Reverend Michele de Karski, of the diocese of Sandomir.

January 30, 1924.

The Reverend Marquess of Bay, Duke of Santa Lucia, Alvaro Perez de Barrada y Fernández de Córdoba, of the diocese of Madrid Alcalá.

April 7, 1924.

The Reverend Giacomo J. Sullivan, of the archdiocese of Philadelphia.

The Reverend Tommaso K. Quirk, of the same diocese.

April 15, 1924.

The Reverend Count Francesco de Wolff-Metternich zur Gracht, of the archdiocese of Colonia.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary. Honorary Chamberlains in peacock blue attire, of the rank of S. 3 April 7 » 9 » » » » » S.: 1924. Monsignor Luigi Scozzafava, of the archdiocese of Lima. » Monsignor Francesco M. Greco, of the diocese of S. Marco and Bisignano. » Monsignor Giovanni Leb, of the archdiocese of Vienne. » Monsignor Francesco Gmeiner, of the same diocese. » Monsignor Enrico Schneider, of the same diocese. Honorary Chamberlains of Sword and Cape, Supernumerary, of S. S. 11 26 2 » » 7 July 1923. Mr. Adamo Konopka, of the archdiocese of Leopoli. March 1924. Mr. Giuseppe Bianchini, of the diocese of Todi. April » Mr. Martino Giovanni Mei vin, of the archdiocese of Birmingham. » » Mr. Herbert Ward, of the diocese of Westminster. » » Mr. Giacinto Leccisi, of the diocese of Lech. » » Mr. Carlo Gindre du Chavanis, of the archdiocese of Lione. NECROLOGY 24 April 1924. Monsignor Giovanni Bora,chia, Bishop of Massa Marittima.

[*Latin ed. p. 209*]

Year XVI - Volume XVI, June 21, 1924, No. 6

ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

UNIVERSAL INDICTION OF THE JUBILEE OF THE YEAR OF THE ONE THOUSAND NINE HUNDRED AND TWENTY-FIFTH

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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TO ALL THE CHRISTIAN FAITHFUL,

GREETINGS AND APOSTOLIC BENEDICTION!

By the infinite mercy of God, which He has set forth as an example, the Church constantly pursues this purpose, namely, to draw and convert men, by some particular means and method, to the expiation of their sins and the amendment of their lives; men who are wont, either because of a will alienated from the Catholic faith, or because of sloth and indifference, to neglect the usual aids to salvation, and who do not even consider, let alone accurately and effectively contemplate, the punishments due to God for the sins they have committed.

Indeed, a most extraordinary means of renewing the spirits of you, beloved sons, is offered by the Great Jubilee, which, according to custom and the practice of our predecessors, will be celebrated next year in this venerable City; which, as you know, is also customarily called the Holy Year, because it is begun and completed with the most sacred rites, and is considered as suitable for the promotion of holiness of morals as anything else.

Indeed, if ever it was opportune, but especially today it is opportune, that we, following Paul, remind you: "Behold, now is the time..."

[*Latin ed. p. 210*]

The Acts of the Apostolic See – an official commentary – behold, now is the day of salvation; indeed, at this time, no opportunity is more opportune, nor more convenient, for each of you to discover the treasures of reconciliation and grace. And it is not to be doubted that, by divine inspiration, the Church has instituted this year of penance, at a certain interval, among other years; for, just as other rites – indeed, with a much greater significance and efficacy – are borrowed from the Old Covenant, so too has this one, following the example of the Year of Jubilee, been introduced into Christian customs. For do not the greatest benefits, which that institution brought to the Hebrews, even in the fiftieth year, announce and signify the graces which we propose to grant to the faithful during the course of the Holy Year? Indeed, although similar in both, these [graces] surpass those [of the Old Covenant], just as spiritual things surpass earthly things. For just as the Hebrews, during the Year of Jubilee, returned "to their inheritance," and just as slaves were received "back into their former families," and debts were forgiven, so much more happily does this year of penance occur and take effect among us. For those who, by repenting and obeying the salutary commands of the Apostolic See, fulfill their duty during the Great Jubilee, they, first, fully restore and receive back the abundance of merits and graces which they had lost through sin; secondly, they are so freed from the most grievous dominion of Satan that they may regain the freedom

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with to which Christ has freed us; and finally, all the penalties which they ought to have suffered for their sins and vices are fully remitted, through the most abundant merits of Christ Jesus, the Virgin Mary, and the Saints. But this celebration of the Great Jubilee, which takes place throughout the year, pertains not only to the expiation of the sins of individuals and the healing of their infirmities. For during this time, in addition to the visitation of holy places and the many private and public exercises of piety, the most abundant aids of graces from heaven will have great importance in stirring up the hearts of all to a higher degree of holiness and in restoring the communion of men. For, as the law permits...

[*Latin ed. p. 211*]

The acts of Pope Pius XI, volume III: The granting of indulgences to the common good is detrimental; therefore, those individuals who are converted to a virtuous life and strive for a more holy way of life must have their association itself amended and more closely united with Jesus Christ. May this amendment hasten the realization of this goal, given the present state of affairs. For, although the Catholic cause has experienced considerable growth in recent times, and although multitudes, having long and deeply experienced the hope of a better state of affairs, which, apart from God, appears vain and restless, seem to thirst more ardently for religion, it is nevertheless necessary that both the popular and the unrestrained and inhumane desires of nations be restrained by the prescriptions of the evangelical law, and that men be united by divine charity among themselves. It is certainly difficult to understand, unless such charity – which has been accustomed for too long, due to the recent war, or even completely abandoned – is once again instilled in citizens and the policies of rulers reflect it, so that fraternal necessity among peoples and lasting peace may be restored. Indeed, how much the sacred year can contribute to the pacification of individual states and nations, and what opportunities it offers, it is difficult to fully grasp and declare. What could be more beneficial for uniting men and peoples than for a large number of pilgrims to flock to Rome, to this other homeland of the Catholic nations, to come together with their common Father, to jointly profess their common faith, to approach the most holy Eucharist, the source of unity, together and promiscuously, to partake of it, and to increase the spirit of charity, which the monuments of the holy city recall to memory and wonderfully suggest? By this perfection of charity, we desire to be joined by those Churches which have been separated from the Roman Church by the most grievous and secular division; for nothing could be more pleasing and delightful to us than, if not all of them, at least many from their midst, returning to the one fold of Christ, to embrace them with affection and to enroll them among the number of our most beloved children. We greatly desire that such excellent and most

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desirable results may arise from...

[*Latin ed. p. 212*]

212. The Acts of the Apostolic See – the Official Commentary – hold a place of no small importance, and we certainly hope for some benefit. Indeed, it would greatly contribute to fostering and promoting greater piety among the people, and to obtaining a greater share of benefits, if it were possible to carry out the events of the Jubilee year in the same manner as was permitted in past ages; but whatever efficacy may be lacking, due to the circumstances of the times or the established regulations, in order to prepare and conduct the upcoming celebrations, may the most benign God, we pray, abundantly supply with the riches of His mercy. Therefore, as we anticipate and confidently promise and pledge the great spiritual benefits and advantages that will be conferred upon the souls through the precious Blood of Jesus Christ, we implore God, the Author and Giver of all good things, that He may favor this our undertaking and move the hearts of men to repentance and to partake of this singular grace, following in the footsteps of our predecessors, the Roman Pontiffs, and with the consent of our venerable brothers, the Cardinals of the Holy Roman Church, we decree and declare, by the authority of Almighty God, of the blessed Apostles Peter and Paul, and of Ourselves, for the glory of God, for the salvation of souls, and for the growth of the Holy Church, that a universal and most solemn Jubilee shall be begun in this sacred City from the first evening of the Nativity of the Lord in the year nineteen hundred and twenty-four, and shall end on the first evening of the Nativity of the Lord in the year nineteen hundred and twenty-five, and we will that it be held and observed as such. Therefore, during this Holy Year, to all the faithful of both sexes who, having duly made amends and having been refreshed by the sacred Synaxis, shall visit at least once a day, for twenty consecutive or interpolated days, either natural or ecclesiastical days, that is, from the first vespers of one day to the complete evening of the following day, if they reside in Rome, or if they have come from afar, for at least ten such days, and shall devoutly pray and offer their prayers according to Our wishes, a most complete...

[*Latin ed. p. 213*]

213 We, in the Lord, mercifully grant and bestow forgiveness, remission, and pardon for your sins, most beloved children. But what, indeed, is the intention of the Roman Pontiff in all this, you certainly are not ignorant; yet, on this special occasion of this great Jubilee, we intend something particular, which you yourselves shall obtain with us. We speak of restoring peace, not merely inscribed on tablets, but imprinted in the hearts of peoples, which, although perhaps not so absent today as it was in the past, still seems further away than our and your common expectation. Therefore, if you, inhabitants of the city and visiting pilgrims, inflamed by guilt and

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burning with charity, should implore at the threshold of the Apostles, is it not reasonable to hope that the Prince of Peace, Christ, who, at the command of the Father, once calmed the storm on the Sea of Galilee, will finally, moved by mercy for his own, command that the storms, by which Europe has been so long tossed, be calmed as well? Furthermore, it is our intention that all who either dwell in the city or are pilgrims here for the Jubilee, should, by urging the cause of God's mercy, which greatly concerns us and causes us the utmost concern, contribute to two things: namely, that all non-Catholics may flee to the true Church of Christ, and that the affairs of Palestine may finally be arranged and settled in such a way as to safeguard the most sacred rights of the Catholic name. — But in order that the fullest benefits of this Jubilee indulgence may be realized for those who, either by illness or another legitimate cause, are prohibited from being in the city or on the journey, or who have been cut short by death before completing the prescribed number of days of visitation, or have not even begun them, we make this provision: that those, duly absolved from their sins and refreshed by the Holy Communion, shall participate in the Jubilee indulgence as if they had truly visited the four basilicas that we have mentioned.

Now, beloved children, there remains nothing but for us to most earnestly summon you to Rome and to invite all to enjoy these great treasures of divine grace, which the Holy Mother Church offers to you to obtain. May you not be sluggish or indifferent, especially at this very time, when with such fervent eagerness...

[*Latin ed. p. 214*]

Acts of the Apostolic See – An Official Commentary, lest, even with the preservation of faith and the conscience, one should be drawn to the pursuit of earthly possessions. Furthermore, remember how, in past ages, a great number of pilgrims from every order have come together in this most holy City during the Holy Year, often by long, laborious, and arduous journeys: those who, indeed, have not been deterred by any hardships in their pursuit of eternal blessedness. If, however, any annoyance or difficulty arises from such a journey or from lodging in the City, not only will this, if borne with a spirit of penance, be an aid in obtaining greater forgiveness, but it will also be compensated for by many consolations of every kind. For you are coming to the City which the Savior, Jesus Christ, revealed, so that it might be the center of His religion and the perpetual seat of His Vicar: We say, the City from which to you flow the holy doctrine and the assurance of heavenly grace, and the purest consolations. Your common Father, whom you love so dearly, will pray for you here: here is easy access for your piety to the most ancient catacombs, to the tombs of the Princes of the Apostles, and to the remains of the most glorious Martyrs; moreover, the churches will be open, erected in honor of God and the saints throughout the centuries, with such magnificence and artistry that they

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have been and will always be a source of wonder to all. If you visit these monuments of the Christian religion piously and with prayer, as is fitting, you will return to your respective regions with your faith strengthened and your will inclined to better things. For it is not necessary for you to be in Rome as ordinary travelers and guests are accustomed to be; rather, avoiding all that is profane, imbued with a spirit of penance, from which this age so vehemently abhors, and especially preferring modesty in your countenance, in your gait, and in your clothing, you should seek only this: how you may prove yourselves in the conduct of your spiritual affairs. In this, we are certain that the care and diligence of your Bishops will not fail you during your pilgrimage: for they will either precede you and lead your groups themselves, or they will appoint the most honest and devout men, both priests and laymen, who, as leaders, will ensure that everything is arranged and carried out in the best and most religious manner.

[*Latin ed. p. 215*]

215. Acts of Pope Pius XI. In order that these Our Letters may more easily reach the knowledge of all the faithful, We wish that copies thereof, also printed, be furnished, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity, so that the same full faith be applied to them as would be given to them if they were presented or shown. Therefore, it is not permitted to any person to infringe this page of Our Indiction, promulgation, concession, and will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, on the twenty-ninth day of the month of May, in the year of the Incarnation of the Lord one thousand nine hundred and twenty-fourth, the third year of Our Pontificate. O. CARD. CAGIANO, P. CARD. GASPAEEI, S. B. E. Cancellarius. a Secretis Status. Iulius Campori, Protonotarius. Raphael Virili, Protonotarius Apostolicus. Apostolicus. Loco Cfr Plumbi. WITNESSED BY: M. Biggi, C. A. Not. Reg. in Cane. Ap. vol. XXIX, n. 45. In the year one thousand nine hundred and twenty-fourth, on the twenty-ninth day of the month of May, on the feast of the Ascension of Our Lord Jesus Christ, during the third year of the Pontificate of the Most Holy Father and Lord, Pope Pius XI, by divine Providence, these present Apostolic Letters were read and solemnly published in the atrium of the most holy Basilica of the Vatican in the City of Rome, in the presence of the people. I, IOSEPH WILPERT, Dean of Protonotaries Apostolic, of the number of Participants.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE DIOCESES OF PESQUEIRA AND PETROLINA.

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PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE,

To the care of the flock of Dominic, which the Eternal Shepherd has deigned to entrust to Our humility, We impose the duty of diligently watching over, so that the boundaries of the Catholic world may be suitably adapted to the conditions of time and place. Therefore, the limits of ancient dioceses must be reduced, and new dioceses must be established in those regions in which, due to their excessive size, only one bishop can effectively perform the pastoral office for the salvation of souls.

Now, the venerable Bishop of Pesqueira, considering that the diocese entrusted to him extends more widely than the strength of one man could manage, and desiring to better serve the spiritual needs of his Church, had earnestly requested Us to divide it into two parts, and to erect a new cathedral church within those same boundaries; and since this petition was accompanied by a request from the Apostolic Nuncio in the Brazilian Republic; We, after mature deliberation, and having also heard the vote of Our venerable brothers, the Cardinals of the Sacred Congregation Consistorial, and having offered prayers, deemed it fitting to grant the request.

Therefore, with the consent and, where necessary, the presumed consent of those whose interests are involved, and exercising the fullness of Our Apostolic power, in accordance with the Apostolic letters sealed with lead, addressed to all the Churches of the world, dated April 27th of the year 1892, given in Rome by Our predecessor, Pope Leo XIII, reserved to the Holy See, We separate the following parishes from the diocese of Pesqueira: Petrolina, Ouricury, Leopoldina, São Gonzalo, Boa Vista, Cabrobo, Nova Exu, Granito, Senihna, Salgueiro; and We erect a new diocese within the boundaries of these parishes, to be called Petrolina. Therefore, its boundaries shall be the same as those of the parishes within which it is established.

We establish the seat and cathedral of the diocese in the city commonly called Petrolina, from which the diocese itself derives its name, and the parish church located there, dedicated to the Blessed Virgin Mary in Heaven.

[*Latin ed. p. 217*]

Acta Pii PP. XI 217. Having dedicated [this] church, we raise it to the rank and dignity of a cathedral, preserving for it the same parochial status which it has hitherto possessed. To the cathedral church and to its bishops for the time being, we grant honors, insignia, favors, rights, and privileges, by which other cathedrals and their prelates in Latin America are lawfully possessed and enjoy, either by common law or by legitimate custom. We constitute this cathedral church a suffragan of the metropolitan church of Olinda-Recife, and we subject its bishops for the time being to the metropolitan jurisdiction of the same Archbishop of Olinda-Recife; reserving, however,

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to the Apostolic See the faculty freely to determine the dismemberment of the diocese of Petrolina, whenever it may have seemed opportune to do so in the Lord. Since, however, circumstances currently prevent the institution of a Chapter of Canons in this diocese, we command that, in place of Canons, diocesan Consultors be elected, according to canon 423 and following of the Code of Canon Law. We also command that, as soon as it can be done, at least a small diocesan seminary be established, according to the provisions and regulations of the Code and those transmitted by the Sacred Congregation for Seminaries, and that two chosen young men, or at least one, be sent from the diocesan funds to the Pontifical College Pio Latino Americano in the City, without interruption, so that, under the eyes of the Roman Pontiff, they may devote themselves to sacred theology and other ecclesiastical disciplines. As for the administration and governance of this new church; for the election of a Capitular Vicar, or Administrator, in the vacancy of the see; for the rights and duties of the clergy and the faithful, and other matters of this kind, we command that what the sacred canons prescribe be observed. But with regard to the clergy in particular, we decree that, as soon as the erection of the diocese has been effected, the priests assigned to that church are to be considered to be legitimately residing within its territory. The Ordinary of Pesqueira is to deliver to the chancery of the church, as soon as it can be done, all documents and acts pertaining to the newly erected church, so that they may be preserved in its archives. The Episcopal table is to be constituted from the revenues and other offerings which are customarily given by the faithful, for whose benefit the new diocese has been erected, apart from those which have already been collected for this purpose. These present letters and everything contained in them, even if someone who is interested, or presumes to be interested, has not heard of them, and has not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be subject to the defect of surreptition, or of fraud, or of nullity, or of our intention, or of any other.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis – The official acts may, indeed, be subject to scrutiny, objection, or dispute; but We declare and ordain that these acts, having been made and issued with full knowledge and by Our supreme authority, shall always remain valid and effective, and shall produce and obtain their full and complete effects; and that they must be observed inviolably by all to whom they apply; and if, by anyone, with or without authority, anything should happen to be attempted against these, We will and do decree that it shall be entirely null and void. For the execution of these matters, We entrust the venerable brother Henry Gasparri, titular Archbishop of Sebastes, Apostolic Nuncio in the Brazilian Republic, and We grant him the necessary and appropriate powers, including the

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power to delegate, to any person holding ecclesiastical office, to carry out the aforementioned purpose, with the obligation imposed upon him to send, within six months from the date of these letters, an authentic copy of the completed execution to the Sacred Congregation of the Consistory. Finally, We wish that the same faith be given to copies of these letters, whether handwritten or printed, as is given to these letters themselves, if they were presented or shown in their original form, notwithstanding any rules in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary provisions. To no one shall it be permitted to impugn or contradict what has been established in these Our letters concerning division, erection, suppression, mandate, derogation, and Our will; if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the thirtieth day of the month of November, in the second year of Our pontificate. O. CARD. CAGIANO, © C. CARD. DE L A I, Bishop of Sabinen, S. B. E. Cancellarius. S. Congreg. Consistorialis Secretarius. Julius Campori, Apostolic Prothonotary. Raphael Virili, Apostolic Prothonotary. In place of the lead seal. Registered in Cane. Ap., vol. XXIX, n. 30.

[*Latin ed. p. 219*]

Acts of Pope Pius XI, 219. APOSTOLIC LETTER GRANTING INDULGENCE FOR PRIVATE ORATORIES TO PRIESTS ASSIGNED TO THE COUNCIL OF THE PONTIFICAL MISSIONARY SOCIETY FOR THE PROPAGATION OF THE FAITH.

PIUS PP. XI. For the perpetual memory of this matter. – Since the Directors of the General Superior Council of the Pontifical Missionary Society for the Propagation of the Faith have earnestly requested us, that we might, out of Apostolic benevolence, grant to the priests assigned to that Council the privilege of a private oratory, so that the priests laboring in so fruitful a work may obtain a special pledge of the will of the Pontiff, we have readily and willingly agreed to their request. Wherefore, by our Apostolic authority, we grant, in perpetuity, that priests now and in the future, appointed as Presidents of the National Councils of the aforementioned Society, or as diocesan directors, or those appointed to the diocesan council or committee throughout the world, if, by reason of infirmity, they are confined to their homes for more than half a month, with the consent of the Ordinary, may, within their domestic walls, and observing scrupulously the prescriptions of the sacred canons, lawfully celebrate Mass, or, with the approval of a properly ordained secular priest, or, with the permission of their Superiors, a religious priest, without any prejudice to parochial rights; but this Mass, on festive days, except for the sick priest himself if he abstains from

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the Sacred Office, and for the person serving at the Mass, shall be valid only for one person attending the sick person, in fulfillment of the ecclesiastical precept. Furthermore, we grant to priests now and in the future, throughout the world, assigned or appointed to the General Council of the aforementioned Society, the privilege of a private oratory, each day, even on more solemn and most solemn days, including the Paschal Feast of the Resurrection of the Lord, with the license and discretion of the respective Ordinary; and, moreover, we grant the faculty to celebrate Mass on a ship, when undertaking a maritime voyage.

However, we decree that, with regard to the decorum and dignity of the place of celebration of Mass, the prescriptions of the sacred canons must always be observed, and – in the case of Mass at sea – provided that the place chosen for it presents nothing indecent or unbecoming, that the sea is calm, and that there is no danger of the spilling of the sacred Species from the chalice, and that another priest, if present, should assist the celebrant, wearing a surplice.

These things we grant, decreeing...

[*Latin ed. p. 220*]

The Acts of the Apostolic See – These present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and shall perpetually support the priests who are dedicated to this Work of the Propagation of the Faith, both now and in the future, and it shall be rightly judged and defined that, if anything contrary to these matters should occur, knowingly or unknowingly, by anyone, with any authority whatsoever, it shall be considered void and null from this moment forward. Notwithstanding any contrary provisions. These are valid for the present, perpetual, and future times. We decree that, with respect to these present Letters, or their copies, even printed ones, signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, the same full faith shall be given to them as would be given to the present Letters themselves, if they were exhibited or shown. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of February, in the year 1924, the third year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. INDULGENCES, PRIVILEGES, AND SPIRITUAL FACULTIES ARE GRANTED TO THE FAITHFUL AND TO PRIESTS WHO ARE DEDICATED TO THE PIOUS WORK OF THE PROPAGATION OF THE FAITH.

PIUS PP. XI

For the perpetual memory of this matter.

— The Pontifical Work of the Propagation of the Faith is most pleasing

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and welcome to Our heart; therefore, We freely and willingly grant to the faithful who are dedicated to this pious Work, the heavenly treasures of the Church, whose dispensers We have been willed by the Most High, the following indulgences, privileges, and spiritual benefits:

Having heard Our beloved son, the Most Reverend Cardinal Penitentiary Major, and, confident in the mercy of Almighty God and in the authority of the Apostles Peter and Paul, We grant to all and each of the faithful, now and in the future, everywhere on earth, who are rightly dedicated to this fruitful Work of the Propagation of the Faith, on the first day of their dedication, and annually, on the feasts of: Christmas, the Circumcision, the Most Holy Name of Jesus, the Epiphany, Easter of the Resurrection, Ascension, Pentecost, the Most Holy Trinity, the Body of the Lord, and the Most Holy Heart of Jesus; also, on the feasts of the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, and Assumption of the Virgin Mary; the Invention and Exaltation of the Holy Cross; and on the feasts of Saint Michael the Archangel (namely, on the twenty-ninth day of the month of September).

[*Latin ed. p. 221*]

The acts of Pope Pius XI and the Holy Angels (that is, on the second day of October): on the feast of the Nativity of Saint John the Baptist, and on the feast of Saint Joseph, Spouse of the Virgin Mary, and on its solemnity (namely, on the fourth day of the week immediately following the Sunday after Easter); on the feasts of the nativity of the Eleven Apostles and Evangelists; on the feasts of Saint Francis Xavier and Saint Fidelis of Sigmaringa; on the feast of All Saints; and finally, on the twentieth day of June (which is the anniversary of the founding of the Congregation for the Propagation of the Faith), or on one of the seven consecutive days immediately following, choosing whichever day they prefer; if they visit a church or chapel, having been properly reconciled through sacramental confession and having received spiritual nourishment, and there offer prayers for the propagation of the holy faith and in accordance with the wishes of the Supreme Pontiff, fulfilling the prescribed works of piety fully; - similarly, for all those inscribed, three times each month, on whichever three days they choose; and on the day of commemoration of all deceased members; and on the day of commemoration of the deceased members who belong to the diocesan council, or the archdiocese, century, decuria, or group, to which each member belongs, if, truly penitent and having confessed, and having received Holy Communion, they pray in a church or chapel, as mentioned above, from midday of the preceding day until midday of the respective day, fulfilling the prescribed works of piety, even fully, we grant them, in the Lord, a plenary indulgence and remission of all sins. - Furthermore, desiring to assist all those inscribed with suitable spiritual aid, at that very moment when their eternal destiny hangs in the balance, in

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the event of their death, if, as mentioned above, they are penitent, having confessed, and having received the Angels' Bread, or, if they are unable to do so, if they invoke the name of Jesus with their mouth, or, if they cannot, with their heart, devoutly, and if they accept death as the penalty for sin with a patient spirit, we also grant them a plenary indulgence for all their admitted sins. - Moreover, to the faithful now and in the future, who are members of this Pious Work, whenever, with at least a contrite heart, they participate in novenas, triduums, or octaves celebrated on the occasion of the feasts of the Finding of the Cross and Saint Francis Xavier, we grant five hundred days; and whenever, with a contrite heart, they attend any religious function according to the regulations of the Pious Work, we remit three hundred days from the number of days of penance, in the usual manner of the Church; finally, two hundred days, if, with a contrite heart, as mentioned above, they recite the Our Father and the Angelic Salutation, adding the invocation: "Saint Francis Xavier, pray for us," or, at the end of their association, they perform any work of piety or charity.

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary. Furthermore, desiring to augment the very work itself with certain general privileges, We grant that on the day when a general or particular commemoration is held for the deceased members of the Sodality, all altars in the church or public, or semi-public, oratory in which such commemoration takes place, may enjoy the Apostolic privilege that Masses be celebrated for the suffrage of the souls of these members by any secular priest, or, with the consent of their Superiors, by a religious priest, according to the proper rites; and also that all Masses, whether ordered by the superiors to be celebrated at any altar for the expiation of the souls of deceased members of the Sodality, or celebrated by priests of the Pious Order inscribed therein, likewise for the suffrage of the deceased members, and celebrated at any altar of each church, may benefit the souls for whom they are celebrated, as if they had been celebrated at a privileged altar. Moreover, it pleases Us that the priests associated with this work may enjoy special privileges, and therefore We grant to these zealous priests a personal indult for a privileged altar, four times a week. They have the faculty of privately blessing at any time, with the reasonable presumed consent of the Ordinary, outside the city, with a single sign of the cross, crosses, crucifixes, rosaries, prayer crowns, sacred medals, and small religious statues made of metal, and of applying the Apostolic indulgences to them. If, during the time of Advent, Lent, spiritual exercises, and sacred missions, they hold sacred conferences, they may publicly use this faculty of blessing. They have the faculty of blessing everywhere with a single sign of the cross, rosaries with the application of the indulgences granted by the Fathers of the Cross, and prayer crowns (whether special or rosaries) with the application of the indulgences granted by Saint Bridget.

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They have the faculty of blessing, in places where there are no religious houses of the Brothers Minor, crucifixes with a single sign of the cross, and of applying to them the indulgences of the Holy Cross or Calvary, to be obtained according to the norm of the privilege enjoyed by the Brothers Minor, by those who are legitimately prevented from celebrating the holy Stations. They have the faculty of blessing everywhere the medal of the Immaculate Conception (belonging to the Congregation of the Mission) with the application of the attached indulgences. They have the faculty of blessing, with the attached indulgences, the medal of Saint Benedict, in places where there are not, at the very least, monasteries or houses of the aforementioned Order of Saint Benedict, which enjoy this privilege. They have the faculty of blessing and bestowing, even with a single formula, the scapular of the Most Holy Trinity, the Blessed Virgin Mary of Carmel, and the Sorrowful Virgin, and of enrolling, with due conditions observed, the respective confraternities; the Passion of Our Lord Jesus Christ (using the proper red color of the Congregation of the Mission) and the Immaculate Virgin (using the proper blue color of the Theatine Fathers), provided that, in the place where this faculty is exercised, there are not respectively houses of the Trinitarians, Carmelites, or Servites.

[*Latin ed. p. 223*]

Acts of Pope Pius XI, paragraphs 223, concerning Theatines. – We also grant the legitimate faculty to enroll members in the Confraternity of the Most Holy Rosary, in places where there are no houses of the Conventual Minor Order, by blessing and bestowing the Seraphic cord. – We grant the faculty to enroll the faithful in the Third Secular Order of Saint Francis, in places where there are no canonically erected Congregations of said Order, by blessing the scapular and the *cingulum*. – We grant the faculty to enroll the faithful in the Confraternity of the Angelic Militia, where there are no houses of the Order of Preachers, by blessing and bestowing the *cingulum* and the medal of Saint Thomas Aquinas. – Finally, we grant to zealous priests, who, with the permission of the Ordinary, have completed a series of sacred sermons, the faculty to impart, on the last day of their sermons, the Apostolic blessing to the Christian people, together with a plenary indulgence to be obtained by those who have attended at least five of the sermons, and who have confessed their sins and received Holy Communion, and have prayed according to the wishes of the Roman Pontiff. – We also grant special privileges to priests who are Presidents and members of National Councils, diocesan Moderators, and priests who are members of the Council or Committee of each, established to promote the works of the Pius Society; to these, in addition to all the faculties mentioned above, we grant the privilege of celebrating Mass five times a week. We also grant them the faculty to bless, in places where there are no religious houses of the Order of Preachers, crowns of the Most Holy Rosary, using a brief for-

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mula approved by the Congregation of Sacred Rites on November 23, 1918, with the application of the indulgences of the Order of Saint Dominic. – We also decree that priests enrolled in the Society who have been renounced by the General Superior Council, and are zealous and deserving, shall enjoy all the indulgences and privileges mentioned above. Finally, to the priests elected to the General Superior Council, embracing them with Our singular favor, We grant them, in addition to all that We have enumerated, the following privileges: We grant them the faculty to bless everywhere, with at least a reasonable presumption of the consent of the Ordinary, with a single sign of the cross, privately, at any time; and publicly, if they are giving sermons, during the seasons of Advent, Lent, spiritual exercises, and sacred missions, rosaries, crowns, crosses, crucifixes, medals, and small religious statues made of metal, with the application of Apostolic indulgences. – Furthermore, desiring to enrich with special indulgences certain orders of lay faithful enrolled in the same Society, We decree that lay members renounced by the General Superior Council and deemed deserving, lay members elected to the General Superior Council, national and diocesan councils, and also lay leaders of parishes or commissions, in addition to the indulgences and privileges granted to all lay members, shall, under the usual conditions,

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale. – These [members], like the others, may gain a plenary indulgence three times, but may gain the plenary indulgence five times each month, on whichever five days they choose; and furthermore, for each work of piety or charity which they have performed in the exercise of their office, with at least a contrite heart, we remit, in place of two hundred days, five hundred days from the number of days of penance, according to the usual form of the Church. – Finally, we decree that those members who are duly enrolled in the Work of the Propagation of the Faith may enjoy these indulgences and privileges from the day of their enrollment, as long as they persevere in this pious work and fulfill the prescribed conditions: that priests, zealous promoters, and diocesan moderators, and those elected to various councils, namely, the General Superior, national, and diocesan councils, may enjoy these special privileges mentioned above only during their term of office; that meritorious zealous priests may enjoy the favors granted to them for life; that students of religious families may be enrolled in the Pontifical Work of the Propagation of the Faith, not only as members, but also as diocesan moderators, presidents, counselors, and zealous promoters, saving the prescriptions of canon 693, paragraph IV, of the Code of Canon Law. – We grant, we establish, we command, decreeing that these present letters shall always remain valid and effective; that they shall have their full and complete effect; and that those to whom they pertain, or may pertain, shall

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now and forever be aided by them; and that it shall be rightly judged and defined, and that it shall be declared void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. These [decrees] shall be valid for the present, perpetual, and future times. We wish that to these present letters, or copies, even printed ones, signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity, the same faith be given as would be given to these present [letters], if they were exhibited or shown. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the year 1924, the third year of Our pontificate. P. CAED. GASPARRI, Secretary of State.

[*Latin ed. p. 225*]

Acts of Pope Pius XI, LETTER I to the Most Reverend Father DESIDERATUS, Titular Bishop of St. Peter in Chains, residing in Rome, Prefect, Cardinal Mercier, Archbishop of Mechlin, celebrating the Fiftieth Anniversary of his Priesthood.

Beloved Son, greetings and the Apostolic Blessing.

Your merits before the Church of God are so outstanding that, rightly, you flourish among all with exceptional esteem and grace. Indeed, throughout your life, two things have shone forth most clearly: the most diligent investigation of sound doctrine and its defense, and pastoral zeal, striving in every way to promote the growth of Christian wisdom and the greatest benefits for this diocese.

For when our blessed predecessor, Leo XIII, had declared that it pleased him that a special school, dedicated to the transmission of the philosophy of St. Thomas, be established in the great Lyceum of Louvain, this diocese chose you, distinguished in this science, to fulfill the teaching ministry there. And it is no secret that you have satisfied the common expectation with a happy outcome; for you have shown, both in words and in most learned writings, how valuable perennial philosophy is, not only for uniting with the wisdom of the ancients whatever has been recently introduced by the ingenuity and industry of worthy men, but also for refuting every kind of error that so fiercely opposes the correct doctrine and reason of the Church at the present time.

Among these writings, we wish to mention, in particular, your *Ontology*, in which you defend the metaphysical principles of St. Thomas, from which, as our blessed predecessor, Pope Pius X, rightly warned, it is not without great detriment to deviate, even in the smallest matter. Therefore, through your efforts as well, that Louvain Institute was established, separate from the University itself, where, while all parts of Thomistic philosophy have begun to be treated more deeply and extensively, a large number of young people have also become accustomed to eagerly drawing knowl-

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edge from the richest and most uncorrupted sources of this discipline.

Therefore, we are not surprised that this Apostolic See subsequently appointed you to this Church of Mechlin, the principality of Belgium, following this: "And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine."

It is a long matter to recount here all that is done in your episcopate to your credit; we only wish to mention that, knowing well what kind of people are needed as pastors, you have devoted the utmost effort to ensure that...

[*Latin ed. p. 226*]

●226 Acta Apostolicae Sedis - You have fulfilled a duty worthy of the highest office, and, as far as was possible, you have done so through your own person, especially by cultivating priests in the sacred exercises through the preaching of the divine word. You also strived to awaken piety in the people, not only by increasing devotion to the Most Sacred Heart of Jesus and the Blessed Virgin Mary through the new title of Mediatrix of All Graces, but also through numerous pastoral letters which you have sent to the flock, in which you are accustomed to treat the most important questions that pertain to the common good at this time. And what shall we say of your Christian fortitude, with which you are accustomed to perform sacred duties? Indeed, amidst a terrible war, your words strengthened the wavering, and you encouraged trembling knees: and, acting as a shepherd from the heart, you urged all to ascend with eagerness to a better fruit of virtue – as through the cross to the light, as you yourself say. From all these things, which we have rightly praised about you thus far, you will easily understand, our beloved son, how pleasing a message has reached us, that you will soon celebrate your fiftieth anniversary from the time that you first devoted yourself to God. Therefore, We Ourselves, as it were anticipating, share with you the signs of joy with which not only the noble people of Belgium, but also many others from various nations, who certainly admire your virtue, will follow you. Rejoice, our beloved son, in this auspicious event, and let it inspire hope for heavenly recompense; for those who have been instructed will shine as the splendor of the firmament, and those who instruct many in righteousness, as stars for eternity. We, offering prayers to God that you may be preserved for the love and benefit of the faithful people, no less than for the glory of the Holy Church, gladly grant you the faculty, once, on the day that you prefer to celebrate here, to bless, in the presence of Our representatives, with plenary indulgences granted to those present, under the usual conditions. In the meantime, as a pledge of the blessings of divine grace and of Our paternal charity, We impart to you, our beloved son, and to your entire clergy and people, Our apostolic blessing.

Given at Rome, near Saint Peter's, on the twenty-sixth day of the month

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of March, in the third year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 227*]

To the Most Reverend Father Caietan, Bishop of Sabina, and to His Eminence Cardinal de Lai, Secretary of the Sacred College, whom We appoint as Our legate to Arborea, to preside over the Plenary Council of Sardinia. Venerable Brother, Our health and Apostolic blessing.

It is evident to all that it is of great importance, and indeed, at suitable intervals, for Bishops from various ecclesiastical provinces to convene together to deliberate on matters pertaining to religious affairs. For when so many sacred prelates are assembled and share with one another the experiences and insights they have gained through their own work, it is almost certain that, among those entrusted to their care, who are often united by common origins, lineage, and similarities in character and manners, the unity of ecclesiastical discipline will be either established or, if it has been lost, restored more easily.

Therefore, having been requested by the Venerable Brothers, the Archbishops and Bishops of Sardinia, We have signified Our agreement that the Plenary Council should be held throughout the entire island, and, considering the importance of the matter and Our benevolence towards them, We have preferred to appoint one of Our Cardinals to convoke the Council in Our name and to preside over it with Our authority, in accordance with the prescriptions of the Code.

We entrust to you, Venerable Brother, a weighty and highly honorable task, one that is entirely similar to the wise work you accomplished, at the command of Our predecessor, the blessed Pope Benedict XV, four years ago, among the Sicilians. Whatever effort and labor you may devote to this matter, the prelates, the clergy, and the people of Sardinia will undoubtedly repay you with the most generous welcomes and expressions of reverence and respect; for the beloved children of Sardinia do not fail to fulfill their duties to those who are so ardent in their faith and so devoted to the Apostolic See.

As you know, the Council will be held in Arborea, an ancient city and the seat of many illustrious prelates, from the twenty-ninth day to the fifth and twentieth days of the coming month. We trust that, under your guidance, the deliberations of the Council will proceed in a manner that allows for common deliberation, and that decrees will be enacted whereby the piety and morals of the inhabitants of the island will be increasingly fostered and brought into greater conformity with Christian sanctity, and We confidently promise, with the intercession of the Blessed Virgin Mary of Bonaria, the patroness of the entire island, to do everything that is necessary.

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Furthermore, We urge you to ensure that, as prescribed by Canon 91 of the Code, the acts and decrees of the Plenary Council are transmitted to this Apostolic See for examination and approval.

[*Latin ed. p. 228*]

2|8 Acta Apostolicae Sedis - Official Commentary: May the apostolic blessing, a witness to the celestial lights, the graces, and the paternal benevolence, be with you, venerable brother Our, and with the other Fathers of the Council, which We impart to you in the Lord. Given at Rome, near the Holy Peter, on the day of the month of April in the year 1924, the third of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND AND RIGHT REVEREND FATHER ANDREAS, TITULAR BISHOP OF THE HOLY CATHEDRAL OF COSMAS AND DAMIAN, OF THE SACRED ROMAN CHURCH, BISHOP, CARDINAL FRUEHWIRTH, WHOM WE SEND AS OUR LEGATE FROM LINZ, ON THE OCCASION OF THE DEDICATION OF THE NEW CATHEDRAL. Beloved son, greetings and the apostolic blessing. — In Linz, in the episcopal city of that diocese in Austria which, due to the singular love and devotion to the Mother of God, is deservedly called "Marian," the solemnities will be held, as you know, on the last two days of this month and on the kalends of May, and it is fitting that We should lend Our presence and grace, given the importance of the event and its unusual splendor. For Our blessed predecessor, Pope Pius IX, had decreed that the Blessed Virgin Mary should be believed from the beginning to be the Mother of God, and the people of Linz, under the guidance of their venerable pastor, the Servant of God Francis Joseph Eudiger, decided to erect a new cathedral in memory of this momentous event, which, having been begun on the kalends of May in the year 1862, is now, after being happily completed and finished, to be dedicated with great joy by the citizens. Indeed, that sacred edifice, for whose construction, as in the case of Our predecessors, We did not refuse to offer Our patronage and support, has been built by the tireless efforts of five bishops of Linz, one after another, and We know that, both in its size and in the beauty of its features and in the skill of its workmanship, it has surpassed all hopes and expectations. But it is truly worthy of remembrance that the priests and the people of that diocese not only provided uninterrupted support from the very beginning of the project, but also, in recent years, when it seemed that the work could not be completed, they contributed with the greatest generosity—even though they were beset by every kind of hardship—the funds that made it possible to complete the work unexpectedly. This, indeed, should be attributed to the Immaculate Virgin, whose image, erected for the veneration of the people of Linz in the chapel of the new

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temple,

[*Latin ed. p. 229*]

The Acts of Pope Pius XI record that Leo XIII, with pious and generous intent, had ordered that the golden crown, bestowed upon him, be redeemed in the year 1902. Therefore, we are delighted by the piety and generosity of the Bishop, clergy, and people of Linz, and we desire to be present, through you, our beloved son, at such a dedication and consecration of the church, and for this reason, we entrust you to represent us on this most auspicious occasion. Many will join you, as, on the kalends of May, you perform the sacred pontifical rites, including numerous prelates from Austria and other regions; furthermore, the very public officials of the region have issued decrees testifying to their profound reverence for the Blessed Virgin and their devotion to us, and a grand procession will be led, with a large gathering of Catholic sodalities and associations, and the life of the Blessed Virgin will be presented to the people, as if in a scene filled with reverence and art. Therefore, there will be many things from which you, and we ourselves, will soon learn, that will bring you and us great joy. Go forth, therefore, confident in performing this honorable mission, and may those beloved sons who gather in Linz realize, through you, that they are, and will be ever more, dear to us, as they strive to follow the Blessed Virgin with studious piety and to fulfill the duties of Christian life. In the meantime, we impart to you, our beloved son, our apostolic blessing, as a testament to the conciliator of heavenly gifts and the witness of our paternal benevolence. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the third year of our pontificate, 1924.

PIUS PP. XI

TO THE MOST REVEREND WILLIAM TURNER, BISHOP OF BUFFALO: CONCERNING THE DIOCESAN SYNOD.

Most Reverend Brother, greetings and apostolic blessing.

The letters which you recently sent us, containing the greatest testimony of the piety and devotion with which the Church of Buffalo follows the See of St. Peter and ourselves, also brought us the pleasant news of the diocesan synod which you have convened for the fourteenth day of next month. We receive with joy and gratitude the expressions of goodwill towards you and the clergy and people under your care; and we heartily congratulate you on the second letter, which clearly demonstrates your diligence in the performance of your pastoral duties.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - The Official Commentary, all the more so because this Synod will bring great benefits to your flock. It is indeed nec-

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essary, and indeed opportune, that the statutes of the diocese be adapted to the Code of Canon Law; but other matters, which pertain to the preservation of Catholic doctrine and sanctity among you, do not seem to be able to be properly established except with the counsel of the clergy, since they are those who know the minds of the people more closely. Therefore, we pray that, as you request, this may proceed well, with this hope, that, under the auspices of the Holy Spouse of the Virgin Mary, whose solemnity you will begin the Synod upon the eighth day, abundant lights of heavenly wisdom may shine upon you and all those legitimately invited to learn. We impart to you, venerable brother, and to the entire clergy and people of your diocese, our apostolic blessing in all things. Given at Rome, near the Holy Peter, on the tenth day of the month of April, in the third year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND FATHER, POENITENTIARY MAJOR, CARDINAL GIORGI, TITULUS S. MARIAE IN COSMEDIN, S. R. E., WHOM WE SEND AS OUR LEGATE TO THE HOLY PLACES OF PALESTINE, TO DEDICATE TWO CHURCHES.

Beloved son, greetings and our apostolic blessing.

Nothing, indeed, is more attested and confirmed by history than the incredible care and solicitude of Our predecessors for the Holy Places of Palestine, that is, the region which the Lord Jesus cultivated for salvation through His labors and consecrated with His precious Blood. For in order to free it from the oppression of the Saracens, which was involved in greater difficulties and obstacles, it was necessary repeatedly to promote expeditions with soldiers from Catholic nations, who, for this purpose, crossed to the shores of the East under the banner of the Cross. Although, after many changes of fortune, after the capture and loss of Jerusalem and other cities, things have gone, and continue to go, as they have until these our times, the Roman Pontiffs have never ceased, as far as circumstances permitted, to defend the native rights of the Catholic name in the Palestinian sanctuaries; moreover, Our Predecessor, Pope Pius X, in the year 1907, sought to restore the Patriarchate to the city of Jerusalem, which is the oldest episcopal see in the world, for the sake of its dignity and utility. To this Apostolic action, we shall always be...

[*Latin ed. p. 231*]

Acta Pii PP. XI 231. Industry and labor were added, which, under the auspices of Francis of Assisi, having entered Jerusalem and venerated the Sepulcher of Christ, undertook the guardianship of the Most Holy Places and have never abandoned them, and have, whenever it was necessary, shed their blood and given their lives. We mention the merits of the Franciscans, which are certainly not obscure or unknown; and if the annals of past times were silent, this very thing, of which we shall speak to you for a time, most beloved Son, would clearly show it. We wish to speak of two places

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– one in the Garden of Olives, the other on Mount Tabor – which have been recently established by the Franciscans and are about to be dedicated: namely, those places which properly and uniquely belong to Catholics, and which should bring great joy to everyone.

Indeed, first and foremost, that place should be cherished where Jesus Christ, having been offered to Him through the ingratitude of men's hearts, as if a mirror of His Passion, was so horrified that He sweated blood, and finally surrendered Himself entirely to the will of the Father for the salvation of the human race; to that place, from the very beginning of the first century, the faithful have begun to weep and to moisten the stones and the earth with their tears. The temple there, it is known, after repeated destruction and restoration, was ejected from the holy city by the Christians around the year 1587, was violated and long neglected, and finally collapsed, and the Minor Franciscans, although they tried, did not succeed in obtaining, until the 17th century, to redeem the Garden of Gethsemane from the Arabs. The plan, which they had vigorously fostered for a long time, to rebuild the temple in place of the ruined basilicas, was finally brought to fruition in the year 1900. In that year, when the seventh full century was commemorated since Francis was sent to Palestine, the Most Reverend Cardinal Philip Giustini, the Pope's Legate, blessed and laid the cornerstone of the building, with great joy and enthusiasm from the people of Palestine: and when the foundations were laid, the first walls of the basilica were happily brought to light. However, due to an incursion and attack by the Greek dissenters, the work was interrupted for some time; but when it could be resumed after a year, it was finally completed and perfected. The Sacred Building, built among the oldest olive trees, has a beautiful facade that overlooks the holy city, and exhibits a tympanum decorated with intricate work, whose images proclaim the glory of the suffering Christ and will proclaim it more deeply to posterity.

Nor less gloriously, most beloved Son, have the Franciscans earned merit in the matter of Mount Tabor; that mountain, the eye of the mountains of Galilee, is considered holy and is named by the very Arabs. We recall the events of the Hebrew people that are connected with the history of that mountain; for it is known and venerated by that name because it is there that Christ –

[*Latin ed. p. 232*]

The Acts of the Apostolic See – The Commentarium Officiale, shining with the splendor of divinity, transformed its humanity, and – as tradition remembers – after His resurrection, He appeared to the Apostles once. It is known that many faithful from the furthest reaches of the New Covenant used to gather there, from the plain of Esdrelon, ascending the mountain through more than four thousand paces, carved into stone. In the fourth century, a magnificent temple was built in that place, and its revenues

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increased. Furthermore, numerous cells and chapels, dug into the earth, were scattered throughout the mountainside and in the surrounding area, inhabited by solitary individuals. Since religion flourished wonderfully in that region, the Council of Constantinople, in the year DVM, wished to adorn the church on the mountain with the episcopal dignity. Later, it was first destroyed by the Persians, and then by the Saracens, but it was restored by the Benedictine monks, who were established there, adding a monastery and public lodging for pilgrims. After a new incursion by the enemies, and when it was possible, the monks returned, and the Roman Pontiff granted the title of archiepiscopal abbot, with the pallium, "to honor the temple of the Transfiguration of God and our Savior, on the mountain." However, after a series of adverse events, the Benedictine monks were finally forced to leave, and everything was lost. Nevertheless, the memory and veneration of the holy mountain never faded from the minds of the Franciscans; they would often, coming from the cities of Nazareth and Jerusalem, ascend the well-known peak for the sake of piety, even though the paths were infested with bandits. Although, due to subsequent events, they were prevented from staying there, they often ascended the mountain and performed sacred rites there, as best they could. Finally, in the year MDCCCLXXIII, when they had established a foundation on the mountain's summit, they left nothing to chance, and built a new temple, worthy of the holiness of the place, using stones taken from the ruins of the previous basilica. With the fervent prayers of Our Predecessor, the work was begun courageously and boldly, with the first stone solemnly laid by the hand of Cardinal Philip Giustini. Today, the completed temple can be seen and admired, which, divided into three naves, clearly separated by solid pillars, presents a beautiful structure of mixed Roman and Syrian style. It is also reported that, in order to best adorn and decorate the interior of the temple, a house was completely rebuilt for religious men, with the old hospice adapted for the use of pilgrims. It is hardly necessary to mention, when we are dealing with a matter that is entirely known and widespread, how much the Palestinian Franciscans strived to contribute to the construction of both temples, to overcome all obstacles, and to defend the rights of the Catholic Church.

[*Latin ed. p. 233*]

Acta Pii PP. XI 233: In what place is it pleasing to proclaim the generosity of all Catholics, which has resulted in the need for two monuments of Christian piety to be erected in the Garden of Olives and on Mount Tabor? In this competition of generosity, we know that distinguished sons from America have, as is their custom, taken a leading part. Therefore, we say to all who have contributed to this holy work, with certainty knowing that He, whose office we hold, and who Himself desired that His Passion and Transfiguration be remembered and honored, will abundantly repay their

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pious gifts.

But let us now turn to that which is the subject and purpose of this Our Letter. Since the construction and consecration of both temples, of which we have spoken, are events that require a special expression of Our authority and benevolence, we desire, as it were, to be present through you, Our beloved son, in Palestine, and to perform the solemn rite of consecration through your hands. Therefore, we choose you, Protector of the Order of the Friars Minor, who so zealously promote the monuments of the redemption and the Franciscan brotherhood, to, by visiting the Holy Places and representing Us there, consecrate and dedicate both buildings in Our name. We also rejoice with you in this matter, knowing that you will have many pilgrims from Italy as companions on your journey, and that they will participate in this most desired event. May those who return to their homeland be inflamed with the love of Christ, having, as far as human nature allows, beheld with their own eyes the Holy Land, wherever their feet may have trod.

Meanwhile, as a pledge of heavenly blessings and a witness to Our paternal benevolence, we impart to you, Our beloved son, the Apostolic Blessing in all things. Given from Rome, near the Holy Peter, on the eighteenth day of the month of April, on the sixth day of the week, Friday, in the year 1924, the third year of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND FATHER BASIL, BISHOP OF VELITERNE, SAINT BENEDICT, CARDINAL, VICAR GENERAL OF THE URBAN PREFECTURE, ARCHPRIEST OF THE ARCHBASSILICA LATERANENSIS:

The Archbasilica, which was first dedicated in the sixteenth century after the birth of Christ.

Venerable brother, greetings and the Apostolic Blessing.

Among other events that are pleasing and beneficial to the Christian people, and which are about to occur, we announced in the last Consistory that the sixteenth century, since its first dedication, will soon be completed.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - An Official Commentary on the Lateran Basilica, which is the Church of Our See, and also the Church of Our priestly ordination. However, the matter concerns something such that it cannot be concluded with a simple announcement, but, on the contrary, requires the particular office of Our authority and piety; and these most grave and important matters deserve to be renewed in the minds of the citizens of Rome, and indeed of all Catholics, so that none among these secular festivities should consider themselves to be alien to the

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Church throughout the world. We wish that all those who boast of their communion and profession of the Catholic faith should devote their attention to that remote age, so that, with swift and eager joy, their thoughts may be drawn to it. Indeed, history testifies that Constantine the Great, having called for freedom of religion for Christ through the Edict of Milan, attributed the imperial buildings in the Lateran to Pope Miltiades, in which he and his successors in office used the pontifical seat, and moreover, he took care to erect a magnificent basilica in the adjoining area, which was dedicated to Christ the Savior: and this dedication was, in fact, carried out publicly on the ninth day of the month of November in the year 604, by the Pope, so that, as the Bishop of Rome and of the whole world, as the heir of the complete apostolic power, he established the cathedral church, that is to say, so that it would be and be called the mother and head of all the Churches of the City and of the World, "the Lateran Church," as we may use the words of Peter Damian, "as the Savior is marked by the name, who is indeed the head of all the elect, so the mother, and a certain apex and summit of all the Churches throughout the world." The same words express and refer, no less aptly, to the matter, which were used in the past and are now, with slight modifications, used when the keys of the sacred Lateran Basilica are handed over to the Pope, who comes to it for the purpose of canonical possession; and Our predecessors, Gregory XI and Pius V, with the most ample testimony, affirmed and inviolably established the pontifical primacy of the Basilica through the most well-known Apostolic Constitutions issued on this matter. Indeed, with this dedication of the greatest and most venerable of buildings, the triumph of Christ the Savior over ethnic wickedness, the changes in the Roman Empire brought about by the Christian religion, and a certain conversion were publicly signified; one [sign] appeared as if from the image of the Savior Himself, which, rendered in inlaid work in the apse of the temple, was presented to the eyes and veneration of the citizens; the other, through an image in the Leonine triclinium, also rendered in mosaic work, depicted the same Christ the Savior seated on a throne, from whom the keys are seen to be handed to Pope Sylvester, and from whom the standard with the cross is handed to Emperor Constantine. From the Lateran Basilica, to which later the title of both Johns was added, and from which the entire doctrine of charity of the Catholic faith spread, the flock of the faithful throughout the world has grown for a long time, approximately over ten centuries.

[*Latin ed. p. 235*]

The events that occurred, or began, at the Lateran Palace, served as a focal point and culmination for matters concerning the suppression of heresies, the reform of discipline, and the defense of ecclesiastical liberty. A large number of Synods, known as either Roman or Lateran, were held

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there, as well as five Ecumenical Councils. Among these, the last two were particularly concerned with, among other things, the recovery of Palestine. However, we cannot refrain from recalling the memory of that great Gregory, who, although weakened in health, with the keenness of his mind and the fervor of his spirit, embraced the concerns and necessities of the entire world. He himself opened a celebrated school in the Patriarchate for the instruction of boys in liturgical chants, and the Pope himself was not ashamed to teach there. From that time onward, other schools adopted the sacred chants and the rules for singing, with great benefit. Furthermore, Gregory, along with the monk Augustine and thirty-nine other companions, sent to Britain to spread the Christian faith. He later consecrated him as a bishop and, finally, bestowed upon him the archiepiscopal pallium, establishing the Church of Canterbury, which he himself governed, and ordaining that the other dioceses throughout Britain, either then established or to be erected in the future, should be subject to it as suffragan sees.

These are indeed very important and joyous events, which it is fitting that our sons, who bear the name of Catholics throughout the world, should remember, and that they should participate in the commemoration of the Basilica, dedicated over fifteen hundred years ago, in the best possible way: in which the Bishops should lead the faithful, and the canonical Orders who are present.

Therefore, venerable brother, it is necessary to plan the secular celebrations for the coming month of November, and we desire that they be such as befitting the highest dignity of our Roman See and the magnificence of the Church to which you preside. Since it is not permitted to us – which we deeply regret – to attend these sacred celebrations in person and to perform our proper functions in accordance with our apostolic office, so that we may, as far as is in our power, enhance the splendor of the sacred rites, we wish that on the very day of the dedication, a Papal Chapel be held in the Archbasilica of the Lateran, to which all those who are entitled or accustomed to attend Papal Chapels should be present. Furthermore, it will be fitting, at the beginning of this commemoration, to transfer the Image of the Divine Savior, the Not Made by Human Hands, from the place called "Sancta Sanctorum" in the Archbasilica, so that it may be exposed to the veneration of the inhabitants of the city and those who come as visitors, and that it may not be returned to its former place until the sacred ceremonies have been completed and concluded.

On these days, venerable brother, let there be no lack of encouragement and support for the faithful, so that their souls may be healthily cleansed and their hearts deeply kindled with the charity of our Savior Jesus Christ. And we have no doubt that, through your pastoral diligence and wisdom,

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this will be so.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - The official record and the response of the clergy of the Lateran Palace, which, as is our own clergy, you are not unaware of how numerous they are. Meanwhile, may the beginnings, which you are undertaking, be more successful; we impart to you, venerable brother, and to the entire clergy of the Lateran Palace, our paternal blessing and a witness to the benevolence of heaven, earnestly in the Lord. Given in Rome, at the Holy See of Saint Peter, on the fourth day of the month of May, in the third year of Our Pontificate. PIUS PP. XI VII. TO THE MOST REVEREND ALOISIUS, BISHOP OF THE HOLY GEORGE IN VELABRO, SECRETARY OF STATE, SENT AS A LEGATE TO THE PLENARY COUNCIL OF APRUTIUM. Beloved son, greetings and the apostolic blessing. — Since, according to our apostolic office, we must be deeply concerned for the entire family of Christians, we are delighted by nothing more than when something beneficial and useful is contributed to the Lord's flock, through good works. Therefore, we were very pleased to learn that the sacred prelates of Aprutium intend to hold a Plenary Council soon in Theate. In this, we see a clear demonstration of that pastoral wisdom with which they are accustomed to provide for the religious needs of their dioceses: for it is the nature of things that many things change over time, and it is the duty of Bishops, with the authority of the Apostolic See, to adapt certain things appropriately to the times, so that the faithful who belong to the same region, possessing, as they do, common characteristics, institutions, customs, and language, may have a certain standard of prescriptions to which they must conform; all the more so that, through the greatest possible consensus of minds, the forces for the successful advancement of the Catholic cause are increased. Furthermore, the full outcome of this Council will certainly be greatly aided by the Code of Canon Law, which has recently been promulgated; which, having carefully considered, the Bishops of Aprutium will not only easily correct any abuses that may have occurred, and will arrange the state of their dioceses in such a way that it is as close as possible to the common law of the Church, but will also undoubtedly achieve greater firmness in sacred discipline. Therefore, praising this opportune undertaking, we gladly appoint you, beloved son, according to canon 281 of the same Code, to properly represent Our person, to preside over the Council of Aprutium, and to guide it; and we do not doubt that you, through your knowledge of the law,

[*Latin ed. p. 237*]

Acta Pii PP. XI 237, endowed with such profound knowledge and deeply concerned for the affairs of the Church, you will most fittingly perform

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this most honorable duty. In the meantime, having invoked God that His light of wisdom may be with you, and that whatever you discern after deliberation may be enriched by His grace, we are confident that all men of every order, especially those of the clergy, will respond to your diligence, for the benefit of the Catholic cause and of civil society. Furthermore, as a pledge of the heavenly gifts and also of Our paternal benevolence, may the apostolic blessing be imparted to you, beloved son, and to all the Bishops of Aprutium and to all those who participate in these gatherings, with the greatest affection. Given in Rome, near Saint Peter's, on the fifth day of May, in the year of Our Lord two thousand and twenty-four, the third year of Our pontificate. » PIUS PP. XI VIII AD RUM P. WLODIMIRUM LEDÓCHOWSKI, PRAEPOSITUM GENERALEM SOCIETATIS IESU: CONCERNING THE GREGORIAN ASSOCIATION. Beloved son, greetings and the apostolic blessing. — Among the works that the Roman Pontiffs have promoted in this venerable city in past ages, for the fostering of piety and the best of the arts, the Apostolic See has, with particular care and benevolence, established that Athenaeum, which Our blessed predecessor Gregory XIII had ordered to be built "with great effort and magnificence." In this endeavor, the Pontiff's intention was to form young men, through piety, letters, and sacred and profane disciplines, within the very presence of the Society of Jesus, as if in the sight of the Vicar of Jesus Christ, who had come together to be properly educated in this center of the Catholic name. However, from the beginning, how illustrious that Athenaeum has flourished, surpassing all others in sanctity and doctrine, we believe to be well known and understood; and in that same arena, where learned and virtuous men and those possessing the highest knowledge are cultivated, if one were to enumerate the Blessed Cardinal Robert Bellarmine and the saints Aloysius Gonzaga, Camillus de Lellis, John Berchmans, Leonard of Port Maurice, John Baptist de Rossi, it would be a long list; and it is also difficult to enumerate the masters and doctors, the heralds of the Gospel even among barbarian peoples, the officials of the papal household, the Bishops, the Cardinals, the Fathers, and the Roman Pontiffs who have been drawn from it, as well as the numerous laymen who have contributed to the public good, remarkable for the integrity of their lives and the multitude of their sciences. Indeed, the Society of Jesus, restored in the year MDCCCXIV, has left behind an immortal memory.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - An Official Commentary. Our predecessor, Pope Pius V, having been persuaded by the experience of past times, that it would greatly benefit the restoration of society and the prevention of those inconveniences which seemed to threaten religion and the sanctity of morals, had strongly considered and desired to entrust the Roman Col-

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lege of the Ignatian Order once again. However, due to troubled times, it was prevented from being carried out. But Leo XIII, shortly after being elevated to the Chair of Peter, began to carry out this plan and restored the administration and management of the great Lyceum Gregorian to the Society of Jesus, which – in accordance with the most beautiful emblem of the institution itself, "Religion and the Liberal Arts" – had diligently and usefully fostered the proper and wise education of students there for more than two hundred years. Now, as the happy day arrives when a full century from that event falls on the seventeenth of this month, we are truly grateful to the author of all good things, God, that He has graciously granted this new source of joy to us all, beloved sons, and to ourselves. And just as We hold, as stated in the Leonian Letters which are so important in the City [Rome], that the Gregorian University certainly stands out among the other institutions founded by Our predecessors which are most important for the salvation and benefit of the Christian people, so We do not allow this auspicious occasion to pass without publicly testifying to you, how highly We value this home of the liberal arts. Remembering the events surrounding the restoration of the Lyceum, many things come to mind, from which it is clear that the teachers of that institution rendered such service to the Apostolic See during that time, which abundantly surpassed all expectations: for example, their most serious studies on sacred doctrine, specially prepared, were employed when it was necessary to determine the Catholic belief that the Virgin Mary was conceived without original sin, and then when the Ecumenical Council of Vatican was being prepared and held; and also, obediently and ardently accepted, the province of St. Thomas Aquinas, which, with its restoration, would be joined to the growth of Christian wisdom. To these extraordinary merits, daily praise is added for the benefits which, during this long interval, have flowed from the Lyceum to the Church and to the nation. It is unnecessary to dwell on matters already decided; but we are pleasantly affected when we consider that there are now more than two hundred bishops and cardinals throughout the world who are members of the third part of the Sacred College, and who owe their solid education to that institution, if their light of wisdom can be brought to bear on the governance of the Christian people, but also We ourselves value this seat of learning.

[*Latin ed. p. 239*]

The Acts of Pope Pius XI, page 239, record with great pleasure and benefit the events of former times. From the beginning of Our Pontificate, We have not lacked testimonies from You, most esteemed, of paternal goodwill; but We are about to offer You a most singular testimony, by raising, from its foundations, a magnificent edifice, which, with its large number of students and expanded courses of instruction, will be more fitting for the dignity of the matter and the work: of this plan, We wished to make

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the very medal a monument, which We ordered to be struck and inscribed in commemoration of the third year of this Pontificate. But another thing is that for which We congratulate You, beloved son, and the assembly of the Gregorians. You yourselves have heard how gladly We learned that a Society of former students of the Gregorians wishes to be founded, during these centennial celebrations, bearing the illustrious name and heavenly patronage of that man, who in the Gregorians was once a student, a teacher, and a rector, Cardinal Robert Bellarmine, whom We Ourselves have recently gladly enrolled among the blessed in Heaven. Scarcely had We been informed of this matter, when We approved of Your plan and decided that the Society should, as it were, be under Our protection, with the functions of Our part currently entrusted to Our beloved son, Caietan S. B. E., Cardinal Bisleti, Prefect of the Sacred Congregation for Seminaries and Studies, and for Universities. Furthermore, We have reviewed and approved the statutes of the same Society: a copy of which We append to this letter, so that it may adhere to it as if joined together and be brought to mind in all things. May divine help accompany your endeavors, and may Our apostolic blessing be upon you, beloved son, and upon all the doctors and students of the Gregorian Athenaeum. Given at Rome, near Saint Peter's, on the fifth day of May, in the third year of Our Pontificate, PIUS XI.

LAW OF THE GREGORIAN SOCIETY

I. The Gregorian Society of former students of the Gregorian Athenaeum is established, under the patronage and auspices of Blessed Robert Bellarmine.

II. The Society aims to ensure that those who are enrolled in its ranks are more closely united with each other and with the Athenaeum itself, and that they may more easily support and nourish those who have drawn from the same common source of spirit.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Commentarium Officiale III. For the attainment of this objective, members assist one another through the sacred offices of prayer and daily devotion, before God; for the deceased members, each one, if possible, shall offer a prayer once a year; those who have understood the purpose of the Academy and the Society, as well as the fruits of its teaching, shall communicate this to other members, either through the Society's publication, or through the Academy's annals, or through the periodical entitled "Gregorianum"; members shall communicate with members. IV. Members shall be only those initiated into the priesthood, provided that they have attended the Academy for at least one year, and, having applied for admission to the Society, are deemed worthy of membership; those who lack the priesthood may not be admitted, unless for a

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special reason. Doctors who teach disciplines in the Academy, even if they have never been students there, may participate in the Society. V. Members shall have the right to enjoy the indulgences and privileges granted to the Society by the Roman Pontiffs. - A copy of the Society's publication shall be sent to each member at the appropriate time. VI. The thirteenth day of the month of May, on which the feast of St. Robert Bellarmine is celebrated, shall be the Society's birthday. - Each year, at the beginning of the month of November, proper funeral rites shall be performed with solemn ceremony for those members who have died. VII. One of the Cardinals shall be the Protector of the Society, by the authority of the Most Holy Pope. Another shall be the Moderator, who shall oversee the Society; to him shall be joined fourteen members as advisors, of whom one shall be responsible for the records, and another shall be the treasurer. VIII. The Cardinal Protector shall elect the Moderator from among the members residing in the city. - The Rector of the Academy and the Prefect of Studies shall be members of the Council by right; furthermore, twelve members shall be co-opted into the Council, one from each nation, provided that they reside in the city. - The twelve advisors shall remain in office for six years; it shall be permissible to re-elect them. If any of the advisors should fail to fulfill their duties for any reason, another shall be chosen by the Council to take their place. Also, every third year, half of them shall give way to new members, and the number shall be filled from among the members.

[*Latin ed. p. 241*]

241 The minutes of the PUPP (Pontifical University Pastoral Program) indicate that the Council meets twice a year, in the months of November and May; furthermore, it may convene as often as they deem it beneficial. It is necessary that at least eight Council members be present for the Council's decrees to be valid. The Council is to announce the annual meeting of the members, if possible, on the anniversary of the founding of the Sodalitas. The meeting shall be considered legitimate, regardless of the number of members present. In this annual meeting, after having considered matters previously proposed, and after discussing any developments that have occurred within the Sodalitas during the intervening period, as well as any current needs, the members shall deliberate and make decisions, choosing the courses of action that seem most appropriate. In the same meeting, every third year, the Council members shall be elected, according to the provisions of Chapter VIII. XI No contribution is required from the members. However, if there are no other sources of revenue to cover the expenses of the Sodalitas, all members are requested to contribute an annual sum, however modest, according to their ability. XII The seat of the Sodalitas shall be at the Pontifical Gregorian University. MINUTES, Vol. XVI, no. 6.

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[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

PROVISIONS REGARDING CHURCHES

Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by decrees of the Sacred Consistory, has provided for the following churches, each with its own pastor, as follows:

April 10, 1924. — To the Cathedral Church of Garzón, the Reverend Joseph Hum Lopez, from the diocese of Ibagué, has been appointed.

— To the Cathedral Church of Ibagué, the Reverend Peter Rodríguez, from the diocese of Garzón, has been appointed.

April 11. — To the titular episcopal Church of Philadelphia, the Reverend Father Agnellus Renzullo, formerly Bishop of Xolán, has been appointed.

— To the Cathedral Church of Xolán, the Reverend Aegistus Melchiori, parish priest of the town of Pontevico in the diocese of Brescia, has been appointed.

April 25. — To the titular episcopal Church of Megara, the Reverend Father Amandus Carolus Vanuytren, from the Order of the Regular Canons of Prémontré, elected Apostolic Vicar of Uellé occidentali, has been appointed.

April 26. — To the titular archiepiscopal Church of Ancyrana, His Eminence, the Most Reverend Cardinal Giorgi, Major Penitentiary of the Holy Roman Church, who, after his consecration, relinquished the same Church.

April 29. — To the titular episcopal Church of Antiphrenae, the Reverend Father Ludovicus Nestorius Renault, from the Parisian Seminary for Missions to Foreign Lands, has been appointed Coadjutor with the right of succession to the Reverend Father Ioannes Fayolle, Apostolic Vicar of Seciuensis meridionalis.

— To the titular episcopal Church of Arabyssenae, the Reverend Father Stephanus Alencastre, from the Congregation of the Most Sacred Hearts, has been appointed Coadjutor with the right of succession to the Reverend Father Liberti Boeynaems, Apostolic Vicar of Sandviegensis.

— To the titular episcopal Church of Germanicianae, the Reverend Father Ioannes Sastre y Rintort, from the Congregation for the Propagation

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of the Faith, has been appointed Apostolic Vicar of Sancti Petri de Sulán.

May 10. — To the Cathedral Church of Cochabamba, the Reverend Father Abel Antezana, from the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, has been appointed.

[*Latin ed. p. 243*]

Sacred Congregation Consistorial, May 20, 1924. — To the titular Bishop of the Church of Amisena, Reverend Constantin Bohatshewskyj, elected Ordinary for the Catholics of the Greek-Ruthenian rite from Galicia, who have migrated to America, with the obligation of residing in the city of Philadelphia. — To the titular Bishop of the Church of Zelena, Most Reverend Basil Takacs, elected Ordinary for the Catholics of the Greek-Ruthenian rite from Podocarpathia, who have migrated to America, with the obligation of residing in the city of Neo-Eboracensi. May 22. — To the titular Archbishop of the Church of Tarsus, Most Reverend Alexius Henry Lépicier, of the Order of the Servants of the B.V.M. — To the titular Bishop of the Church of Bhodiopolitana, Reverend Joseph Plagens, pastor of the parish of the Most Sacred Heart of B.V.M. in the city of Detroitensi, whom the Most Reverend D. Michaelis Gallagher, Bishop of Detroit, has appointed as Auxiliary.

Sacred Congregation for the Propagation of the Faith, I. *THE PRIVILEGE PREVIOUSLY ATTACHED TO THE TITLE OF APOSTOLIC MISSIONER IS REVOKED*. The Sacred Congregation for the Propagation of the Faith, considering the changed circumstances, and having before its eyes the increase in the number of priests in the missions, both foreign and indigenous, in order to foster mutual charity among them, while maintaining all other privileges attached to the title of Apostolic Missioner, has decided, after due deliberation, that the privilege relating to the precedence of these Apostolic Missioners in relation to those who are not designated with this title, should be revoked, and hereby revokes it by the present decree. Therefore, to each priest, whether foreign or indigenous, all other things being equal, in the future, according to the priority of sacred priestly ordination, the place will belong, according to canon 106 of the Code of Canon Law.

Given at the headquarters of the Sacred Congregation for the Propagation of the Faith, on this 16th day of January, 1924.

G. M. CARD. VAN L. ROSSUM, Prefect.

F. Marchetti-Selvaggiani, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary II.

His Eminence, Most Reverend Father Lewis, holding the title of Santa Maria in Aquiro, in the Roman Kingdom of Italy, the Reverend Cardinal Dubois, Archbishop of Paris, renounces the position of Supreme Moderator

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of the Union of Clergy for Missions, in France.

For the Union of Clergy for Missions to be more firmly established in all the dioceses of France, and to receive greater growth, it was deemed fitting by this Sacred Congregation for the Propagation of the Faith to provide for a Supreme Moderator for the entire nation of France. Therefore, this Sacred Congregation, by these letters, establishes and appoints His Eminence and Most Reverend Lord Lewis Ernest Dubois, Cardinal of the Roman Kingdom of Italy and Archbishop of Paris, as the General President of the Union of Clergy for Missions in France, according to the existing regulations.

Given in Rome, from the offices of this Sacred Congregation, on the 20th of February, 1924.

G. M. CARD. VAN ROSSUM, Prefect.

L. & S. f F. Marchetti Selvaggiani, Archbishop of Seleucia, Secretary.

III. APPOINTMENTS

By Apostolic Briefs, the following were appointed:

April 15, 1924. — Apostolic Vicar of Sancto Petro Sulan in America, Reverend Father John Sastre, of the Congregation of Missions.

April 25. — Coadjutor Apostolic Vicar of Seciuen meridionali in Sinis, with the right of succession, Reverend Father Lewis Nestor Renault, of the Parisian Society for Foreign Missions.

May 6. — Apostolic Vicar of Vellen Occidentali in Congo Belgico, Reverend Father Amandus (Charles) Vanuytren, of the Regular Canons of the Premonstratensian Order.

[*Latin ed. p. 245*]

245. The Holy Congregation for the Propagation of the Faith. Furthermore, the aforementioned Holy Office of the Propagation of the Faith declared its benevolent approval on February 25, 1924. — To the Apostolic Prefect of Thsuapa, Edward Van Goethem, of the Missionaries of the Most Sacred Heart of Jesus. Born March 21. — To the Apostolic Prefect of Puchi, E. D. Odoric Tch'en, of the Order of Friars Minor. March 24. — To the Apostolic Prefect of Kroonstqd, E. D. Leon Klerlein, of the Congregation of the Holy Spirit. April 15. — To the Apostolic Prefect of Lihsien, E. D. Melchior Souen, of the Congregation of the Mission. May 7. — To the Apostolic Prefect of Arauca, E. D. Joseph Potier, of the Congregation of the Mission.

THE HOLY CONGREGATION FOR RITES, AND THE CAUSE OF BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER MARIA OF SAINT EUPHRASIA PELLETIER, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF THE GOOD SHEPHERD.

ON THE QUESTION: Whether it is established that the virtues, the-

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ological virtues of Faith, Hope, and Charity in God and neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with those attached to them, were present in heroic degree, in every instance and to their effect, in the case of the Venerable Servant of God, Sister Maria of Saint Euphrasia Pelletier?

It could certainly not be accomplished, to properly assess and determine the degree to which the Christian virtues were present, and to what extent they ascended, in the Venerable Servant of God, unless first the actions, works, and deeds of the aforementioned Venerable Handmaid of God were established and investigated. To this end, those present did not fail to consider, before their eyes, the circumstances, and did not overlook how offensive and how unjust those times were, both to the Church and to human society, when, for the first time...

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - The Commentary. The handmaid of God, of this light, received her name. She was born at the very end of July, in the year one thousand seven hundred and ninety-six, when the Gallic invasion was raging, and fires were burning everywhere. All freedom for the practice of the divine cult had been taken away, so that the ministers of the sacred rites, having been driven from their seats and pursued to death, had secretly baptized a newly born infant with lustral waters; and to her was given the name Eosa Virginia. Nor did these same individuals remain silent concerning the great merit with which the parents of Rosa Virginia were adorned; for they received priests into their home, who had preferred to flee rather than to take the unjust oath prescribed at that time; and, together with helping the poor and the sick, they devoted their efforts to acts of extraordinary charity. Once, the father of Rosa Virginia, who was flourishing in the practice of medicine, while walking along the road, encountered a certain infirm man who was unable to stand on his feet; he placed him on his shoulders and carried him to his house, where he undertook to care for him at his own expense and with the utmost diligence, and he would not leave until the man had regained his former health. Nor was it otherwise with Rosa Virginia's mother; for she was considered worthy to be an imitator and rival of her husband; she had nothing more dear to her, nor anything more ancient, than to visit the sick every day in their homes, to perform the most humble services for them, and to offer all kinds of consolations. Thus, Rosa Virginia, among the servants within the walls, and among all the examples of virtue which were constantly presented to her eyes, was abundantly nurtured in the faith, and, although quite young and completely unaware of her future destiny and mission, she nevertheless obeyed and served with foresight, adapting herself to those plans, to which God, who intended to call his faithful handmaid to a special kind of sanctity, had given a certain indication. Furthermore, as Rosa Virginia ad-

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vanced into the first years of her life, and as she observed the elders around her, and as she began to perceive the immense storm that had so recently arisen, she understood, as if by a silent and tacit admonition, how vast and extensive was the field in which she would have to labor, so that, through her, a greater number of souls might be gained for Jesus Christ, whom he had redeemed with his divine blood. In order to carry out this noble and fruitful purpose more easily, she earnestly requested and happily obtained permission to enter the religious community of the Daughters of the B. V. M. of Charity, which had been founded by the most holy John Eudes, already honored among the blessed, and who, we hope, will soon attain the highest ranks of the Saints. Rosa Virginia, upon arriving...

[*Latin ed. p. 247*]

The Holy Congregation of Rites received with great joy the Daughter of the Most Blessed Virgin, of the Order of Charity; and they were astonished to see her eagerly and wholeheartedly embracing the path of perfection. Indeed, after being dismissed from Bosa, and having assumed the religious habit of a Sister, taking the name of Sister Mary of Saint Euphrasia, she dedicated herself entirely to the preliminary and subsequent examinations. And, as was to be expected, even from the very beginning of her novitiate, she displayed particular and excellent virtues, which stemmed from the ardent zeal with which Sister Mary of Saint Euphrasia burned for the salvation of souls. Therefore, scarcely after her vows were pronounced, she was found worthy to be appointed as the superior of the penitents, and, indeed, to the exclusion of all others, she was entrusted with the administration of the entire house. And this was not enough; for, not long afterwards, when the matter of establishing a new foundation in the city of Angers was being considered, the house of Tours was chosen, and Sister Mary of Saint Euphrasia was selected to lead this undertaking. She fully and abundantly fulfilled the task that had been entrusted to her, and she met all expectations, as those who followed her later demonstrated, manifestly and magnificently, through the results achieved. This new house in Angers, from which the most meritorious Congregation of Sisters of the Good Shepherd originated, was like a mustard seed, which, although pressed down by adversity for six hundred years, yet in a short and varied period of time, flourished abundantly and produced rich fruits throughout the entire world. This work, so excellent and so generous, which the venerable Servant of God undertook with great self-denial and inflamed with a powerful love for God and her neighbor; which she pursued with remarkable constancy, fortitude, and fidelity for approximately forty years, until her death; and which, with the approval and great favor of the Apostolic See, reached its desired outcome; this work, if one should carefully consider and meditate upon it, will undoubtedly lead one to recognize the clear and evident evidence of heroic virtues exercised by the venerable

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Servant of God, as has been established in the investigations and in the threefold discussion concerning her manner of life. For, after the preliminary examination, and after the preparatory examination, which had been held, a general Congregation was convened, which, on the twenty-ninth day of the month of January, was assembled before the Most Holy Pope Pius XI. In this Congregation, the Most Reverend Cardinal Caietano Bisleti, the Relator of the cause, proposed the following question for discussion: Whether she possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance.

[*Latin ed. p. 248*]

2Í8 Acts of the Apostolic See - Official Commentary. Regarding the virtues of faith, hope, and charity in God and neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those virtues connected with them, of the venerable Servant of God, Sister Mary of the Holy Euphrasia Pelletier, who lived her life heroically, in both deed and effect, concerning which matter is being considered? The Most Reverend Cardinals and Fathers Consultors, each in turn, expressed their opinions, but after these were heard and considered, the Most Holy Lord reserved the final judgment for Himself, and ordered all those present to offer prayers imploring heavenly light. Having determined to reveal the outcome later, He designated this Sunday in Sexagesima as the day for the announcement; therefore, after a most devout Eucharistic sacrifice, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican Basilica. And in their presence, He solemnly declared: "It is established that the virtues of faith, hope, and charity in God and neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those virtues connected with them, are present in the venerable Servant of God, Sister Mary of the Holy Euphrasia Pelletier, who lived her life heroically, in both deed and effect, concerning which matter is being considered." He then ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites on the sixth day before the Kalends of March, in the year 1924. £8 A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C. Alexander Verde, Secretary. II. Doubts presented to the Sacred Congregation of Rites, for appropriate declaration, are the following: "I. Do the new general rubrics of the Roman Missal, title I, no. 1, which speak of several conventual Masses, whether celebrated in the choir or outside the choir, also include churches of religious orders in which the presence of a choir is obligatory? "II. After the typical edition of the

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Roman Breviary, does the decree of the S. R. C. 3572 Rhedonen, February 27, 1883, concerning I, still remain in force, which states that the hymn Te Deum should be recited in the Little Office of the B. Mary V.?"

[*Latin ed. p. 249*]

The Holy Congregation of Rites, in paragraph 249, asks: "Concerning the Nativity of the Lord and those days pertaining to Advent; during Advent, from the First Sunday of Advent until Easter, are only the feasts of the Blessed Virgin Mary to be observed?" And the aforementioned Holy Congregation, having heard the opinion of a special Commission, and after careful consideration, decided that the following response should be given:

To the first question: Negatively; that is to say, the Religious are not bound, nor are they obligated, according to the general rubrics of the Missal, title III, number 2, and canons 413, §§ 1, 2, and 610, § 2 of the Code of Canon Law, and the Decrees (1331-1332) of February 13, 1666, ad 6; (2514) of March 27, 1779, ad 5; and the General Decree (3757) of December 2, 1891, unless a legitimate custom or their constitutions prescribe otherwise.

To the second question: Affirmatively. And thus it was declared and recorded.

On May 2, 1924.

[Signature] Most Reverend Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect.

[Signature] Reverend Father Alexander Verde, Secretary.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Citation by edict concerning the nullity of marriage (DE FORAS—CAMPBELL)

Since the actual place of residence of Mr. Charles Campbell, son of Charles, born in the year 1888 in the city of St. Louis, U.S.A., is unknown in this cause, we cite him to appear, either in person or through a lawfully constituted procurator, before the seat of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 23, 1924, at 11 o'clock, to resolve the following question by discussion, or to affix his signature below: Does it appear that the marriage is null in this case?

Ordinary pastors, priests, and all the faithful who have knowledge of the place of residence of Mr. Charles Campbell are bound to take care that he is informed of this edictal citation.

* U. Mannucei, Secretary.

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L. © From the Chancery of the Sacred Roman Rota, May 24, 1924.

Ioannes Ladelci, Notary.

* Since the place of current residence of Mr. Charles Campbell, of Charles, born in 1888 in St. Louis, U.S.A., defendant in this cause, is unknown, we cite him to appear either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, No. 94) on October 23, 1924, at 11 o'clock, to resolve or to affix his signature to the following question: Does it appear that the marriage is null in this case?

The Ordinaries, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Campbell, should, insofar as possible, inform him of this present citation.

[*Latin ed. p. 251*]

I. Acta Pontificiae Commissionis ad Codicis canones authentice interpretandos, 251.

OFFICIA PONTIFICIAE COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA SOLUTA AB EMINENTISSIMO PRAESIDE COMMISSIONIS.

De iudiciis (can. 1552-1601).

1. Utrum, secundum normas canonum 1552-1601, possit institui actio iudicialis contra decreta, actus, dispositiones Ordinarii, quae ad regimen seu administrationem dioecesis pertinent, exempli gratia, provisionem beneficiorum, officiorum, etc., aut recusationem seu denegationem collationis beneficii, officii, etc.? Et, si respondetur negative,

2. Utrum, ob eiusmodi decreta, actus, dispositiones, actio iudicialis possit institui saltem ratione refectionis damnorum; et, igitur, Ordinarius possit convocari, secundum can. 1557, § 2, et 1559, § 2, ad Tribunal Sacrae Romanae Rotae?

Responsum: Negative ad utrumque et ad mentem.

Mens est: exclusive competere Sacris Congregationibus cognitionem tum huiusmodi decretorum, actuum, dispositionum, tum damnorum, quae quis praetendat ex iis sibi illata esse.

22 Maii, 1923.

P. CARD. GASPARRI, Praeses.

A. Sincero, Secretarius.

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites, Tuesday, May 13, 1924, in the Apostolic Palace at the Vatican, with the intervention of the Most Reverend

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Cardinals and with the votes of the Most Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Magdalene Sophia Barat, Foundress of the Society of Religious of the Sacred Heart of Jesus.

Tuesday, May 20, 1924, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and Most Illustrious Cardinals composing the same, the following matters were presented: 1) the introduction of the Cause of Beatification and Canonization of the Servant of God, Brother Corrado of Parzhaim, a lay professed of the Order of the Minor Capuchins; 2) concerning the granting and approval of the proper Office with the Mass and the eulogy to be inserted in the Martyrology of the Order of the Minors in honor of the Blessed Lawrence of Villamagna, a professed priest of the same Order; 3) concerning the examination of the writings of the Servant of God, Vincenza Maria Lopez Vicuña, Foundress of the Daughters of Mary Immaculate for young women engaged in domestic service; 4) concerning the examination of the writings of the Servant of God, Maria Amelia Fristel, Foundress of the Congregation of the Sisters of the Sacred Hearts of Jesus and Mary; 5) and finally, concerning the examination of the writings of the Servants of God, John Baptist Turpin du Cormier and his Companions, martyrs, who were killed, as is asserted, out of hatred for the faith.

Tuesday, May 27, 1924, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, the Most Reverend Prelates, and the theological Consultors discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Institute of the Daughters of Mary Most Holy of the Garden.

CHANCERY OF THE TRIBUNAL OF THE HOLY ROMAN ROTA: For the correction of what might be noted in the Pontifical Annuary 1924, page 446, it is noted that the Reverend Monsignor Gaetano Giusino of Belsito is registered in the Register of Rotarian Advocates as one who practices.

[*Latin ed. p. 253*]

From the Roman Curia Diary, 253. By Decree of the Sacred Congregation of State, under the blessed reign of Pope Pius X, I, the Holy Father, have deigned to appoint:

February 14, 1924.

Monsignor Frederick Cattani Amadori, Secretary of the Supreme Tribunal of the Apostolic Signature.

April 12.

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The Most Reverend Cardinal Luigi Sincero, Protector of the Teresina Institution in Madrid.

The Most Reverend Cardinal Francesco Bagonesi, Protector of the Religious Orders of Our Lady, founded by the Venerable Joanna de Lestonnac.

The Most Reverend Cardinal Gaetano Bisleti, Protector of the Sisters of the Cross, of Saint Quintin.

The Most Reverend Cardinal Basilio Pompilj, Protector of the Sisters of the Sacred Heart of the Incarnate Word.

May 17.

Monsignor Pietro Capo, Additional Ordinary Chaplain.

May 24.

Monsignor Alfonso Brani, Clerical Prelate of the Reverend Apostolic Chamber.

Monsignor Anthony Petti, Clerical Prelate of the Reverend Apostolic Chamber.

Protonotaries Apostolic, as if participating.

April 5, 1924.

Monsignor Giuseppe Sánchez Diaz, of the archdiocese of Lima.

April 12.

Monsignor Edoardo A. Devlin, of the diocese of Winona (United States of America).

April 14.

Monsignor Achille Mastrangioli, of the diocese of Sulmona.

April 29.

Monsignor Giovanni Csiszarick, of the diocese of Weszprimia.

April 30.

Monsignor Luigi Gonzaga Do Carmo, of the archdiocese of Rio Janeiro.

Monsignor Carlo Duarte Costa, of the same archdiocese.

May 5.

Monsignor Giovanni Ludovico Le Petit, of the diocese of Coutances.

May 15.

Monsignor Giuseppe Elzéar Matte, of the diocese of Gaspé.

May 16.

Monsignor Tommaso Gregorio Bouleau, of the archdiocese of Québec.

Domestic Prelates of His Holiness:

August 14, 1923.

Monsignor Francesco Wastl, of the archdiocese of Philadelphia (United States of America).

February 9, 1924.

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Monsignor Bruno Palaia, of the diocese of Oppido Mamertino.

March 22.

Monsignor Enrico Deichmann, of the diocese of Spokane (United States of America).

April 12.

Monsignor Giovanni Pino, of the diocese of Winona (United States of America).

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary, April 15, 1924. Monsignor Beniamino Ubaldi, of the archdiocese of Perugia.

24 " " Monsignor Francesco Meffert, of the diocese of Würzburg.

26 " " Monsignor Carlo Pasquinelli, of the archdiocese of Lucca.

May 5 " Monsignor Alfredo Mignini, of the archdiocese of Perugia.

" " Monsignor Giovanni Travaglini, of the archdiocese of Chieti.

" " Monsignor Pietro Périer, of the diocese of Coutances.

" " Monsignor Emilio Rousseau, of the diocese of Le Mans.

" " Monsignor Giulio Hamonet, of the same diocese.

May 7 " Monsignor Severino Poptawski, of the archdiocese of Warsaw.

" " Monsignor Carlo Kiefer, of the diocese of Eichstaett.

May 8 " Monsignor Erminio lacobelli (Rome).

" " Monsignor Mattia Bilban, of the diocese of Duluth.

" " Monsignor Giulio Frandi (Rome).

May 9 " Monsignor Teodoro Lampeau, of the diocese of Fargo (United States of America).

" " Monsignor Giovanni Eilenbeker, of the same diocese.

May 15 " Monsignor Elia Roy, of the archdiocese of Quebec.

May 21 " Monsignor Carlo Barbero, of the diocese of Novara.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

April 29, 1924. Upon Mr. Giulio Maria Apolloni (Rome).

April 30 " Upon Mr. Maurizio Girod de L'Ain, of the archdiocese of Paris.

May 7 " Upon Mr. Doctor Frederick Polli, of the archdiocese of Milan.

" " Upon Mr. Giuseppe Moueta, of the same archdiocese.

May 14 " Upon Mr. Pietro Vlaemminch, of the diocese of Gand.

May 15 " Upon Mr. Ignazio Cerasa (Rome).

" " Upon Mr. Ermanno Frielingsdorf (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class:

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January 27, 1924. Upon Mr. Count Arnold du Monceau de Bergendal, of the diocese of Liegi.

April 28 " Upon Mr. Pietro Jourdain, of the diocese of Soissons.

April 29 " Upon Mr. Edoardo Raymond, of the archdiocese of Bombay.

April 30 " Upon Mr. Giorgio Romeisz, of the diocese of Cinque Chiese.

May 1 " Upon Mr. Giovanni Alberto Giacomo Nolet, of the diocese of Harlem.

May 3 " Upon Mr. Doctor Edmondo Parmentier, of the diocese of Lilla.

[*Latin ed. p. 255*]

From the Roman Curial Diary, May 3, 1924.

To Mr. Narciso Desfontaine-Dubroeucq, of the same diocese.

To Mr. Fritz Bernard, of the same diocese.

To Mr. Giovanni Krzeezkowski, of the diocese of Sandomierz.

May 17.

To Mr. Giuseppe Hermaide (Belgium).

May 19.

To Mr. Giuseppe Demarteau, of the diocese of Liège.

The Commandery of the Order of St. Sylvester: April 9, 1924.

To Mr. Isnardo Balderi, of the diocese of Terni.

The Knighthood of the Order of St. Sylvester: May 9, 1924.

To Mr. Bartolomeo Casetta, of the diocese of Alba Pompea.

BY THE AUTHORITY OF HIS HOLINESS

With letters from His Eminence, the Most Reverend Monsignor, the Major Domo, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, Supernumerary, of the Holy See:

April 29.

April 8.

April 14.

April 16.

April 17.

April 20.

Most Reverend Monsignor Michele de Santa Maria Mochon, of the Archdiocese of Rio de Janeiro.

Most Reverend Monsignor Giuseppe Falciò, of the diocese of Veglia.

Most Reverend Monsignor Emanuele Magri, of the Archdiocese of Florence.

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May.

Most Reverend Monsignor Francesco Lione, of the diocese of Acireale.

Most Reverend Monsignor Angelo Marziani, of the same diocese.

Most Reverend Monsignor Silvio Nincisio, of the diocese of Sarzana.

Most Reverend Monsignor Nicodemo Leonardi, of the diocese of S. Severino.

Most Reverend Monsignor Sebastiano Lucaroni, of the Archdiocese of Perugia.

Most Reverend Monsignor Giorgio Lorenz, of the diocese of Secco via.

Most Reverend Monsignor Antonio Sawatski (Danzig).

Secret Chamberlains of Sword and Mantle, Supernumerary, of the Holy See:

May 17, 1924.

Mr. Count Casimiro Halka Ledóchowski, of the diocese of Chełmno.

April 23.

April 16.

April 26.

Mr. Count Pietro Guillaume, of the Archdiocese of Paris.

Honorary Chamberlains in Purple Vestments of the Holy See:

1924.

Most Reverend Monsignor Angelo Capobianco, of the diocese of Avellino.

Most Reverend Monsignor Fedele Herrero Benavides, of the diocese of Salamanca.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary, April 30, 1924. Monsignor Trinità Garcia y Gómez, of the archdiocese of Toledo.

May 8: Monsignor Francesco Germana, of the diocese of Acireale.

May 8: Monsignor Paolo Caldarera, of the same diocese.

May 9: Monsignor Guglielmo Landell de Moura, of the diocese of Ribeiràо Preto.

May 17: Monsignor Camillo di Berardino (Rome).

May 21: Monsignor Ludovico Kerler, of the diocese of Augsburg.

May 22: Monsignor Michele Rubertini, of the diocese of Rimini.

Honorary Chamberlain of Sword and Cape, Supernumerary to His Holiness: May 17, 1924. Mr. Giovanni ISTocera, of the diocese of Piazza Armerina.

NECROLOGY: December 16, 1923. Monsignor Pietro Giuseppe O'Reilly, titular Bishop of Lebedo.

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March 14, 1924. Monsignor Rocco Caliandro, Bishop of Termoli.

April 9: Monsignor Emilio Augusto Allgeyer, titular Bishop of Ticelia.

May 13: Monsignor Sebastiano Walsh, Bishop of Portland.

May 21: Monsignor Ildefonso Vincenzo Pisani, titular Bishop of Thebe of Egypt.

May 23: Monsignor Pietro Verdier, titular Bishop of Titopolis.

[*Latin ed. p. 257*]

July 1, 1924. Year XVI - Vol. XVI No. 7. ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS. I. CONCERNING THE ESTABLISHMENT OF THE SYRO-MALABAR ECCLESIASTICAL HIERARCHY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The Roman Pontiffs, who have always defended the integrity of faith and morals with rigor and severity, have readily permitted that each Church maintain its own rites and its own liturgy; they have always held the Eastern Churches in special esteem. The Church of Syro-Malabar has experienced this affection of Our Predecessors, as it has received many benefits from the Apostolic See. Indeed, this Church holds a noble place among the Eastern Churches, since it derives its origin from the most ancient Christian communities, which received the light of the Gospel from the Apostle Thomas. For that Apostle, as ancient literary monuments testify, after Christ was received into Heaven, preached the Gospel in the regions bordering India, and finally migrated to the peninsula beyond India, and there – as His Holiness Pope Leo XIII, our most wise Predecessor, in his Apostolic Letter *Humanae Salutis auctor*, dated January 7, of the year of Our Lord one thousand eight hundred and eighty-six, at Rome, recounts – "with a most difficult journey and with the greatest labors, he first illuminated those nations with the light of the Christian truth, and brought forth a great harvest of souls."

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale «Testimonio del sangue del suo pastore, per i premi eterni nei cieli «ottenuti». La memoria degli Apostoli, anche dopo la loro gloriosa morte, è rimasta in India. A questo proposito, il nostro predecessore in queste lettere scrive: «Da allora, l'Apostolo non ha interrotto del tutto di onorare degnamente quella regione in India; nei libri più antichi delle preghiere liturgiche e in altri monumenti di quelle Chiese, il nome e le lodi di Tommaso sono sempre stati celebrati, e, nei secoli successivi, dopo la dolorosa diffusione degli errori, la sua memoria non è stata affatto cancellata; e la fede che aveva diffuso, sebbene fosse stata come morta, non è stata del tutto estinta». La fama della predicazione e del martirio di Tommaso è particolarmente legata alla regione Siro-Malabarese. Infatti, i fedeli che abitano quella regione sono sem-

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pre stati chiamati "cristiani di San Tommaso", con questa denominazione che, è degno di nota, sono distinti solo in India, e ci sono molti antichi templi dedicati a questo Apostolo, e molti sono quelli che danno il nome di Tommaso ai loro figli al battesimo. I Malabaresi, quindi, sebbene, a causa delle circostanze del tempo e a causa dell'enorme distanza, che rendeva i commerci con il mondo occidentale estremamente difficili per molti secoli, siano stati separati dalla Sede Apostolica, non hanno mai completamente abbandonato la fede cristiana. Di conseguenza, i primi missionari che arrivarono in India nel sedicesimo secolo, hanno trovato tra gli abitanti della regione di Malabar una "buona terra" ad accogliere la parola di Dio che loro annunciavano, molto adatta a ricevere il seme. E, per grazia di Dio, i primi missionari e gli altri che, seguendo le loro orme, migrarono in quella regione in seguito, hanno ottenuto i frutti sperati dai loro sforzi. Ogni giorno cresceva il numero dei cristiani Siro-Malabaresi, che hanno abbracciato la dottrina cattolica e la comunione con la Sede Romana. Con il passare del tempo, hanno dato testimonianze della loro fede e della loro devozione verso la Cattedra di Pietro, tali che il nostro predecessore, Papa Leone XIII, nell'anno 1887, ha disposto che il rito cattolico Siro-Malabarese fosse oggetto di particolare cura, «affinché la loro fede, la loro obbedienza e la loro devozione verso la Santa Sede Apostolica fossero in qualche modo premiate, e affinché tra di loro la vera Chiesa di Cristo potesse ricevere un aumento sempre maggiore», e, con il Breve che fu dato il ventesimo giorno del mese di maggio, separando ritualmente i cattolici Siro-Malabaresi dai Latini, li ha separati dalla Chiesa di Verapoli, a cui erano stati legati, e ha istituito due vicariati apostolici per loro.

[*Latin ed. p. 259*]

The Acts of Pope Pius XI, page 259, established that the Latin Rite dioceses would be entrusted to bishops, while those who would accept a Syro-Malabar general vicariate, and four other ecclesiastical men of the same ethnicity and rite, whose counsel they would use in all ecclesiastical matters. Thus, through a territorial division defined by the Aluvay River, two apostolic vicariates were established for the Syro-Malabar people: one in the north, with its ordinary residence in the city of Trichur, from which the vicariate itself is named Trichur; the other in the south, with its ordinary residence in the city of Kottayam, from which the vicariate received its own designation, namely, Kottayam. In the year one thousand eight hundred and ninety-six, the same Our Predecessor, Pope Leo XIII, considering the circumstances of the place and time, "to offer a new demonstration of benevolence towards the Syro-Malabar Church, and to provide for the spiritual benefit of the faithful of those regions," through the Apostolic Brief *Quae Rei Sacrae*, dated July eighteenth, established three apostolic vicariates for the Syro-Malabar people, immediately subject to the Holy See, namely, Trichur, Ernakulam, and Changanacheri, and desired that

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their territory extend as far as the territory of the two previous vicariates, namely, Trichur and Kottayam. The boundaries of each of the new vicariates were accurately defined by the same Brief. It is noteworthy that, because the ecclesiastical hierarchy was entrusted to prelates of the same ethnicity and rite, the Supreme Pontiff also deemed it fitting and arranged for three bishops, chosen from the Syro-Malabar people and according to their rite, to be appointed to the three new apostolic vicariates mentioned above. In the year one thousand nine hundred and one, the blessed and remembered Pope Pius X, Our Predecessor, graciously accepted the prayers offered to the Apostolic See by the three Syro-Malabar Apostolic Vicars, and after mature deliberation, through the Apostolic Brief *In Universi Christiani*, dated August twenty-ninth of the same year, he separated all the parishes and churches belonging to the Southern, as they call it, people from the two apostolic vicariates of Ernakulam and Changanacheri, and established them in a new apostolic vicariate, with its residence in the city of Kottayam, and therefore to be called Kottayam. Thus, the status of the Malabar Church, which still exists, began with the division of that Christianity in which are included your four apostolic vicariates, namely, Trichur, Ernakulam, Changanacheri, and Kottayam. From the day that the faithful of the Syro-Malabar rite obtained their own bishops, all manner of salutary progress has been made.

[*Latin ed. p. 260*]

260 The Acts of the Apostolic See – the official record – show that the number of religious vocations has increased, and that the number of conversions has also grown considerably, as have religious institutions, such as catechumenates, schools, religious houses, churches, and oratories; from which it is clearly evident that the pastors of the Syro-Malabar nation diligently and prudently govern the flock entrusted to them. Therefore, at this time, the opinion of the delegates of the Apostles in Eastern India was unanimous: that the Syro-Malabar Christian communities should be considered among the best in all of India. It is therefore just and right that the faithful, priests, and especially the bishops of the Syro-Malabar rite have often petitioned the Apostolic See, so that, indeed, a perfect and stable ecclesiastical constitution might be granted to that Church, which has such power to safeguard the discipline of Christian life and to provide salvation for the people. Therefore, We, having before Our eyes the excellent state of the Catholic faith among the Syro-Malabars, and their manners, which are truly in accordance with the Christian profession, and their singular devotion to the Most Blessed Virgin Mary, and their great respect for the clergy, for the bishops, and especially for this Apostolic See; after hearing the opinion of Our beloved sons, the Cardinals Prefects of the Sacred Congregation for the Eastern Churches, who unanimously judged that the time had come to establish the ecclesiastical hierarchy of the Syro-

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Malabar rite, We decree, with prayers offered, as follows. Therefore, to the extent that it is necessary, and with the consent of those who may have an interest, by the fullness of Our Apostolic authority, We establish four apostolic vicariates of the Syro-Malabar rite, in as many residential sees, of which one, namely the Ernakulam see, We raise and elevate to the rank and dignity of a Metropolitan Church, granting to it, and to its Metropolitan Archbishop for the time being, all and singular rights, privileges, honors, and prerogatives that belong to it by common law, and according to the legitimate prescriptions and legitimate customs of the Syro-Malabar Church, especially the faculty for the Archbishop to use the Pallium, according to the liturgical laws, but previously requesting it in the Sacred Consistory. We also raise the other three sees, namely Ghanganacher, Trichur, and Kottayam, to the rank and dignity of cathedral churches, granting to them, and to their respective bishops for the time being, the rights, privileges, honors, and prerogatives that belong to them by common law and according to the prescriptions and legitimate customs of the Syro-Malabar Church. We constitute these cathedral churches, and their respective bishops, as suffragan to the Metropolitan Church of Ernakulam.

[*Latin ed. p. 261*]

The boundaries of the archdiocese of Ernakulam, as well as those of the dioceses of Changanacherry, Trichur, and Kottayam, shall be the same as those which hitherto belonged to the individual apostolic vicariates, now raised to the status of residential sees. With regard to the rights and obligations of clergy and the faithful, and the governance of the archdiocese and dioceses when vacant, and other matters of this kind, We command that those things which the sacred canons and the legitimate customs of the Syro-Malabar Church establish and prescribe be observed. It shall be the duty of the Archbishop of Ernakulam, and of the Bishops of Changanacherry, Trichur, and Kottayam, to choose a suitable church in the cities of Ernakulam, Changanacherry, Trichur, and Kottayam, in which a seat and a chair, whether archiepiscopal or episcopal, shall be established. Therefore, We, from this time forward, raise these churches to the rank and dignity of metropolitan or cathedral churches; and We also command that these churches, if they are parish churches, shall continue to be parish churches in the future. These present Letters, and everything contained therein, even if anyone, whether through their own interest or by presuming an interest, has not been heard, or has not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of fraud, or surreptition, or nullity, or of Our intention, or by any other means, even a substantial and unforeseen defect, to be noted, impugned, or brought into controversy, but that they, as if made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full

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and complete effect, and shall be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted concerning these matters, We will and do declare that it shall be entirely void and of no effect. With these things, as above, established, We appoint Our Apostolic Delegate in Eastern India, granting him the necessary and appropriate powers, including the power to delegate another person, established in office or ecclesiastical dignity, to carry out the aforementioned purpose, and to definitively decide on any difficulty or opposition that may arise in the execution of this Our mandate, and furthermore, We impose upon him the obligation to send an authentic copy of the completed execution of this Our mandate to the Sacred Congregation for the Eastern Churches within six months from the date of these Letters. Finally, We wish that these Letters, even in printed form, shall be given the same full faith, if originally exhibited or shown, if they are transcribed and signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity.

[*Latin ed. p. 262*]

Acts of the Apostolic See – Official Commentary. Notwithstanding anything to the contrary, these acts are valid, according to the rules established in synodal, provincial, general, and universal councils; in special or general constitutions and ordinances of the Apostolic See; and in any other dispositions of Our predecessors, the Roman Pontiffs, and in all other contrary matters whatsoever. Therefore, no one shall be permitted to infringe upon, or contradict, the decrees established by these Letters concerning the erection, elevation, statute, mandate, derogation, and will of Ourselves. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the twenty-first day of the month of December, in the second year of Our Pontificate. O. CAED. CAGIANO, I. CAED. TACCI, S. B. E. Cancellarius. Sacred Congregation for the Oriental Church, from the Secretariat. Raphael Virili, Apostolic Protonotary. Humbertus Benigni, Apostolic Protonotary. In place of Q3 lead. Beginning in the *Acta Apostolicae Sedis*, volume XXIX, number 49.

TRANSFER OF THE EPISCOPAL SEAT OF MARSORUM TO THE CITY COMMONLY CALLED "AVEZZANO."

PIUS, BISHOP.

For the more suitable administration of the diocese, and considering the circumstances of the present time, We have deemed it useful and necessary to transfer the episcopal seat and cathedral of Marsorum from the city of

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Piscina to the city of Avezano, which is located almost in the center of the territory of Marsorum, while Piscina is at the extreme end; and furthermore, because the aforementioned city of Avezano also has easier access and commerce with the entire diocese due to its railway lines. Wherefore, supplementing, as may be necessary, those things which are in the interest of, or concern, the diocese itself, and for the perpetual memory of God...

[*Latin ed. p. 263*]

263 The Acts of Pope Pius XI, with our consent, concerning the fullness of the Apostolic power, transfer from the city of Piscina its episcopal seat and cathedral of Marsorum, together with the Seminary and the cathedral Chapter (with the exception of the canonry to which the care of souls for the city of Piscina is attached, whose titular, although absent, whenever he resides for the sake of the care of Piscina, will be present in the choir), to the city of Aveanum, with all rights, privileges, honors, and prerogatives, which other episcopal sees enjoy, reserving, however, the ancient church of the Blessed Virgin Mary of the Snows in Piscina the title and honor of a co-cathedral. The church in Aveanum, to be constructed under the title of Saint Bartholomew the Apostle, when it has been completed and consecrated, will be the Cathedral for the Bishops of Marsorum; and there also the cathedral Chapter will perform its choral service according to the canonical laws. For the execution of these matters, we appoint the venerable brother Pius Marcellus Bagnoli, Bishop of Marsorum, with the necessary and appropriate faculties, including the power to delegate another man constituted in ecclesiastical dignity, and also to pronounce judgment on any opposition that may arise in the course of the execution; we also impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, within six months, calculated from the date below, an authentic copy of the completed execution. These things, which We have decreed by Our Apostolic authority, it is permitted to no man, at no time, to infringe, or to oppose, or in any way to contradict; but if anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties established by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and twenty-four, on the sixteenth day of the month of January, in the second year of Our pontificate.

O. CARD. CAGIANO, © S. R. E. Cancellarius.

C. CARD. DE L A I, Episc. Sabinen., S. Congreg. Consistorialis Secretarius.

Iulius Campori, Protonotary.

Raphael Virili, Protonotary Loco.

Reg. in Conc. Ap., vol. XXVIII, n. 53.

Apostolicus.

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Apostolicus.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary III ON THE ERECTION OF THE ECCLESIASTICAL PROVINCE OF BELLOHORIZONTE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

It pertains to the office entrusted to Us by the eternal Shepherd, to divide and erect dioceses throughout the world, as the spiritual good of the Lord's flock requires, according to the necessities of times and places. Since the city of Bellohorizonte, the principal city of the civil state of Minas Gerais, and the seat of the Bishop of this diocese, surpasses all other cities of that state in the frequency of its inhabitants, and in the number of Catholic and social associations; and since the Metropolitan of that city, our venerable brother, the present Archbishop of Mariana, did not hesitate to request that we elevate that city to the head of a new ecclesiastical province, especially because the province of Mariana, to which the Church of Bellohorizonte, as a suffragan, actually belongs, is very extensive; and since the Metropolitan, along with the prayers of the suffragan, and the Apostolic Nuncio in the Brazilian Republic, and other local ordinaries, We, after the vote of our venerable brothers, the Most Reverend Cardinals of the Sacred Congregation Consistorial, having considered the prayers offered, deemed it fitting to grant this request. Therefore, to the extent that it is necessary, and with the consent of those who are concerned or who may have an interest, by the fullness of the Apostolic power, We separate the seat of Bellohorizonte from the metropolitan jurisdiction of the archiepiscopal Church of Mariana, and We elevate it to the dignity and rank of a Metropolitan Church. To it, therefore, We grant and assign, with full right, all and each of the rights, privileges, and prerogatives, which other metropolitan sees enjoy in the Brazilian Republic; and We increase the venerable brother Anthony dos Santos Cabrai, who actually holds the seat of Bellohorizonte, with the title of Archbishop, with dignity, rights, and privileges, together with the faculty of presenting, as an Archbishop, the Cross and Pallium, which must previously be requested from the Apostolic See. Furthermore, We elevate the Chapter of the Cathedral Church of Bellohorizonte to the metropolitan rank, and We grant and assign to it, equally, the rights, privileges, honors, and preeminences, which other metropolitan Chapters enjoy in the Brazilian Republic. Moreover, We exempt it from the metropolitan jurisdiction of the Church of Mariana.

[*Latin ed. p. 265*]

265 The acts of Pope Pius XI record that the dioceses of Aterradense, Guaxupé, and Uberaba, which we assign to the metropolitan see of Belo Horizonte as suffragan dioceses, and their respective bishops, along with

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the clergy and Christian faithful of those dioceses, are constituted as suffragans of the aforementioned Metropolitan of Belo Horizonte, to whose jurisdiction, according to the canons, they shall be subject. Finally, We reserve for Ourselves and for the Apostolic See the faculty of making new divisions and alterations within this ecclesiastical province of Uberaba, whenever it shall seem expedient in the Lord. But those things which have been decreed by Us with Apostolic authority in these Letters, it is forbidden to any human being, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. To these matters, We entrust the execution to the venerable brother Henry Gasparri, titular Archbishop of Sebastene, Apostolic Nuncio in the Republic of Brazil, granting him the necessary and appropriate powers, including the power to delegate another person, established in ecclesiastical dignity, to carry out the aforementioned purpose, and to definitively decide on any difficulty or opposition that may arise: and We impose upon him the duty of sending to the Sacred Congregation Consistorial, within six months from the date of these presents, an authentic copy of the execution of this Our mandate. Finally, We declare that these presents shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-four, in the second year of Our Pontificate, the first day of February. O. CAED. CAGIANO, *ß* C. CARD. DE L A I, Bishop of Sabina, Secretary. S. B. E. Secretary of the Sacred Congregation Consistorial. Julius Campori, Raphael Loco ^ plumbi Beg. in Cane. Ap., vol. XXIX, n. 17. Tirili, Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the SHRINE of the BLESSED VIRGIN MARY "of the Osier," within the territory of the Diocese of Gratianopolis, which is to be adorned with the title and privileges of a Minor Basilica. PIUS PP. XI. For the perpetual memory of the matter. — Among the most important Marian shrines that ennoble the region of Delfinato, the temple dedicated to the Blessed Virgin Mary, commonly called "of the Osier," undoubtedly holds a prominent place, as it is located within the territory of the Diocese of Gratianopolis. The origin of this shrine dates back to the year of the restored salvation, 1657, when two remarkable events are said to have occurred, namely the conversion to the faith of a Protestant man named Port-Combet. A chapel was erected in those early years, and in 1860 it was rebuilt from the foundations. There, a sacred edifice arose, a magnificent structure adorned with noble architecture, notable for its size and splendor of artistic works. This shrine, rightly called a house of

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miracles, is a center and goal of pious pilgrimages: for within it, the ancient faith of the people is cultivated, and it is renowned for miracles, namely the icon of the Blessed Virgin Mary of the Osier, or "of the reed," from which, it is said, a miraculous blood flowed forth, extracted by the aforementioned Port-Combet. From its beginning to the present, a distinguished clergy of the Order of the Oblates of the Blessed Virgin Mary Immaculate has maintained the splendor of divine worship in this temple and celebrated the sacred functions, enriched by numerous indulgences and privileges granted by this Apostolic See, with great frequency and devotion of the Christian people. Now, when our venerable brother Alexander Caillot, Bishop of Gratianopolis, humbly requested that we deign to elevate this same shrine to the title and dignity of a Minor Basilica; we, recalling the illustrious memories of that temple, readily and willingly granted his pious request. Therefore, having heard the venerable brother of ours, Anthony, Cardinal of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for Sacred Rites, by our apostolic authority, in the presence of all, and for all time, we hereby adorn the aforementioned church, the sacred Shrine of the Blessed Virgin Mary of the Osier, within the territory of the Diocese of Gratianopolis, with the title and dignity of a Minor Basilica, and we grant to it the privileges and honors that rightfully belong to Minor Basilicas in this Holy City.

[*Latin ed. p. 267*]

Acta Pii PP. XI 267 We decree these present Letters to be firm, valid, and efficacious, always to exist and to remain, and to produce and obtain their full and complete effects, and to most amply support those to whom they pertain, or may pertain, now and in the future; and it is to be rightly judged and defined that, if anything contrary to these should occur, by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered null and void from this moment onward. Notwithstanding anything to the contrary. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the seventeenth day of March, in the year 1924, the third year of Our Pontificate. P. CARD. GASPAERI, Prefect of the Secretariate of State. II. FROM THE DIVISION OF THE APOSTOLIC VICARIATES OF CE-LI CENTRAL AND CE-LI SOUTH-WEST, THE APOSTOLIC PREFECTURE OF LIHSIEN IS ESTABLISHED. PIUS PP. XI For the future record. — From this sublime Chair of the Apostles, which We divinely possess, as from a lofty watchtower, We turn the eyes of Our mind to all regions of the Catholic world, however far they may be dispersed by the length of land and sea, and We diligently prepare to provide, without delay, whatever may contribute to the better administration of sacred affairs, and to the advancement of the well-being of the faithful. Indeed, the venerable Brother Joseph Fabregues, titular Bishop of Alalis and Ordinary of the apostolic vicariate of Ce-li central, had already proposed to Us that We might

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deign to divide the very extensive territory of his apostolic vicariate into three distinct missions, to which other missionaries should be entrusted, and the same plan of the aforementioned Prelate has been approved by the Apostolic Delegate in China, the venerable Brother Celsus Costantini, titular Archbishop of Theodosia; We, having carefully considered all the circumstances with Our Most Reverend and Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, have therefore decided that the following should be established. Namely, postponing the further division of the aforementioned apostolic vicariate to a later time, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, in accordance with the tenor of the present document, We now separate a part from the territory of the same vicariate of Ce-li central, which shall be under the jurisdiction of the aforementioned Apostolic Prefecture.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The official commentary includes the civil districts commonly called Shulu, AnMvo, Poye, Liìisien, and Kaoyang, and, likewise, by the same Apostolic authority, we separate from the apostolic vicariate of Ce-li, the southwestern territory which forms the civil subprefecture of ShentseJi. From these two territories, comprising the aforementioned six civil subprefectures, thus separated or divided, we form a new apostolic prefecture, to be called Lihsien. The boundaries of this new apostolic prefecture shall be as follows: to the east and south, the territory of the apostolic vicariate of Ce-li, the southeastern part; to the west, the apostolic vicariate of Ce-li, the southwestern part; and to the north, the apostolic vicariate of Ce-li, the central part. This apostolic prefecture, thus constituted, we entrust to the care of Chinese priests from the Congregation of the Mission. We decree these present letters to be firm, valid, and efficacious forever, to remain and to produce and obtain their full and complete effects, and to be most efficacious for those to whom they pertain, now and in the future; and that, rightly, judgment shall be rendered and defined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, should be declared invalid and void. Notwithstanding any Apostolic constitutions and ordinances, and other regulations, even those specifically and individually mentioned, which may be contrary to these. * Given at Rome, near Saint Peter, on the fifteenth day of April, in the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. III. THE APOSTOLIC PREFECTURE OF UELLÉ OCCIDENTAL, IN THE BELGIAN CONGO, IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of posterity. — In order that, in the apostolic prefecture of Uellé Occidental in the Belgian Congo, the Catholic name may be more widely promoted and that the Christian faith may receive greater growth day by day, it seemed opportune to Us to erect the aforementioned prefec-

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ture into an apostolic vicariate. Therefore, having carefully considered all the circumstances of the matter, with the Most Reverend and Most Eminent Cardinals, in the Congregation of Sacred Affairs...

[*Latin ed. p. 269*]

The Acts of Pope Pius XI, page 269, concerning those entrusted with the propagation of the Faith, by Our own authority and after careful consideration and with the fullness of Our apostolic power, We hereby erect and establish, with the existing boundaries and name preserved, an apostolic prefecture of Uellé Occidental into an apostolic vicariate. We decree that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall most amply benefit those to whom they pertain or may pertain, now and in the future; and it shall be rightly judged and defined that, from this moment onward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared null and void. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of April, in the year 1924, the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

IV. FROM THE TERRITORY DISMEMBERED FROM THE APOSTOLIC VICARIATE OF NAPENSI, WHOSE BOUNDARIES TOWARDS THE PREFECTURE OF CAQUETA HAVE CHANGED, THE APOSTOLIC PREFECTURE OF SAINT MICHAEL OF SUCUMBIOS IS ERECTED.

PIUS PP. XI. For the sake of future remembrance.

From this most holy See of Peter, the Prince of the Apostles, which We divinely hold, as if from a lofty vantage point, We turn the eyes of Our mind to all parts of the Catholic world, however far separated by land and sea, and with diligent study We seek to determine what may better promote the sacred cause and contribute to the benefit of the faithful.

Indeed, since the boundaries of the apostolic vicariate of Napensi, towards the north, after the recent agreement concluded between the Republics of Ecuador and Colombia, have not been the same as the civil boundaries already established between the two republics; and furthermore, the territory of the same apostolic vicariate has been seen to extend more widely than is suitable for the effective exercise of missionary work there: We, desiring to remedy this inconvenience, after having consulted with the Most Reverend and Most Eminent Cardinals entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, We have deemed it fitting to decree the following. By Our own authority and after careful consideration.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary: By the fullness of Our

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apostolic power, and by the force of the present document, We detach that part of the apostolic prefecture of Caqueta, which is now located within the civil boundaries of the Republic of Ecuador, from said apostolic prefecture, and We assign it to the apostolic vicariate of Napo. Furthermore, from the territory of the apostolic vicariate of Napo itself, We detach that portion which is contained by the rivers Sucumbios, Aguarieo, and Napo, as well as by the current civil boundaries between the Republics of Ecuador and Colombia. From this part of the territory, thus separated from the vicariate of Napo, We form a new apostolic prefecture, directly subject, and We establish it according to the sacred canons, giving it the name of Saint Michael of Sucumbios. We decree these present Letters to be firm, valid, and efficacious forever, to remain and to produce and obtain their full and complete effects, and to be most amply efficacious for those to whom they pertain or may pertain, now and in the future; and that, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it should be considered null and void from this moment. Notwithstanding any apostolic constitutions and ordinances, and any other provisions, even those worthy of specific and individual mention, to the contrary. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of April, in the third year of Our pontificate. P. CARD. GASPARRI, Secretary of State. V. The apostolic prefecture of Uellé Oriental, in the Belgian Congo, is raised to an apostolic vicariate. PIUS PP. XI For the sake of future remembrance. — In order that the apostolic prefecture of Uellé Oriental, in the Belgian Congo, entrusted to the Fathers of the Order of Saint Dominic, may bear ever more abundant fruit, and that the preaching of the divine word may daily increase, We have considered it opportune to raise said prefecture to an apostolic vicariate. Wherefore, having carefully considered all the circumstances of the matter, together with the Most Reverend and Eminent Cardinals entrusted with the affairs of the Propagation of the Faith, by Our own motion, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power,

[*Latin ed. p. 271*]

By the present instrument, the Acts of Pope Pius XI establish that the apostolic prefecture of TJellé in the Orient is erected and constituted as an apostolic vicariate, with its current boundaries and name remaining unchanged. We decree that these present Letters shall forever remain valid and effective, and shall fully and completely produce their intended effects, and that they shall be most amply supported by those to whom they pertain, now and in the future; and it shall be duly judged and determined that, if anything contrary to these provisions should occur, whether knowingly or unknowingly, by anyone with any authority whatsoever, it shall be declared null and void from this moment forward. Notwithstanding any con-

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trary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the sixth day of the month of May, in the year 1924, the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

LETTER I TO THE REVEREND FATHER DOM JOSEPH MARIÉTAN, BISHOP TITULAR OF BETHLEHEM, ABBOT OF SAINT-MAURICE OF AGAUNE: IN THE FOURTEENTH CENTURY, FOLLOWING THE MARTYRDOM OF THE ILLUSTRIOUS SAINT SIGISMUND, KING OF BURGUNDY, AND HIS COMPANIONS. Venerable brother, greetings and the apostolic blessing.

We are informed that in this Helvetic Abbey, which is renowned by many names, solemnities are prepared in honor of Saint Sigismund and his companions, just as the thousandth anniversary of their illustrious martyrdom is approached. We are pleased that you, with such devotion, commemorate this most holy king of Burgundy, who, having magnificently constructed a basilica and a monastery, also desired that, with generously established endowments, perpetual psalmody be sung day and night around the relics of Saint Maurice and his companions, a new example in the western regions; and we wish to publicly acknowledge and commend this endeavor through these Our Letters. And in doing so, we are indeed fulfilling the will and benevolence of Our predecessors, for it is not unknown to Us that, for twelve centuries, the Apostolic See has safeguarded the rights and possessions of the Abbey, as if they were the very own of the blessed Peter.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - The official commentary states that the same Abbey was decreed to be closely subject to it, and finally, the Abbot of the time was granted the episcopal title of Bethlehem. It certainly seems to be a singular act of divine Providence that the bodies of Sigismund and his sons, three years after a life generously offered to Christ, were placed within the walls of that monastery, near that temple dedicated to Saint Mauritius, which he himself had ordered to be raised from the ground, out of piety for the Legion of Thebes. Therefore, a great number of people, both individually and in groups, flock to this valley of Agaunum, which is sacred in two ways, for the sake of piety; moreover, many men, distinguished by their intellect and learning, are drawn to it, and, struck by divine grace, return changed from what they were; and it is all the more wondrous that those alienated from the faith are often received into the bosom of the true Church here and cleansed with the holy sacrament of baptism near the tombs of the Martyrs. In this regard, it is difficult to deny that you, venerable brother, have a share in the return of the dissenting to Catholic unity; for you chant so piously, perform the sacred offices with such accuracy, and sprinkle those present with the sweetness of Gregorian chants, such as to, with God's help, turn the hearts of even the most stubborn to good. Therefore, the solemnities that you are about to begin

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will, with the help of Sigismund and the other Martyrs who intercede, undoubtedly strengthen common piety and spread the Catholic faith more widely. It is scarcely necessary to urge you to spare no effort or labor, so that these solemnities may be held with the proper magnificence of rites and yield those abundant benefits that we have mentioned. Furthermore, we gladly grant you the authority, venerable brother, to, on the day that you prefer, through the annual commemoration, with those present, and with our blessing, to obtain the desired results, under the usual conditions. Meanwhile, as a testament to the blessings of heaven and the paternal benevolence of Ourself, we impart to you, venerable brother, the apostolic blessing, according to the canonical rules of the Abbey and for the people entrusted to you. Given at Rome, near Saint Peter, on the tenth day of the month of May, in the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 273*]

273 Acts of Pope Pius XI, Volume II, To the Most Reverend Father Louis Nazaire, Titular Bishop of Saints Vitalis, Gervasius, and Protasius, Reverend Father Cardinal Begin, Archbishop of Quebec: Congratulates him on the successfully concluded Diocesan Synod.

Beloved Son, greetings and the Apostolic Blessing.

We have recently received a copy of the Acts of the Diocesan Synod which you held in your city, the seat of your honor, with your clergy assembled, during the month of October of the past year, and we have read them attentively and with pleasure; and in those Acts, we recognized such prudence and zeal for Christian discipline, with which the entire clergy flourishes, that we are not surprised that the decrees passed at the Synod were received and approved with the unanimous, or nearly unanimous, consent of all.

Indeed, it is to your credit that you have instituted many measures most suitable for combating those evils of the past, of which, especially in recent times, no upright person can deny that they have invaded your country and the entire Christian society: such as, for example, the most immodest dances, the dishonorable spectacles, the so-called mixed associations, and the immoderate use of alcoholic beverages.

Since you have observed the dangers and harms that these things have caused to your people, you have turned your thoughts and efforts to consider how such calamities might be prevented and the damages repaired. Therefore, we congratulate you, beloved Son, and your clergy most heartily for the diligent work you have accomplished in this most useful Synod.

We urge all, both priests and lay faithful, whom you govern – if indeed urging is necessary – to strive in every way to bring about the implementation of what has been established in the Synod; and that their efforts may be successful, let them seek the help of heavenly graces, of which, as a witness

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to our paternal benevolence, we impart to you, beloved Son, and to your clergy and people, our Apostolic Blessing most earnestly in the Lord.

Given at Rome, near Saint Peter's, on the twenty-seventh day of the month of May, in the third year of Our Pontificate.

PIUS PP. XI

ACTS, Vol. XVI, n. 7. — 1-7-1924.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary III TO THE REVEREND FATHER WILLIAM, TITULAR BISHOP OF THE HOLY CROSS IN JERUSALEM, SACRED COLLEGE, FROM CARDINAL VAN ROSSUM, PREFECT OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: ON THE OCCASION OF THE FIFTYTH ANNIVERSARY OF HIS RELIGIOUS PROFESSION. Beloved Son, health and the apostolic blessing. — He who would wish to relive and recount your life, from the time, fifty years ago, when you so eagerly took your religious vows in the monastery of your Society in Buscoducensi, will surely see in one man accumulated, one upon another, all those virtues with which religious men ought to be adorned, as we taught in the Apostolic Letter *Unigenitus Filii Dei*, last March. Indeed, from the very beginning of your religious life, it was your firm and deliberate intention to emulate and fully embody the spirit of Saint Alphonsus, and to defend his honor with all your might; and in order that you might achieve and effect this, you have been accustomed to not deviate even by the width of a fingernail from his precepts, and you have diligently followed the Alphonsian doctrine, which concerned morals and the cultivation of piety, and you have constantly striven that it should be loved and understood by others. Furthermore, whether you were engaged in your own studies, or you were guiding the studies of the members of the Congregation, it was never absent from your heart that the pious instruction of souls should suffer no detriment from the love and pursuit of disciplines. It is indeed a fundamental law among you, and one that has been inviolate from the very beginnings of the Society to this day, that the actions of common or private life should be governed, nurtured, and strengthened by constant discussion and contemplation of divine matters; and you command that all should observe the disciplines of both contemplation and action, so that each of you may, with the best possible preparation, undertake the duties assigned to him by his superiors, and strive to promote the glory of God and the salvation of souls. And are you not yourself, indeed, the most beautiful example of this? For no one is ignorant that you, beloved Son, — and it is also to your credit that you wisely imparted the teachings of Saint Thomas to your former students in Aquinatis — even though

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you are occupied with the duties of the highest dignity and with the administration of all sacred missions, you have nevertheless retained the spirit of your religious Congregation, and you continue to practice the very essence of the religious life and the ardent exercise of piety. Therefore, we believe that the fiftieth anniversary of your profession, which we know falls on the sixteenth day of next month, is a fitting occasion for you to give abundant thanks to the goodness of God.

[*Latin ed. p. 275*]

Acta of Pope Pius XI, 1924: May you, with full confidence, aspire to receive the reward, promised and due to you, for your good and faithful service. Therefore, may your birthday be a joyous occasion, and may it bring you pleasure through the shared joy of all, especially your confreres; may it be made more precious by the paternal expression of our congratulations, and most blessed by the abundance of heavenly graces. May the apostolic blessing, which is the bond of these graces and the witness of our singular charity towards you, be bestowed upon you, our beloved son, in the Lord. Given in Rome, near the Holy Peter, on the twenty-ninth day of May, in the third year of our pontificate. PIUS PP. XI, to the most excellent man, Hermann Stolberg, President of the General Council of the German Sodality of St. Boniface: Commending the merits and work of that Society. Beloved son, greetings and the apostolic blessing. — Concerning the Sodality, among the Catholics of Germany dispersed among non-Catholics in the "Diaspora": This Sodality of yours, acting as a support to four other Sodalities, has, we believe, achieved great and admirable results over the past seventy-five years, since its founding in Paderborn, a fact widely known and spread throughout the generations; but we wish that all would know and understand what you have recently brought to our attention in your most diligent letters, as a kind of account and enumeration of events. Indeed, through a considerable sum of money accumulated during that time, the Sodality has restored the worship of the Most Holy Sacrament in more than four thousand towns and villages, and has provided spiritual support and comfort to those who were deprived of it, so that Christ Jesus may be present; countless games have been established for the holy education of boys and girls, of which one, having reached the number of students prescribed by law, is supported by funds, while the other still receives support from Catholics. Furthermore, under the care of your Sodality, one hundred and seventy orphanages have been established, and provisions for daily sustenance have been provided to as many priests as possible, so that the sacred ministry may be carried out among Catholics who are so separated and scattered. This most noble endeavor of faith and charity among you has seemed worthy to our predecessors, to whom we could never fail to offer testimonies of our benevolence and generosity; and this

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has had such an effect on us that...

[*Latin ed. p. 276*]

276 The Acts of the Apostolic See – Official Commentary: We cannot but strive, as far as is in our power, to assist the numerous clergy engaged in such works. However, as you write, we have lately observed, in these last years of Christian life, an increase in the wounds inflicted upon the use and institution of things, and a greater number of workers who go to such regions in search of sustenance. This causes us, indeed, no small concern and solicitude; and, just as you are prepared to devote your efforts to alleviating such great needs, so too, it is fitting that the generosity of Catholics should respond to your action. Therefore, we encourage and implore all, whose hearts have not been entirely deprived of the desire for charity and religion, to come to the aid of the Bonifacian Society; for they cannot do a greater service, or render a more pleasing tribute to the most beloved Redeemer of men, or be more useful to their own salvation, than if they rescue and reclaim the souls of citizens and brothers from the brink of eternal salvation. With this hope, we are comforted and rejoice; and we already pray to Christ Jesus for all the best things for those who, as far as their strength allows, will in the future support your most holy apostolate. In the meantime, beloved sons, and to the Society to which you belong, we impart, as a witness of the heavenly concord and of our paternal benevolence, our apostolic blessing with all our heart. – Given in Rome, at St. Peter's, in the year 1924, in the third year of Our Pontificate, on the third day of the month of June, in the year of Our Lord 1924. TO GEORGE LAWRENCE CEA, Priest, President of the London Society "In Tutela Orphanorum," commonly known as "Crusade of Rescue," whose work we commend. Beloved son, greetings and our apostolic blessing. — You can infer, from the fact that the Society "Crusade of Rescue," founded fifty-six years ago in London, which is now flourishing, is under the patronage of the King of Spain and is presided over by the Cardinal Archbishop of Westminster, how much it contributes, for the purpose to which it is dedicated, and for the practice of its most holy charity, to the universal paternal care that We, according to the secret design of God, claim as Our own, for those who are in the flock of Christ and are abandoned from all protection and hope. For Catholic boys and girls of both sexes, who are orphaned and who are...

[*Latin ed. p. 277*]

277 During the pontificate of Pope Pius XI, you diligently establish hostels; and according to the rules of the Sodalitas, which wonderfully harmonizes with Christian charity and trust, you reject no one, no matter from what place he is sent to you, no matter how much you may be burdened with expenses and difficulties. Therefore, boys and girls come under your protection from Gallia, from Lusitania, and even from the most remote

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regions of the British Empire; and furthermore, sometimes those who are to be educated throughout the world lack the funds and resources, which you generously provide. Therefore, how can anyone refuse to assist such a provident and merciful Sodalitas? How can anyone be ignorant of how much Jesus Christ loves children, and what a great loss – truly the most devastating – it is when someone loses the faith? And so, we commend your institution, which we praise with the highest commendations, to the generosity of all Catholics. And to those who have given you assistance, just as we, beloved son, bestow upon you, and upon all your devoted collaborators, and the boys and girls under your care, the heavenly blessings and a special sign of Our benevolence, we impart the apostolic blessing with all our heart.

Given at Rome, near Saint Peter's, in the year 1924, in the third year of Our pontificate.

PIUS, on the fifth day of the month of June, in the year of Our Lord 1924.

TO THE REVEREND FATHER CONSTANTIUS GUTBERLET, DOCTOR, APOSTOLIC PROTONOTARY, WHO IS ABOUT TO RETIRE AFTER A LONG AND DISTINGUISHED CAREER.

Beloved son, greetings and the apostolic blessing.

We know of the extraordinary and truly wondrous benefit that God has bestowed upon you, namely, not only that you have reached the age of seventy-eight, but that, until this very advanced age, you have diligently taught philosophy, scholastic theology, and then sacred disciplines for sixty-two years at the seminary for clerics in Fuldensi. Furthermore, it is added that, during this long period, you have not only published weighty volumes on philosophy for the use of schools, and a sufficient number of commentaries to refute the errors of these times, but you have also, for more than thirty years, diligently supervised the publication of that widely circulated journal, the *Philosophisches Jahrbuch*, under the name and authority of the Goerresian Sodalitas. And we are not unaware of how much you have contributed to the cultivation of Christian wisdom among your fellow citizens.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary. You have earned the highest praise from the most learned men of other nations, and Our predecessors have acknowledged this, bestowing honors upon you. And concerning what pertains to Us, since you are about to relinquish the office of teaching, due to your failing strength, We wish to make it publicly known through these letters, how much esteem and benevolent affection We hold for you: for you are no less esteemed in Our sight than you were in the sight of Our predecessors. Therefore, after so many and such great labors undertaken for the benefit of the Church, enjoy the rest that you have earned

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during those years, to which We desire to add a considerable period, before God, with the greatest of joys, rewards you with heavenly delights. In the meantime, as a witness to Our hopes and the favorable disposition of Our will towards you, We impart to you, beloved son, Our apostolic blessing with all Our heart.

Given at Rome, near Saint Peter's, in the year 1924, in the third year of Our pontificate, on the fifth day of the month of June, in the year of Our Lord 1924.

PIUS PP. XI

To the Most Reverend Father Alphonsus Maria, titular of Saint Mary of Angelorum in the Baths, in the Holy Roman Church, Prefect, Cardinal Mistrangelo, Archbishop of Fiorentino, completing his twenty-fifth year in the archiepiscopate.

Beloved son, greetings and Our apostolic blessing.

Your singular merits for the Church, as well as the high dignity you hold, and Our particular benevolence towards you, compel Us to participate in the solemnities of this event, which brings so much joy, on the fifth and twentieth anniversaries of your assumption of the governance of the Florentine Church. For the good you have accomplished during this period of pastoral ministry, in such a vast archdiocese, are not obscure or unexplored, but are known to all who are attentive and grateful in their hearts. Your clergy and people praise you for having restored the major seminary and the theological university, and for having arranged the studies of literature according to the prescriptions of the Apostolic See; they also praise you for having renovated and expanded three other seminaries in your district, at great expense and with great care; and furthermore, for having established and developed the "Opus" known as the House of Vocations, with abundant resources and benefits. Moreover, among the clergy of the College of Eugene, who, each in their own homes, served the divine worship in the cathedral, a common...

[*Latin ed. p. 279*]

Acts of Pope Pius XI, 279, which [virtues] have you cultivated – [virtues] established by the laws of discipline and study? And what benefits do we consider to be of greater value to the archdiocese, since without great efforts and overcome difficulties, it was not possible to accomplish all of this. But we have before our eyes other examples of your pastoral care, so worthy of remembrance that it would be improper to pass them over in silence. We speak of the visitation of all the parishes, which you undertook, the first after the long episcopate of Saint Antoninus, and with such results that, besides stirring up the people's wills to piety and holiness, with your encouragement and under your auspices, many sacred edifices

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and oratories were either renovated, or restored, or built anew, according to the needs. We speak of the Synod, held with great benefit, in which you adapted and amended the diocesan laws, which had become outdated over nearly two centuries, to the more recent usage and customs. And when the clergy were in need, you not only compelled them to join the Society for the Poor, which they call, – to which, so that access might be open to them, the clergy of neighboring dioceses also requested and obtained admission – but you also opened the Ecclesiastical House for the reception of needy priests, the elderly, and the sick; a truly splendid institution, of which the archdiocese rightly boasts, especially through your work of charity. Therefore, beloved son, raise your spirit in the hope of a rich reward from Jesus Christ, the Good Shepherd. In the meantime, as a sign of this, may you receive the gifts that your flock has prepared for the fifth and twentieth anniversaries of your episcopate, and may they offer testimonies of common joy. And we wish to precede these celebrations and testimonies with our congratulations; we desire, from the bottom of our hearts, that you may remain as long as possible, healthy and vigorous, so that through your actions, the archdiocese may receive greater benefits and growth in the future. Furthermore, we grant, that on the day of your natal anniversary, which will be the nineteenth of this month, with the pontifical blessing, you may, with our full permission, and under the usual conditions, obtain what is customary. As a witness to the blessings of heavenly gifts and the paternal benevolence of Ourself, we impart to you, beloved son, and to your entire clergy and people, our apostolic blessing in the Lord. Given at Rome, at Saint Peter's, on the eighth day of the month of June, in the third year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 280*]

To the Most Reverend Father Anthony, Titular of the Saints Marcellinus and Peter, in the Papal States, Reverend Cardinal Mendes Bello, Patriarch of Lisbon: Concerning the Eucharistic Gathering of the Entire Portuguese Nation.

Beloved Son, health and the apostolic blessing.

As many priests and laymen as had gathered in Augusta Bracarum in the preceding year to participate in the Eucharistic Congress of that archdiocese, having unanimously decided to hold, during the course of this year, a Congress of the entire Portuguese nation, the preparations for this event had already begun, and thus, great hope and expectation were aroused in you, that the city might be drawn back to the sweet yoke of Christ. For what purpose do such gatherings serve, if not that Christ the Lord may once again reign, both in the hearts of individuals, in the domestic sphere, in the republic, and in the entirety of human society? Indeed, the Kingdom of Christ is certainly not established by any other means, than by the acceptance and observance of His most holy laws, by the reign of His charity,

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and by the public recognition of His divine and royal dignity. It has been, in fact, observed that, after Eucharistic gatherings, those who return home are inflamed with greater charity, and that, through some divine power and virtue inherent in these very gatherings, the people are touched and incited to better things. Just as Christ Jesus, when He was on earth, attracting and drawing multitudes to Himself as He traveled through Galilee and Judea, teaching and healing, so too, when the common testimonies of faith and piety are openly and publicly proclaimed, and when the most magnificent Sacrament is carried in procession through the cities for adoration, it often happens that those who have grown dull through long neglect of religion, and even the impious and the wicked, feel themselves drawn to Christ hidden beneath the Eucharistic veils, and, lamenting their own sluggishness or their errors and vices, they flee to the bosom of the merciful Father, already restored as sons. From this very remarkable movement of souls, it necessarily follows that a new ardor and a new, as it were, blood flows through the veins and the very substance of Christian society. Therefore, we have no doubt that your Eucharistic Congress, to be held with the entire nation, from the beginning of the next month until the day of Sestri Ponente, will bring to the Portuguese people the most abundant benefits, which, with God's help, we have been able to observe from similar events held elsewhere. Furthermore, the outcome is foreshadowed by those matters that are to be presented in public sessions and discussed in various gatherings: for we ourselves have seen how fittingly these matters pertain to the practice of a more holy life and to the stirring of zeal for the Eucharist.

[*Latin ed. p. 281*]

We have carefully read the document presented to Us concerning the forthcoming assembly. Therefore, We not only approve of your undertaking and, as is Our custom, We bestow upon it Our apostolic blessing, but We also desire to participate in it in such a way as to preside over it and to confer honor upon the august assembly. And so, We choose you, Our beloved son, to represent Our person in Augsburg and to preside over the assembly in Our name; an assembly which, besides being made illustrious by the presence of Our apostolic envoy, will also be made more numerous and useful by your presence, and will be rendered far more august by the dignity of the Roman purple and by the office of Our legate which you will hold. Furthermore, We urge all those who will gather there, with Our words, to venerate Christ Jesus, who, hidden in the tabernacle, dwells so intimately with Us, nourishes Us with His flesh, and commands Us to live His life, so that the ardor of this charity, overflowing into every good work, may redound to the prosperity of the Church among you and to the salvation of your homeland.

Meanwhile, as a witness to the celestial lights, the graces, and the paternal benevolence of Our heart, We impart from the bottom of Our heart the

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apostolic blessing to you, Our beloved son, and to all those who will be with you in Augsburg.

Given at Rome, near Saint Peter's, on the tenth day of the month of June, in the third year of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND FATHER, FRANCIS, TITULUS SANCTI PUDENTIANAE, SECRETARY OF THE HOLY CONGREGATION, CARDINAL BOURNE, ARCHBISHOP OF WESTMINSTER: CONCERNING THE ORDER OF MINORS, WHICH WAS INTRODUCED INTO ENGLAND SEVEN HUNDRED YEARS AGO.

Beloved son, greetings and the apostolic blessing.

We are pleased to communicate with you through these letters regarding a certain event, which, as it is closely linked to the history of your nation, We believe to be of great interest to the Catholics among you, and even to those citizens who are separated from the Church of Rome: namely, the introduction, seven hundred years ago, of the Order of Friars Minor, led by the Blessed Agnellus of Pisa, whom Saint Francis of Assisi, as if torn from his side, commanded, with a certain divine inspiration, to lead a group of his companions to England, at a time when that nation was experiencing great turmoil.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - The official commentary is extensive, and it would be lengthy to recount all that merits mention; but it is certainly that he, who flourished with seraphic virtues, and especially with ingenuousness and simplicity of spirit, with the most rigorous pursuit of poverty and fraternal charity, so molded the brothers entrusted to his governance, conforming them to the image and likeness of his life, that he made them most apt to promote all that was best for the benefit of the English people. Indeed, at a time when many English people were held captive by the blind greed of money and the unrestrained pursuit of human glory, it was remarkable how much the evangelical poverty and the contempt for all things, which prevailed among the Franciscan brothers, could achieve among them. Therefore, the sermons which they frequently gave to the people contained much importance and effectiveness in amending morals and instilling Christian virtues, as they preached "not in persuasive words of human wisdom, but in shewing of the Spirit and power." We have as a witness and observer of this the bishop of that time in Lincoln, who wrote to our predecessor, Gregory IX, in the year 1308: "Know for certain, Your Holiness, that commendable things are reported among our people through these brothers. They illuminate our entire region with the brilliant light of preaching and doctrine. Their most holy conduct greatly inspires

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a contempt for the world and a spontaneous poverty, to maintain humility even in dignity and power, to observe the most complete obedience to prelates and the head of the Church, to patience in tribulation, to abstinence in abundance, and, as I say, to all the works of virtue. If Your Holiness could see how devotedly and humbly the people flock to hear the word of life from them, to confess their sins, to be instructed in the rules of life, and how much progress the clergy and religion have made through their example, you would surely say, 'Truly, a light has risen for them in the region of death.' But the apostolate of the English Province of the Franciscans extended much further, as even the writers of secular history testify. They freely and courageously defended the rights of the lesser and greater nobles of the kingdom, those who were unjustly oppressed; following the example of Father Francis, who was accustomed to reconcile the citizens of Umbria, so dear to him, and of other regions of Italy, either spontaneously or at their request, to resolve controversies and divisions. They restored and established the dignity and sanctity of the priestly office in the clergy. To ensure that these fruits were perceived more safely by the clergy and the people, they not only diligently cultivated and constantly purged themselves of solid doctrine, but also took care to establish theological faculties in public colleges and in the individual Custodies of the Province, which anyone could attend; furthermore, they published books.

[*Latin ed. p. 283*]

The acts of Pope Pius XI, number 283, concern matters by which priests might properly administer the Sacrament of Penance and might conveniently preach the divine word. From this eagerness, both to promote Christian wisdom and to educate the clergy for the apostolic ministry, it resulted that a general college of the Brothers Minor was founded at Oxford, and this, indeed, deserves to be counted among the most important glories of the entire Order; for among those who, during the course of these centuries, have taught or learned the sacred disciplines there, many have attained to the highest renown and glory. The most distinguished men readily attest, with concord, that a familiar and almost domestic relationship has always existed between the general college of the Minor Brothers and the public university of Oxford, from its very beginnings to our own times, and that this relationship has contributed greatly to the fact that the university of Oxford soon surpassed and distinguished itself among the other universities of Europe. Indeed, these benefits, beloved son, conferred by the Order of the Minor Brothers upon your homeland, although We have touched upon them only lightly and as if in passing, are worthy to be placed in the light of all England, for a fitting commemoration of this event. The three Franciscan Families, which are preparing to celebrate their solemnities on the tenth day of the coming month of September at Canterbury, it is fitting that you, leading the way,

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and Catholic priests and men of England, should participate, not so much out of a readily agreeable disposition – as is only right – as out of a desire to strive and be zealous in virtue. For the seraphic virtues do not seem obsolete or less necessary today, when in men, there is so much eagerness for earthly goods and the flame of envy, and moreover, faith, integrity, and ancient simplicity are often lacking. And if from this auspicious event only this one benefit should result, that the spirit of Francis of Assisi may be drawn forth in you to a greater degree, then whatever you have done to promote these solemnities, you will consider it well spent and well invested. Meanwhile, as a pledge of the heavenly graces and of Our paternal benevolence, We impart to you, beloved son, to the Provincial Superiors and members of the three Franciscan Families in England, and to the entire clergy and people of your land, Our apostolic blessing. Given at Rome, at St. Peter's, on the tenth day of the month of June, in the year 1924, the third year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Official Commentary To The Most Reverend Father, Doctor Alctmtjm Gouraud, Bishop of Vannes: ON THE COMPLETION OF THE THIRD CENTURY SINCE THE APPARITION OF SAINT ANNE, NEAR AURAY. Venerable brother, greetings and the apostolic blessing. — We are informed that the third century from the time when, not far from the town commonly called Auray, which is situated within the boundaries of your diocese, the Most Holy Virgin Anne, Mother of the Blessed Virgin Mary, repeatedly appeared to a certain pious man; and that, at his indication and command, he, in the presence of witnesses, unearthed the very ancient statue of Anne, which had been venerated there from ancient times, in a chapel dedicated to her, which had collapsed and been destroyed by the ravages of time. This fact, having been approved by canonical judgment and confirmed by the opinions of most learned men, has gradually led to the situation that pilgrims, not only from your own Britain, but from all of France, constantly flock to the sacred edifice erected in that very place. Although, due to events that occurred in your region in the late nineteenth century, public worship of God was temporarily prohibited, it was still possible to witness the remarkable sight of the faithful from Britain, kneeling before the closed doors of the sanctuary, praying, and receiving abundant spiritual graces through the intercession of Anne. In the following century, the number of pilgrims has not diminished, nor has piety waned; indeed, the faithful seem to gather there more frequently than anywhere else in Britain, with the exception of Lourdes. Meanwhile, a new temple, built with great care and designed to inspire awe, has replaced the old chapel; it is entirely

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made of Numidian stone and is admirable for its structure and the skill of its craftsmanship. The Apostolic See has not hesitated to bestow upon it the privileges and honors of a basilica. Nor has the benevolence of Our Predecessors towards you and your sanctuary ceased; for we know that, in addition to the fact that Pope Pius IX ordered the statue of Anne to be adorned with a golden crown and provided marble from the pontifical territory for the construction of a principal altar, Pope Leo XIII generously donated the relics of Anne to you, and Pope Pius X declared the Most Blessed Virgin Mary, Mother of God, the patroness of all of Britain. Should We, therefore, fail to show piety towards Our Predecessors? Therefore, we heartily approve of the secular celebrations that you have planned to hold this year, beginning on July 26th, and to continue throughout the year, and which are to be held in other dioceses of Britain as well; and We desire that you and the other bishops

[*Latin ed. p. 285*]

From the Acts of Pope Pius XI, 285: With the greatest diligence, We strive that the minds of the Christian faithful may be renewed during this time, and that they may be drawn in every way towards the holiness of life. To facilitate this, by Our apostolic authority We decree that all pilgrims who visit the Shrine of the Blessed Anne, commonly known as "Auray," on the twenty-sixth day of July, on the seventh day of March, and on the twenty-sixth day of July in the following year, and during the eight days following each of those days, may obtain a plenary indulgence once a day, provided they have been duly confessed and have received Holy Communion according to Our wishes. However, only once during the entire course of the secular year shall those who visit the Shrine on any other day perform the aforementioned acts and obtain the same indulgence. We desire, nevertheless, that such a plenary indulgence, from its beginning to its end, benefit not the living, but only the souls of the departed. Meanwhile, as a pledge of heavenly gifts and a testament to Our paternal benevolence, We impart to you, venerable brother, and to your entire clergy and people, Our apostolic blessing. Given at Rome, near Saint Peter's, in the year 1924, the third of Our pontificate.

PIUS PP. XI, on the fourteenth day of June, in the year.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS REGARDING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, P. XI, by decrees of the Sacred Consistory Congregation, has provided for the following churches, each with its own pastor, namely: May 2, 1924. – To the Cathedral Church of Angelópolis, he appointed the Reverend Peter Vera, Canon of the Cathedral of Querétaro, and

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also Rector of the Seminary there. May 9. – To the Cathedral Church of Malta, he appointed the Reverend Father Paul Albera, formerly the titular Bishop of Plavjopolitan. May 27. – To the Cathedral Church of Santa Rosa de Osos, he appointed the Reverend Michael Builes, from the same diocese. June 13. – To the Cathedral Church of Gozo, he appointed the Reverend Michael Gonzi, Canon and theological coadjutor in the Cathedral Chapter of Malta. – To the titular episcopal See of Hierópolis, he appointed the Reverend Joseph Bombera, a chaplain in the Czechoslovak army. June 23. – To the Cathedral Church of Oklahoma City, he appointed the Reverend Francis Kelly, pastor of the Church of Saint Francis in Wilmette, in the archdiocese of Chicago, and also the founder and president of the Society for Promoting the Growth of the Catholic Church (Catholic Church Extension Society). – To the Cathedral Church of Natchesium, he appointed the Reverend Richard O'Gerow, pastor of the Cathedral of Mobile. II. DESIGNATIONS. In accordance with canon 1594, § 2, of the Code of Canon Law, for the following designations: The Archbishop of Tegucigalpa designated the Ordinary of Santa Rosa de Capan. The Archbishop of Montevideo, the Ordinary of Salta. These designations Our Most Holy Lord, by decrees of the Sacred Consistory Congregation, has deigned to approve and ratify.

[*Latin ed. p. 287*]

To the Most Reverend Monsignors,

The restoration of religious instruction in primary schools has filled everyone who is concerned with the well-being of individuals, families, and society with joyful hope; for the catechism, although small in size and humble in appearance, is in reality divinely great and sublime. It contains the elements destined to nourish and strengthen the life of the spirit; it alone can form strong consciences, ready to combat the appetites that drag man down, and that tend to cast him into the mire, making him a laughingstock of his own blind passions. The catechism teaches man of the existence of God, who, as a loving Father, watches over him, desires his good, his temporal and eternal well-being. It makes him know from whence he comes, whither he goes, and what path he must follow to reach his end. It makes him understand the excellence of his soul, redeemed at the price of an infinite value: the Blood of Jesus Christ; and consequently, the wickedness of sin, which not only drags him to eternal perdition, but gravely offends the greatness and majesty of a God who has loved us *usque ad mortem*, and who is therefore worthy of all our gratitude and adoration. It instills in him the necessity of loving his neighbor as himself, of subordinating private interest to the public good, and the duty of giving even his life for the higher good of Religion and the Fatherland. Finally, it makes him aware of the means that Jesus Christ has made available to everyone to attain the grace of which we need for our sanctification.

The catechism thus contains a complex of sublime truths, of laws, of

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precepts, of means capable of leading anyone to their own perfection. It is therefore evident that a subject of such capital importance, of such vastness and depth, requires diligent and prolonged study, which cannot in any way be exhausted in primary schools. And it is to be believed that there is no parish priest in Italy who can think that it is sufficient for a child to receive the catechetical instruction given in primary schools, and who can exempt himself from the strict observance of the holy laws of the Church.

[*Latin ed. p. 288*]

288 Acts of the Apostolic See - Official Commentary on the Church, which impose upon those who have care of souls the strict obligation to teach the catechism (canon 1329 and following of the Code of Canon Law). The instruction given in elementary schools cannot be sufficient for the complete formation of the Christian: children will learn by heart certain prayers, the Decalogue, the Creed; they will acquire general notions about various points of Christian doctrine; but to ensure that they have a more precise and proportionate understanding, according to their intelligence, is reserved to the parish priests and those who have care of souls. To them, in a particular way, the Church has entrusted the delicate and most important mission of nourishing and developing, through the teaching of the catechism, the spiritual life of their parishioners. They, more than anyone else, are able to fulfill this mission, which they exercise in the name and with the authority of the Holy Church itself. They, who have for a long time devoted themselves to special studies, are more suited to this office, and certainly will receive from the Lord the graces necessary to respond to the grave task to which they are called. It must not be overlooked the circumstance of the day and the place where the parish priest ordinarily exercises his ministry. The temple itself and the day of Sunday contribute effectively to impress upon the minds of young people a higher sense of the beauty of Religion, a more urgent need to follow its morality, a more vivid desire to draw from it divine consolations. And it is also evident that, now more than ever, the catechetical instruction given to children in the parish must be carried out everywhere with scrupulous diligence, using all those means that eminent catechists have so carefully indicated and illustrated; and this will also help to form an accurate understanding of the extent and degree of religious instruction in public schools, and to appropriately supplement it. Therefore, a heartfelt prayer is addressed to the Most Reverend Ordinaries, so that they may call the attention of parish priests and those who have care of souls to this delicate matter, reminding them of the grave responsibility that rests upon them before God and society. And, especially, they should make it clear to parents the very serious obligation to educate their children Christianly, an obligation that will not be fully fulfilled unless they ensure that their children are diligent in attending the parish instruction of the catechism (canon 1335

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of the Code). It is a matter of the eternal salvation of their children, and they must render a strict account to the Lord for it. The Most Reverend Ordinaries will inform this Sacred Congregation about this very important matter in the triennial report that they must submit.

[*Latin ed. p. 289*]

The Holy Congregation of the Council, 289, concerning the norms of the Motu Proprio "Orbem catholicum" of June 29, 1923 (Acta Ap. Sedis, year XV, volume XV, number 7, page 327), by which instructions were given regarding catechetical instruction. It is hereby notified that the aforementioned Ordinaries will transmit the aforementioned report in turn, in the following order: the Ordinaries of upper Italy in the year 1925; the Ordinaries of central Italy in the year 1926; the Ordinaries of lower Italy in the year 1927. Confident that the concordant work for the return of society to Christian Truth will hasten the implementation of the Holy Father's program: "The peace of Christ in the kingdom of Christ," I offer you the sentiments of my respect, and I reaffirm myself in Your Eminence. Rome, April 23, 1924.

DONATO CARD. SBARRETTI, Prefect.

L. & S.

Giulio, titular Bishop of Lampsacus, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

NOMINATIONS

By Apostolic Brief, the following were named:

April 28, 1924.

— Apostolic Vicar of the Sandvigen Islands in Oceania,

Coadjutor with right of succession, Reverend Father Stephanus Alencastre, of the Congregation of the Most Sacred Hearts.

The Sacred Congregation for the Propagation of the Faith, by decree of May 28, 1924, accepted the resignation of Reverend Father Henricum Smeets, of the Congregation of the Most Sacred Hearts, Apostolic Prefect of Beng-lcoelen.

Furthermore, by letters of the same Sacred Congregation:

Reverend Father Stephanus Breyer, Protonotary Apostolic ad instar and Canon of the metropolitan Church of Gran, was named President of the National Council of the Pontifical Missionary Society, for Hungary;

Reverend Father Maturinus Ichanno, Provincial Superior of the Congregation of Jesus and Mary (commonly known as the Eudists), was named President of the National Council of the same Pontifical Missionary Society, for Columbia.

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ACTA, Volume XVI, number 7. — July 1, 1924.

[*Latin ed. p. 290*]

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SACRED CONGREGATION FOR RITES

OF PASSAV.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, BROTHER CONRAD OF PARZHAM, LAY BROTHER OF THE ORDER OF MINOR FRATRES OF THE HOLY FRANCIS OF ASSISI, CAPUCHIN.

It appears that the holy founders of Orders and Congregations, and their glorious religious families, sing and chant before the Angels, as the Seraphic Father Francis and all his brothers and sons, praising God, repeat the evangelical words of the Divine Redeemer: "I confess to thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them to babes. Even so, Father, for so it seemed good in thy sight" (Matthew, XI, 25-26). That man, as if torn from the root of his Order by the hands of St. Francis, and with his command and blessing, was formerly sent to the German lands by Brother Caesarius of Spira, and over the course of centuries, has grown into a great tree, and, like other similar branches, transplanted to other lands and regions, continues to generate its own offspring and to bear good fruit. From that land and tree, in these latter times, emerged the Servant of God, Brother Conrad of Parzham, a lay brother of the Order of Minor Friars Capuchin, rightly compared to the Venerable Brother Marian of the Castle of Casali, a lay brother of the Order of the Minor Friars, from the famous monastery of St. Francis, in the town of Civitella, now Bellegra, of the Abbey of Subiaco, belonging to no diocese, whose virtues, exercised in a heroic manner, have recently been approved by an Apostolic decree. The lives of both religious shine equally, and their form, as if a natural mark, is faithfully expressed: "Labor, prayer, virtue, in the humble office of a forty-year-old gatekeeper."

In a rural estate called Venus, near Parzham, in the parish of Weng, in the diocese of Passau, he was born on December 22, 1818, and on that same day, he was baptized in the church of St. Wolfgang, with the name of John Evangelist. He was the ninth of the children of Bartholomew Birndorfer and Gertrude Niedermayer, a couple sufficiently rich in temporal and spiritual goods, and the boy grew up under their care and example, suitably instructed in the mysteries of the faith, in honest morals, and in works of piety. Having received the rudiments of letters, the young man, while he loved his paternal home and the place of his birth, was more inclined to

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solitude and

[*Latin ed. p. 291*]

The Holy Congregation of Rites, rather than mingling with the frivolous youth, began to live a life hidden in God and to advance on the path of Christian perfection, dedicating itself to more serious disciplines and studies. Avoiding the company of men, it found its delights in the temple, pouring out praises, prayers, and invocations, especially the Rosary, before the altars of the Most Holy Sacrament and the Blessed Virgin Mary, and frequently sought out companions for the practice of piety and the frequent reception of the Sacraments. Having been orphaned first by his mother, and then by his father, mindful of the brevity of mortal life and the vanity of earthly things, like a fleeting shadow, he decided to leave behind the allurements, riches, and honors, by which young people are especially attracted and led astray, to leave a generous inheritance to the poor and needy, and to dedicate himself entirely to the service of God. Moved by this purpose of mind and fervor, he first sought to be initiated into the sacred order in some religious order, so that, enriched by the priesthood, he might devote his efforts to the salvation of souls. However, later, reflecting on himself and his abilities, and enlightened by prayers, counsel, and divine light, he realized that a humbler and more fruitful condition was reserved for him, namely, to serve God through labor, prayer, and virtue in the state of a Lay Brother. Therefore, in the year 1851, on September 17th, he was received by the Superiors into the Order of the Friars Minor Capuchin, which he himself had chosen and requested, and after commendably completing his novitiate, on October 4th of the year 1852, he solemnly professed his vows in the monastery of Laufen, in the archdiocese of Munich-Freisingen. Shortly thereafter, he was called to the monastery of St. Anne, in the city of Vetötting (Altötting in Bavaria), by the Provincial Superior of the religious order, and because his prudence, patience, and charity were known and approved by the Superiors, he was assigned to the arduous and important office of gatekeeper of that monastery, which Brother Conrad, a true son of St. Francis, accepted with obedience, humility, and joy, and retained until his death, as a second apostolate of religion and sanctity. Indeed, that monastery of St. Anne, which, with its spacious building and numerous community, stood out among the other monasteries of the Bavarian Province, was also renowned for the care of souls and the devotion of the inhabitants and pilgrims who flocked there to venerate and implore the most blessed Virgin Mary, whose most devoted image was displayed and offered for public veneration in the church adjacent to the monastery. Every year, especially from the regions of Germany and Austria, three hundred thousand or more pilgrims flocked there. As for the religious perfection of Brother Conrad, the historical records of the aforementioned monastery and Order, as well as the subsequent Informative Process of Passau, testify

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to outstanding examples of striving to fulfill the will of God in all things, of the vows professed of chastity, obedience, and poverty, of the spirit of prayer and elevation of mind to heavenly things, and of perseverance.

[*Latin ed. p. 292*]

592 Acta Apostolicae Sedis - An Official Commentary on good works and zeal for the glory of God. From the same source, it is learned that the Servant of God was held in particular affection for the Most Holy Eucharist, for the Passion of the Lord, and for the Blessed Virgin Mary. He constantly held a rosary in his hands and recited it devoutly, remembering the mysteries of divine love and our redemption, and he frequently practiced the pious Way of the Cross. Regarding the duties entrusted to him, he is described in the aforementioned Acts in a few clear words: "Brother Conrad served for over forty years as a gatekeeper with all diligence, discretion, and unyielding patience, always fulfilling the qualities of a humble, pious, devoted, simple, mature, and hardworking brother... None of us ever heard him grumbling or being ill-tempered, nor did we ever hear him being unfair or rash in judgment, nor did we ever hear him utter a useless or superfluous word... With maternal charity, he comforted hungry children, traveling poor people, needy workers, and others who came to the door seeking bread, food, and drink. With industrious charity, he strove to serve all those who came to the monastery for any reason, never turning anyone away." Through all of this, he earned the reputation of a good and holy gatekeeper among his brothers and others. It does not appear that the Servant of God lacked certain supernatural gifts, which are said to be freely given by God, the Author and Giver of all good things, as is indicated in the Process Acts, namely: fiery or golden orbs seen emerging from the mouth of those praying and evolving into the miraculous image of the Blessed Virgin Mary, revelations of secrets and hidden things of hearts, a prophetic spirit, and in his hands, the multiplication of bread to satisfy the multitude of the poor, those seeking bread and charity, with God's help. - Finally, Brother Conrad, weakened by old age and labor, was seized by a sudden and lethal illness. After receiving the sacraments piously, in Vettenge, in the monastery of St. Anne, within the cell called "Mother of God," he was found and called a "good and faithful servant," and he quickly entered into eternal rest and the perfect joy of his Lord, on April 21, 1904, at the age of seventy-five and in the forty-third year of his religious life. - The remains were taken the next day to the church and exposed there to foster and fulfill the faith and devotion of the faithful. After the proper funeral rites were completed, on April 24, accompanied by a crowd of pious people, he was buried in the common cemetery of the Brothers, within the enclosure. Ten years later, on October 14, 1912, the same remains were transferred to the old church of St. Anne, where they rest in a more worthy place and with a more fitting title of honor. - Meanwhile, the fame of the holiness of

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the Servant of God, both in life and after death, has increased and spread more and more, also because of various signs and miracles attributed to his intercession, which prompted the Bishop or Ordinary of Passau to initiate a process concerning him.

[*Latin ed. p. 293*]

The Holy Congregation of Rites, number 293, informs. After the matter was completed and transmitted to the Congregation of Rites in Rome, and after the writings of the aforementioned Servant of God were reviewed, and nothing hindering further proceedings being found, and all being ready for the cause to proceed, at the urgent request of the Most Reverend Father Raphael of Vallefinaria, General Postulator of the Order of the Friars Minor Capuchins, considering the wishes of the Superiors and the entire Order, and having attentively examined the petitions of persons of even the highest rank, including certain Eminences, Cardinals of the Holy Roman Church, numerous Archbishops and Bishops, as well as Chapters of Cathedrals, and Religious Orders, especially of the Provinces of Bavaria, Germany, and Austria, and of Professors of the Royal Academy of Passau, the Most Eminent and Reverend Lord Cardinal Andreas Frühwirth, of the Order of the Preachers, appointed as Promoter or Relator of the same Cause, proposed the following question for discussion at the meeting of the Ordinaries of the Congregation of Sacred Rites, convened at the Vatican on the date indicated: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers presiding over the Sacred Rites, after hearing the report of the aforementioned Promoter, and after hearing the voice and the written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, having considered all things, judged it fitting to respond: That a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. On May 20th, in the year 1924. These matters were reported to the Most Holy Pope Pius XI by the undersigned Cardinal Prefect of the Congregation of Sacred Rites, and His Holiness, approving the response of the aforementioned Sacred Council, deigned to sign the Commission for the introduction of the Cause of the Servant of God, Father Conrad of Parzham, a lay professed member of the Order of the Friars Minor of Saint Francis, on the 28th day of the same month and year.

[Signature] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

[Signature] L. Eg S. Alexander Verde, Secretary.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary II. CONCERNING THE CANONIZATION OF THE BLESSED MARY MAGDALENE POS-

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TEL, VIRGIN, FOUNDRESS AND FIRST SUPERIOR GENERAL OF THE INSTITUTE OF CHRISTIAN SCHOOLS OF MERCY. REGARDING A DOUBT. Whether, given the approval of two miracles, and after the granting of veneration to the same Blessed by the Apostolic See, it is possible to proceed safely to the solemn canonization of her? This Apostolic Decree pertains to the Blessed Mary Magdalene Postel, concerning whose life, virtues, and deeds, memory still flourishes, and scarcely twenty years have passed since, by solemn judgment of the Apostolic See, the honors of the blessed were decreed. And also, according to the ancient and received custom of the Church, the beginnings of the public and ecclesiastical cult are usually fostered and consecrated through the presentation of the image of the Blessed, either new or ancient, and through the sacred relics, for public veneration of the faithful, through the reading of the account of her life, and through the Holy Sacrifice of the Mass offered to God in her honor; and, given all these things, it was certainly fitting, and indeed, it was easily and quickly accomplished. Since the age of the aforementioned Blessed Mary Magdalene Postel has now passed, almost equaling the span of a full century, and she has frequently demonstrated and exhibited excellent and singular acts of virtue, which rightly and deservedly earned her the name of Christian heroine, and since it has been widely observed and admired that God has deigned to confirm and illustrate the sanctity of His faithful handmaid with extraordinary gifts above nature; all these things, indeed, brought about a place of hope. It was indeed seen that the zeal of the Christian faithful was greatly increased, so that through the life and the excellent examples of living and acting of the same Blessed Mary Magdalene Postel, they might more readily and suitably take faith in imitating her, and in the midst of the adversities that press upon both soul and body, they might more confidently turn to the Blessed Mary Magdalene, and earnestly implore her present and efficacious patronage.

[*Latin ed. p. 295*]

The Holy Congregation of Rites, after considering many and various benefits which the omnipotent and merciful God, through the intercession of the Blessed Mary Magdalene Postel, had bestowed upon afflicted people, granting them the desired relief from the diseases and infirmities with which they were most grievously afflicted, selected two cases of healing and subjected them to scrutiny. After a thorough and rigorous examination, these healings were found to be of such a nature that they could rightly be attributed to a true miracle, as is evidenced by the solemn Decree, promulgated not long ago by the Apostolic authority, concerning these two miracles. It was determined that all the requirements of the law had been duly observed and fulfilled. Therefore, in the general assemblies of this Holy Order, which were held on the tenth day of the month of March, before the Most Holy Pope Pius XI, the following question was proposed

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by the Most Reverend Cardinal Anthony Yico, the Advocate for the cause: "Given the approval of two miracles, after the Apostolic See has granted permission for the veneration of the Blessed Mary Magdalene Postel, can the solemn canonization of her be safely proceeded with?" The Most Reverend Cardinals and the Consultors present unanimously judged that it was safe to proceed. However, the Most Holy Pope, in His supreme wisdom, deferred His judgment, desiring to seek greater assistance from the Father of Lights through fervent and united prayers in order to make a definitive decision on this matter. Today, on this most solemn day of Pentecost, after offering the Divine Host with great devotion, He ordered the Most Reverend Cardinal Anthony Yico, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites and Advocate for the cause, together with His Excellency, Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned. In their presence, He solemnly declared: "It is safe to proceed with the solemn canonization of the Blessed Mary Magdalene Postel." He ordered that this Decree be made public, recorded in the acts of the Holy Congregation of Rites, and that the Apostolic Letters concerning the solemn canonization be prepared, to be issued whenever it pleases the Most Holy Pope, for the celebration in the Vatican Basilica. Given on the sixth day of June in the year 1924.

[Signature] CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites.

[Signature] L. Eg S. Alexander Verde, Secretary.

[*Latin ed. p. 296*]

Acts of the Apostolic See - Official Commentary III, BOBBIO. OR JANUARY. OF THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of the Daughters of the Most Holy Mary, called "From the Garden." CONCERNING THE DOUBT: In what year, and concerning which miracles, does the case, and the effect thereof, consist? The heroic virtues, with which the Venerable Servant of God, Anthony Mary Gianelli, shone forth as a priest, as a pastor, and as a bishop, provide divine testimony, which, with eloquent words concerning miracles, confirms and establishes those same virtues, teaching according to the Angelic Doctor: "True miracles cannot be performed except by divine power: for God works them for the benefit of men, and that in two ways: in one way, for the confirmation of the preached truth; in another way, for the demonstration of sanctity to others, whom God wishes to present to men as an example of virtue; in the first way, miracles can be performed by anyone who preaches the true faith, and invokes the name of Christ; which sometimes even happens through wicked men; and in this way, even the wicked can work miracles...; secondly, miracles are not performed except

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by the Saints, to whom miracles are performed in order to demonstrate their sanctity..." (2-2, q. 178, a. 2, in corr.). Therefore, in order to properly instruct this cause of such importance and weight, the actors entered this second stage, which concerns miracles, with unwavering confidence; just as, in the first, which concerned the heroic virtues, they had surpassed their opponents with learned and skillful defense, so too, they are pleased to have concluded this second stage, which they established concerning miracles, with equal victory, justly and deservedly. Of the two healings, concerning which we speak, which are attributed to the intercession of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, the first was that of the sister, Melania Olcese, who encountered certain difficulties from the very beginning of the investigation. These difficulties, however, were overcome and surpassed through a series of judicial proceedings, with dignity and excellence; and also, with the guidance and, as it were, the light provided by men skilled in the art. Indeed, even if it is conceded that a morbid syndrome appeared in the sister, Melania,

[*Latin ed. p. 297*]

The Holy Congregation of Rites, after deliberation, also found that certain phenomena, which some call "functional," had been observed, which seemed to indicate a hysterical condition. Nevertheless, it became clearly and certainly apparent through irrefutable signs that the aforementioned sister, Melania, was suffering from an organic, or anatomical and pathological, lesion, and that her lungs, in particular, were infected and completely corrupted. Therefore, if a hysterical condition were to be present, it could, without a doubt, not have caused the destruction that had already been observed in the sister Melania's lungs; it would be as if those destructions did not exist any longer. Indeed, this hysterical condition, added to the aforementioned lesions, should have made the body's forces weaker and more debilitated each day, so that, according to the unanimous judgment of the doctors, there was no hope for her recovery, and her soul turned to the venerable Servant of God, Anthony Mary Gianelli, imploring his help. And behold, a remarkable and sudden change occurred, and a profound transformation took place; and the healing from the organic disease, as the judicial records recount and describe, manifested itself with a double quality: namely, it was both sudden and perfect; and therefore, the elements required to effect and prove the miracle are evident, as necessarily follows from the very nature of the miracle itself.

It is also easily, but no less carefully and effectively, demonstrated that the healing of Eulogia Palacios, of true name, was also a miracle. It is established that the wound in the abdomen of the aforementioned Eulogia, which had been suppurating and rotting just before, after the venerable Servant of God, Anthony Mary Gianelli, had performed the invocation, healed immediately; and at the same time, the acute inflammation was also

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vanquished and destroyed, as was the diffuse and purulent peritonitis that had derived from it; which, certainly, could not have happened without a miracle, and which any prudent and upright person, along with the doctors and surgeons, is compelled to acknowledge and confess.

Indeed, after the prior and preceding legal proof of both events; after the opinion of the most exquisite and approved experts in the medical and surgical disciplines, which they presented and with which they provided convincing arguments; after the philosophical and theological conception of the miracle was recalled, the power was acquired to complete and resolve this question, which had been instituted two years earlier; for after the two preceding congregations, namely the preparatory and the preparatory, a general congregation was held, which, on the twenty-seventh day of the past month of May, was convened before the Most Holy Pope Pius XI. In which the Most Reverend Cardinal Caietano...

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary of the Congregation, with the Relator of the cause, the following matter was brought up for discussion: The question was raised: Whether, and concerning what miracles, there exists evidence in the case, and to what effect, regarding what is being considered? The Most Reverend Cardinals and Fathers Consultors, in order, presented their opinions, which Our Most Holy Lord pursued with a joyful and eager spirit; but, since a matter of the greatest importance was under deliberation, He deemed it fitting, according to custom, to postpone His final judgment, fervently offering prayers to God, in order to obtain, with earnest supplications, heavenly assistance and support. Having determined to make His will manifest later, He designated this most auspicious Sunday; for on that day, the solemnity of the Descent of the Holy Spirit is celebrated. Therefore, having devoutly performed the sacred rites, He wished to summon to the Vatican Basilica the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for the Sacred Rites, and Caietan Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, along with the undersigned Secretary, and, in their presence, He solemnly declared: That evidence exists concerning both proposed miracles; namely, concerning the instantaneous and perfect healing of the sister Melania Olcese, who had been brought to the final stadium of pulmonary tuberculosis; and concerning the instantaneous and perfect healing of Sulogii Palacios from a serious wound, together with an acute, widespread, and purulent peritonitis that had followed. He ordered that this Decree be published and inserted into the records of the Congregation for the Sacred Rites on the sixth of the Ides of June, in the year 1924. A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred

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Congregation. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 299*]

299 The Roman Rota. ACTS OF THE TRIBUNALS. The Roman Rota. Summons. VICARIATE APOSTOLIC OF SCIANTO, SOUTHERN. NULLITY OF MARRIAGE (HUJUNGrMAO—LUDANÛ). Since the actual place of residence of the Lady Mary Ludanû is unknown, in the aforementioned case, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Holy Eota (Rome, via della Dataria, 94) on October 13, 1924, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing before the Rota concerning the case: Whether there exists a nullity in the marriage in the present case. Those ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the Lady Mary Ludanû, must take care to inform her of this summons. E. Chimenti, Secretary. L. s. From the Chancery of the Tribunal of the Holy Eota, June 13, 1924. Ioannes Ladelci, Notary. * The place of current residence of Madame Marie Ludanû, defendant in this case, is unknown. We summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Holy Eota of Rome (Rome, via della Dataria, n. 94) on October 13, 1924, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing before the Rota. Does a nullity exist in the marriage, in the present case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Marie Ludanû, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary. On Saturday, June 21st, the Holiness of Our Lord received in a solemn Audience His Imperial Highness Eas TAFARI MACONNEJST, Prince Heir, Regent of Ethiopia.

SACRED CONGREGATION OF RITES. Tuesday, June 3rd, 1924, in the Apostolic Palace of the Vatican, the Congregation of Sacred Rites was held, in which the Most Eminent Cardinals and the Reverend Prelates Officials, members thereof, gave their vote on the following matters:

1. Concerning the validity of the Apostolic and Ordinary Processes for the Cause of Beatification or Declaration of the Martyrdom of the Servants of God, John De Brébéuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, Isaac Jogues, René Goupil, and John de la Lande, of the Society of Jesus, who were killed, as it is asserted, in hatred of the Faith.

2. Concerning the validity of the Apostolic Processes compiled in the ecclesiastical courts of Parma and Malines, regarding miracles wrought by God through the intercession of the Blessed Teresa of the Child Jesus, after

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her Beatification.

3. A new examination concerning the validity of the Apostolic Processes compiled in the Episcopal Curia of Vannes, regarding the reputation of sanctity of life, virtues, and miracles in general, of the Venerable Servant of God, John Mary Robert de la Mennais, Priest, Founder of the Congregation of the Brothers of the Christian School and of the Daughters of Providence.

4. Concerning the validity of the Apostolic and Ordinary Processes for the Cause of Beatification and Canonization of the Venerable Servant of God, Placido Bacher, Secular Priest of the Third Order of St. Dominic, Rector of the old church of the Most Holy Name of Jesus in Naples.

5. Concerning the validity of the Apostolic and Ordinary Processes for the Cause of Beatification and Canonization of the Servant of God, Mary of Jesus Deluil Martiny, Foundress of the Daughters of the Heart of Jesus.

6. Concerning the validity of the Apostolic and Ordinary Processes for the Beatification and Canonization of the Servant of God, Joan Antida Thouret, Foundress of the Institute of the Sisters of Charity.

7. Concerning the validity of the Processes for the Cause of Beatification or Declaration of Martyrdom, and the cause of the martyrdom, signs and prodigies, as well as of the...

[*Latin ed. p. 301*]

Diary of the Roman Curia concerning the cult of the Venerable Servants of God Emmanuel Euiz and seven companions, martyrs, of the Order of the Friars Minor, who were killed, as it is asserted, out of hatred for the Faith.

8. Concerning the validity of the Apostolic Processes constructed in the Episcopal Curias of Cartagena and Murcia regarding a miracle wrought by God through the intercession of the Venerable Servant of God Mary Angela Astorch, a Capuchin nun, foundress of the monasteries of Saragossa and Murcia.

9. Concerning the validity of the Apostolic and Ordinary Processes for the Cause of Beatification and Canonization of the Venerable Servant of God Paola Frassinetti, foundress of the Congregation of the Sisters of St. Dorothea.

10. Concerning the validity of the Apostolic Processes constructed in the Episcopal Curia of Brescia regarding miracles wrought by God through the intercession of the Venerable Servant of God Bartolomea Capitanio, primary foundress of the Institute of the Sisters of Charity, in Lovere, in the Diocese of Brescia.

11. Finally, concerning the judgment of the judge delegated by the Bishop of Novara, regarding the cult never paid to the Servant of God Contardo Ferrini, Professor at the University of Pavia, in obedience to the Decrees of Urban VIII.

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On Tuesday, June 17, 1924, before the Most Reverend and Most Eminent Cardinal Anthony Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God Peter Julian Eymard, Priest, Founder of the Congregation of Priests of the Most Holy Sacrament, the Preliminary Congregation of the Sacred Rites was held, in which the doubt concerning two miracles asserted to have been wrought by God through the intercession of the same Venerable man was discussed by the Eminent Prelate Officials and the theological Consultors of the same, and which are proposed for his Beatification.

SECRETARY OF STATE

BY APOSTOLIC BREVES, the Holy Father Pius XI, happily reigning, has deigned to appoint:

Domestic Prelates:

8. 8.: 1924. Monsignor Francesco Saverio Kiefl, of the diocese of Lisbon.

24 May: Monsignor Eduardo Dempsey, of the archdiocese of St. Francisco of California.

13 June: Monsignor Colomanno Jeszenszky, of the archdiocese of Strigonia.

14: Monsignor Dionisio I. Duggan, of the diocese of Trenton.

21: Monsignor Pietro Giovanni van Heyster, of the diocese of Green Bay.

23: Monsignor Paolo Blaho, of the archdiocese of Strigonia.

[*Latin ed. p. 302*]

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HONORS

By Breves Apostolici, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, Commander's Cross: May 30, 1924. Upon Mr. Leone Malliè (Belgium).

June 11: Upon Mr. Giovanni Battista Letellier de St-Just, of the Archdiocese of Québec.

June 21: Upon Mr. Commendatore Fortunato Federici (Rome).

The Order of Saint Gregory the Great, Grand Cross (civil class): May 20, 1924. Upon Mr. Don Carlo Fort y Morales de los Rios, Count de Morales de los Rios (Spain).

June 16: Upon Mr. Gerardo Goemaere, of the Diocese of Namur.

The Order of Saint Gregory the Great, Commander's Cross (civil class): May 24, 1924. Upon Mr. Gerardo van der Aa, of the Diocese of Harlem.

June 26: Upon Mr. Calisto Dagneau, of the same Archdiocese.

Upon Mr. Doctor Giulio Dorion, of the same Archdiocese.

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Upon Mr. Federico Canac-Marquis, of the same Archdiocese.

Upon Mr. Luigi Filippo Turgeon, of the same Archdiocese.

Upon Mr. Arturo Valle, of the same Archdiocese.

June 1: Upon Mr. Advocate Giovanni Antonio Emmanuele Néllis (Paris).

The Order of Saint Gregory the Great, Knight's Cross (civil class): February 20, 1924. Upon Mr. Giovanni Kurtyák, of the Archdiocese of Munkacs.

March 12: Upon Mr. Paolo Dubost, of the Archdiocese of Malines.

April 8: Upon Mr. Ludovico Vierne, of the Archdiocese of Paris.

May 10: Upon Mr. Camillo Tulpinck, of the Diocese of Bruges.

June 16: Upon Mr. Carlo Wambergue, of the Diocese of Lille.

Upon Mr. Eugenio Duverdyn, of the same Diocese.

Upon Mr. Giuseppe Clabaut, of the same Diocese.

June 20: Upon Mr. Giorgio Debat-Ponsan, of the Diocese of Toulouse.

June 24: Upon Mr. Leone Maria Peretié (Adrianople).

Upon Mr. Gustavo de Hennin de Bossu Walcourt, of the Archdiocese of Malines.

June 30: Upon Mr. Eduardo Prenat, of the Diocese of Lyon.

Upon Mr. Alberto Pohl, of the Diocese of Breslau.

June 1: Upon Mr. Filippo Aquari (Rome).

June 2: Upon Mr. Ernesto Delune, of the Archdiocese of Malines.

June 14: Upon Mr. Giuseppe Bertuetti, of the Diocese of Brzesc.

Upon Mr. Paolo Ebranati, of the same Diocese.

June 18: Upon Mr. Giacomo Giovanni Verbeeten, of the Diocese of Breda.

June 23: Upon Mr. Giuseppe Joos, of the Archdiocese of KolÃn.

June 25: Upon Mr. Agostino Webel, of the Diocese of Magonza.

[*Latin ed. p. 303*]

Diarium Romanae Curiae 303 II. Knighthood of the Order of Saint Sylvester: 8. Gregory the Great, military class: June 5, 1924. To Mr. Amato Lengrand, president of the Association of Old Papal Zouaves of Belgium. To Mr. Vittore Jaubert, vice-president of the same association. To Mr. Eugenio Bagmey, secretary of the same association. The Order of Saint Sylvester: May 21, 1924. To Mr. Augusto Hoffman (Berlin). June 16. To Mr. Francesco Gonfalonieri, of the Archdiocese of Milan. The Knighthood of the Order of Saint Sylvester: May 21, 1924. To Mr. Pietro Merx, of the Archdiocese of KolÃn. June 16. To Mr. Giuseppe Scheidle, of the Diocese of Bressanone. June 17. To Mr. Marco Vastapane, of the Archdiocese of Turin. June 20. To Mr. Lorenzo Canali (Boma).

HOUSEHOLD OF HIS HOLINESS. BY ORDER. With letters from His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, happily reigning, has deigned to appoint:

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Secret Chamberlains, honorary: March 25, April 1924.

Most Reverend Monsignor Bernardo J. Sheil, of the Archdiocese of Chicago.

Most Reverend Monsignor Edoardo Fox, of the same Archdiocese.

Most Reverend Monsignor Dionisio Dunne, of the same Archdiocese.

Most Reverend Monsignor Carlo Quille, of the same Archdiocese.

Most Reverend Monsignor Moisés Kiley, of the same Archdiocese.

Most Reverend Monsignor Geraldo Kealy, of the same Archdiocese.

Most Reverend Monsignor Ermanno Wolf, of the same Archdiocese.

Most Reverend Monsignor Patrick Nicholas Breslin, of the Archdiocese of New-York.

Most Reverend Monsignor Cornelio Francesco Crowley, of the same Archdiocese.

Most Reverend Monsignor Malachia Fitzpatrick, of the same Archdiocese.

Most Reverend Monsignor Giovanni Francesco Brady, of the same Archdiocese.

Most Reverend Monsignor Stanislao Giuseppe Nowak, of the same Archdiocese.

Most Reverend Monsignor Giuseppe Francesco Bummel, of the same Archdiocese.

Most Reverend Monsignor Giuseppe Maroi, of the Diocese of Vigevano. June 15.

Most Reverend Monsignor Giuseppe Pola, of the Archdiocese of Turin. May 23.

Most Reverend Monsignor Filippo Alardo, of the same Archdiocese.

Most Reverend Monsignor Giovanni Zancoghi, of the Diocese of Mantova.

Most Reverend Monsignor Angelo Bonomo, of the Archdiocese of Benevento. June 24.

Most Reverend Monsignor Giuseppe Coscia, of the same Archdiocese.

Most Reverend Monsignor Giuseppe Marotti, of the same Diocese.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Official Commentary, March 24, 1924. Monsignor Pasquale Mazzei, of the same archdiocese.

Monsignor Anthony Pagliuca, of the same archdiocese.

Monsignor Pasquale Taddeo, of the same archdiocese.

Monsignor Giovanni Vitale, of the same archdiocese.

Monsignor Angelo Zeoli, of the same archdiocese.

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27. Monsignor Giuseppe Silipigni, of the archdiocese of New York.

28. Monsignor Luigi Ruggieri, of the archdiocese of Manfredonia.

Monsignor Oafarelli D. Maria Sipontino, of the same archdiocese.

June 13. Monsignor Giuseppe Focardi, of the diocese of Fiesole.

Monsignor Bernard Angelini, of the diocese of Foligno.

17.

18. Monsignor Giuseppe Turchi, of the diocese of Porto and S. Rufina.

21. Monsignor Edoardo Giuseppe Kelly, of the diocese of Galveston.

23. Monsignor Giuseppe Rius y Serra, of the diocese of Vich.

25. Monsignor Carlo Fusi, of the diocese of Novara.

Secret Chamberlains of Sword and Cape, Supernumerary, April 8, 1924.

Mr. Raffaele Hines, of the archdiocese of Chicago.

June 14. Mr. Prince Girolamo De Ferrari, of the archdiocese of Genoa.

June 18. Mr. Ottavio dei Baroni D'Amely Lepore, of the archdiocese of Trani.

Honorary Chamberlains in paonazzo attire of His Holiness: April 8, 1924.

Monsignor Stefano Giuseppe Donohue, of the archdiocese of New York.

Monsignor Guglielmo V. O'Brien, of the archdiocese of Chicago.

Honorary Chamberlains of Sword and Cape, Supernumerary, of His Holiness: April 9, 1924.

Mr. Antonio Otto, of the archdiocese of Malines.

May 23. Mr. Giuseppe Schill de Réthát, of the archdiocese of Csanád.

June 2. Mr. Gian Luigi Andreis, of the archdiocese of Turin.

Honorary Chaplain *extra urbem*: June 20, 1924.

Monsignor Antonio Sergio Gonsalves, of the diocese of the Holy Spirit.

NECROLOGY, May 17, 1924.

Monsignor Celestino Felice Chouvellon, titular Bishop of Dansara.

May 26. Monsignor Claudio Giuseppe Gonzalves Ponce de Leâo, titular Archbishop of Anazarbo.

June 2. Monsignor Francesco Ciceri, Bishop of Pavia.

June 6. Monsignor Andrea Righetti, Bishop of Carpi.

June 15. Monsignor Camillo Carrara, titular Bishop of Agatopoli.

June 22. Monsignor Pacifico Fiorani, Bishop of Osimo and Cingoli.

[*Latin ed. p. 305*]

Year XVI - Vol. XVI, August 1, 1924, No. 8

OFFICIAL COMMENTARY OF THE APOSTOLIC SEE

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ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTIONS

SUSPENSION OF INDULGENCES AND GRACES

IN VIEW OF THE UNIVERSAL JUBILEE OF 1925.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION THEREOF:

From the very beginning, not without divine inspiration, it was established that a great Jubilee should be held in this venerable City at a certain interval of years. Never, in any circumstance, in the course of events, has the multitude of people been prevented from gathering here during the Holy Year. For Christians of every order, whether adorned with imperial or royal dignity, as the monuments of history attest, it has been a matter of religion to come to the Apostolic See, in order that, before the Roman Bishop, the successor of Peter, who is the guardian and interpreter of the holy doctrine, and also the pure and uncorrupted source of supernatural life, they might draw sustenance, and thereby be strengthened in the communion of faith, and that their morals might be brought into the bond of perfection – which is charity – towards a higher sanctity. Therefore, that the faithful, as many as possible, might seek here what could be found nowhere else in the City, more abundant works of piety.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Regarding the official commentary on aids to expiation, and in order to acknowledge the supreme and inviolable authority of the Roman Church, Our Predecessor, Sixtus IV, in the year 1473, decreed that, after the promulgation of the Jubilee Indulgence, all other relaxations of penalties, whether granted or to be granted, as well as all faculties granted to anyone outside the City, in the name and by the authority of the Apostolic See, should be suspended and cease for the entire year of penance. From this discipline, which Our Successors have, in no small measure, adapted according to the variety of times and circumstances, We believe it should not be deviated from today, so that the most frequent of crowds may more easily and conveniently have access to [Rome], and so that it may be of greater benefit to religion and to human society itself that pilgrims should flock to the threshold of the Apostles, in order that they

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may more closely adhere to this center of Catholic unity, and that they may foster and cultivate the most noble sentiments and spirits of charity and peace among themselves. Furthermore, it must be added that the sight of so many of Our pious children coming together in Rome, even though they are separated from Us by the distance of land and sea, will not fail to deeply move and affect even non-Catholics of good will with a more intense desire for religious unity. Therefore, by Our apostolic authority, We decree that the customary indulgences and faculties, granted in Our name outside the City, as Our Predecessors have decreed in similar cases, shall, for the entire duration of the Holy Year, be suspended, with the exception of those which We shall enumerate. Indeed, of the indulgences granted to the living, We wish the following to remain entire and unchanged: I. The indulgences that can be obtained at the point of death. II. That one, which is granted to all who, upon hearing the sound of sacred chimes, recite the Angelic Salutation, or another prayer appropriate to the time. III. The indulgences granted to those who piously visit the churches where the Sacrament is exposed for adoration for a period of forty hours.

[*Latin ed. p. 307*]

Acta of Pope Pius XI, 307, IV. Indulgences, which are granted to those who accompany the Sacrament when it is brought to the sick, or who send candles or torches to be carried on that occasion by others. V. An indulgence is granted, as often as it can be earned, to those who visit the chapel of the Porziuncola in the church of Saint Mary of the Angels, near Assisi, for the sake of piety. VI. Indulgences, which the Most Holy Roman Church grants, namely, Cardinals, Apostolic Nuncios, as well as Archbishops and Bishops, when exercising their pontifical functions or imparting blessings in the usual manner, or by some other customary form. We decree that all other plenary and partial indulgences, either granted directly by the Apostolic See, or granted in some other way, and which are to be granted by virtue of the law itself or by a special indult granted to them, shall not be of any benefit during the entire Holy Year, but only to the deceased. Meanwhile, by the authority of these documents, we command and order that, except for the Indulgences of the Jubilee and those which we have specifically excepted above, no other indulgences whatsoever shall be publicly proclaimed, indicated, or put into use anywhere, under pain of excommunication incurred by the very act, and other penalties to be imposed at the discretion of the Ordinaries. For the same purpose, to which the suspension of indulgences pertains, we suspend all faculties and indults for absolving from cases reserved to Us and the Apostolic See, for remitting censures, for dispensing from vows and for changing them, and furthermore, for dispensing from irregularities and impediments, granted in any way, outside the City and its suburb, during the course of this Great Jubilee, and we do not wish anyone to exercise them. However, so that we

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may not deviate from the discipline of this time, we decree the following by way of exception: I. All faculties granted in any way by the Code of Canon Law shall remain valid, except for those faculties derived from a privilege not revoked by the Code, such as those in canons 4 and 613. II. Furthermore, the faculties for the external forum granted by the Apostolic See to Nuncios, Internuncios, and Delegates Apo-

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis – An Official Commentary on matters brought before the Holy See, as well as to local Ordinaries and Superiors of religious Orders in any way concerned with their subjects. III. Finally, those faculties which Our Holy Penitentiary customarily grants to Ordinaries or confessors for the internal forum, We do not suspend, even outside the City, but so that they are exercised only with regard to those who, at the time of confession, are such that, according to the judgment of the Ordinary or confessor, they cannot enter the City without serious inconvenience. Furthermore, We declare that all that is contained in these letters is to be considered stable, valid, and in force, notwithstanding any contrary provisions. Moreover, We decree that copies or extracts, even printed ones, signed by the hand of any public notary and sealed with the seal of someone constituted in ecclesiastical dignity, shall be held to have the same validity as if the originals were presented or shown. Therefore, no one shall be permitted to infringe this page of Our suspension, declaration, or will, or to dare to act against it with reckless audacity; but if anyone should presume to attempt this, let him know that he will incur the wrath of the omnipotent God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the fifth day of the month of July, in the year 1924, the third year of Our Pontificate. O. CARD. CAGIANO, O. CAED. GIORGI, S.R.E. Cancellarius. Poenitentiarius Maior. Raphaël Virili, Ioannes Zani Caprelli, Protonotarius Apostolicus. In place of 18 pounds of lead. Registered in Cane. Ap., vol. XXX, n. i. Protonotarius Apostolicus.

[*Latin ed. p. 309*]

From the Acts of Pope Pius XI, 309, Regarding Extraordinary Faculties Granted for the Year of Jubilee to Confessors in the City.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, if ever it was fitting for the Roman Pontiff to exercise the duties of a good shepherd, it is especially fitting today, since, with the Great Jubilee announced, all the faithful who will come next year to this Holy City, as well as the citizens of Rome, must be encouraged and assisted to receive absolution, to amend their vices, and to receive anew and more abundantly the spirit of Christ Jesus. For it is fitting that the will of the children, being better prepared and disposed, may be met with the greater mercy of the common Father, and that, following the example

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of the Good Samaritan, remedies of Apostolic power and charity may be diligently applied to the wounds that sin has miserably inflicted upon their souls.

Therefore, who among you would desire any provision from Us to remove the blemishes from their conscience and to reconcile themselves to the grace and friendship of God? We deem it fitting to amplify and extend the power of the Confessors in the City during the Holy Year, as Our predecessors have done in similar cases.

But in order that we may be careful that no doubt arise concerning the limits and use of these faculties, we wish to describe and order them with the utmost clarity through the present document. Therefore, with our own authority and with full knowledge of the fullness of Apostolic power, We prescribe and decree the following concerning the confessors in the City and its suburbs, during the year of the Jubilee, and the extraordinary power to be granted to them.

We entrust and command to Our beloved son, the Most Eminent Cardinal Penitentiary, in addition to those who are now serving, the confessors of the three basilicas of the Lateran Palace, the Vatican, and the Liberian.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The Official Commentary designates minor and extraordinary penitentiaries, for the Basilica of St. Paul, on the Via Ostiensi, and for the entire Holy Year, as well as others, both in the aforementioned four Basilicas, and also in other churches, whether secular or regular, and especially in the churches of various nations throughout the City, and appoints and multiplies new penitentiaries abundantly. To these minor penitentiaries, whether ordinary or extraordinary, whether already existing or to be chosen by Our beloved son, the Major Penitentiary, We grant that, during the Holy Year, they may, for the sake of conscience, in the act of sacramental confession, and by themselves alone, absolve any penitents not only from any censures and sins reserved to the Roman Pontiff or Ordinary by law, but also from a censure imposed by a man or by any judge, the absolution of which, however, is not valid in the external forum. But let them use these most extensive faculties only with the norms and exceptions observed, which follow: I. Let them not absolve, except in the cases and according to the prescriptions of canon 2254 of the Code of Canon Law, those who have been subject to a censure specially reserved to the Roman Pontiff, or to the secret of the Holy Office, or to another similar secret in any other Holy Congregation, Tribunal, or Office of the Roman Curia, or who have incurred a censure which Pope Pius X, in the Constitution *Vacante Sede Apostolica*, decreed to be incurred by the very fact. However, they may absolve the confessor, guilty of the proper complicity in a shameful sin, only once or twice at most, who has attempted against the prohibition of canons 884 and 2367, imposing upon him then the removal of the occasion,

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relapse, and the obligation not to hear or absolve, in the future, his own accomplice, unless danger threatens from infamy or scandal, and finally, the burden of warning him that the attempted absolutions were invalid. II. Similarly, let them not absolve, except according to the prescriptions of canon 2254, prelates of the clergy with ordinary external jurisdiction, and superiors of exempt religious orders, who are in...

[*Latin ed. p. 311*]

Acta Pii PP. XI 311: Excommunicationes, quae speciali modo Pontifici Romano reservatae sunt, publice locuntur. III. Haereticos vel schismaticos, qui publice dogmata haeretica vel schismatica professi sunt, ne absolvant, nisi si, coram ipso confessario, haeresim vel schismata abjecerint, et scandalum, quod id factum est, reparaverint. De his, qui in haeresi nati sunt, si dubium sit de facto vel de validitate baptismi in secta collati, tali acatholici, ante absolutionem, ad Emin. Cardinalem Vicarium remitterentur. IV. Pariter, eos qui sectis vetitis, massonicis aliisve id genus nomina dederint, etiamsi occulti sint, ne absolvant, nisi si scandalum reparaverint et ab omni activa cooperatione vel favore suae cuiusque sectae desisterint; ecclesiasticos et religiosos, quos sectae adscriptos cognoverint, ad can. 2336 § 2, denuntiaverint; libros, manuscripta et signa, quae eandem sectam respiciant, quotiescumque adhuc retineant, absolventi tradiderint, ad S. Officium primum caute transmittenda, aut saltem, si iustae gravesque causae id postulent, destruenda; imponuntur, praeterea, pro modo culparum, gravis poenitentia salutaris et frequens sacramentalis confessio. V. Qui bona vel iura ecclesiastica sine venia acquisiverint, ne absolvantur, nisi si aut ea restituti sunt, aut compositione quam primum ab Ordinario vel ab Apostolica Sede postulata, aut saltem promissione sincere facta eandem compositionem postulandi. VI. Si autem censurae, quibus poenitentes adstringuntur, publicae in locis sunt, ubi ii commorati sunt, vel nominatim declaratae sunt, aut si delictum ad iudicem fori externi iam deductum est, rei a poenitentariis eiusmodi minoribus absolvi poterunt in foro conscientiae et sacramentali tantum, dummodo sint sincere parati quavis mandatum accipere et fideliter implere, itemque reparare scandalum; admoneantur tamen de libello S. Poenitentiariae Apostolicae omnino submittendo. Scilicet confessarii post absolutionem conficiant libellum supplicem, expressis nomine, cognomine ac dioecesi poenitentis et casu eiusmodi censurae publicae subiecto, et subtus scribant testimonium absolutionis ab eadem censura concessae, eundemque poenitentem.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - The official commentary directs that the documents concerning dispensations be sent to the Office of the Holy Penitentiary, so that it may receive the written request for a dispensation, or

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the document of absolution, according to the practice of that same Office. VII. The aforementioned penitentiaries may, with regard to all and each private vows, even those reserved to the Apostolic See, and even those that are sworn, grant dispensations to change them into other pious works, for a just and probable cause. However, the vow of perfect and perpetual chastity, even if it was publicly made in a religious profession, whether simple or solemn, remains firm and intact, and, provided that other vows of that profession are dispensed with, it may, for a grave and probable cause, be dispensed with and changed into other pious works. Nevertheless, they shall not grant dispensations to those who are bound by the law of celibacy by virtue of their Sacred Order, even if they have been returned to the lay state. Furthermore, they shall abstain from changing vows in a way that prejudices a third party, unless the person concerned has freely and expressly consented. Finally, they shall not change the vow not to sin, or other penitential vows, unless it is for a work that, just as much as the vow itself, restrains and prevents sin. VIII. They may grant dispensations, in the forum of conscience and in the sacramental forum only, from any irregularity arising from a completely hidden offense; also from an irregularity arising from voluntary homicide or abortion, as mentioned in can. 985, 4°; but only for this purpose, so that the penitent may exercise the Orders already received without the danger of infamy or scandal. IX. They may also grant dispensations, in the forum of conscience and in the sacramental forum only, from a most secretly concealed impediment of consanguinity in the third or second collateral degree, even if it reaches the first degree, which arises from an illegitimate birth, only in order to remedy a marriage, and not to contract one. X. Whether the matter concerns a marriage already contracted or one to be contracted, they may grant dispensations from a hidden impediment of crime, but neither party shall be involved; the injunctions, in the first case, shall be a private renewal of consent, according to can. 1135; those imposed, in both cases, shall be a salutary, serious, and lasting penance. XI. With regard to the visitation of the four Patriarchal Basilicas, the penitentiaries, with each foreigner who, either because of poverty or...

[*Latin ed. p. 313*]

Acta Pii PP. XI 313: Quod si aliquis, vel ob infirmitatem, vel aliam gravem causam, in Urbe consistere tamdiu non possit, dispensare possint, vel contrahendo, et reducendo ad tres saltem dies visitationes, alioquin decies repetendas, vel has, pro suo prudenti arbitrio, in alia pia opera commutando. Cum autem singulis civibus et incolis Urbis et suburbii, qui, morbo aliove legitimo impedimento detenti, memoratas Basilicas invisere nequeant, viginti praescriptas visitationes in alia pia opera, quae ab ipsis impleri possint, dispensando commutent. Poenitentiarii tamen sciant, se conscientiam suam oneraturos, si inconsulto et sine iusta causa tam exteros quam romanos civis et incolas ex eiusmodi visitationibus eximerint. Quos

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vero recte a visitationibus dispensaverint, iis ne indulgeant, ut preces ad mentem Nostram fundendas, quae a visitatione separari quidem possunt, praetermittant; in aegrotantium tantum commodum liceat eas imminuere aut commutare.

XI. Ab obligatione praescriptae confessionis, quam ad adimplendam nec invalida nec annua ex praecepto confessio sufficit, nullum ne exsolvant, etiamsi hanc materiam necessariam non esse allaturum aut praevideant aut sciant.

XII. Ad S. Communionem quod attinet, nefas esto eiusmodi praeceptum in alia pia opera commutare, nisi de aegrotis agatur, qui ab ea suscipienda prorsus impediantur. Volumus autem, Iubilaei causa, eam sufficere, quae per modum viatici ministratur; minime vero eam, quae in Paschate peragenda praecipitur. Qui tamen Paschale praeceptum misere neglexerit, possit is deinde una Communione utrique obligationi satisfacere.

XIII. His omnibus, quas memoravimus, facultatibus volumus uti non modo poenitentiarios, de quibus in harum Litterarum exordio diximus, sed etiam singulos S. Poenitentiariae Praelatos, atque Officiales ex utraque sectione, modo sint in Urbe ad audiendas fidelium confessiones habitualiter adprobati; singulos Urbis suburbiique parochos; rectores et confessarios, a Vicariatu adprobatos, ecclesiarum nationalium, praetereaque nonnullos confessarios pro praecipuis celebrioribusque turbis templis designandos, quorum omnium sedi confessionali tabella affigatur.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary in which the words inscribed are POENITENTIARIUS SANCTI IUBILAEI. Furthermore, in order to more amply serve the benefit of religious men, we grant these same faculties, for those exempt Orders and Congregations, to some of the confessors, whom Superiors have approved only for their subjects, according to canon 518 and according to the extension described in canon 514 § 1; the Superior shall designate one or two in each house; but these, from this sole designation, will not be able to exercise the faculties, of which we have spoken above, towards those outside the house and the Religious Order. X Y. The confessors, as designated above, should know that they can exercise these faculties with all the faithful of the Church, both Western and Eastern, who come to confess with them, with that intention and will, sincere indeed and firm, so that they may merit the forgiveness of the Jubilee; but they cannot exercise them again with those penitents who have already obtained the indulgence – which can be acquired multiple times for the suffrage of the deceased, through prescribed works. XVI. They will also be able to exercise these same faculties outside the church to which they belong, if it should happen that they receive confessions elsewhere, provided that canons 908-910 are observed and with the consent of the pastors of the churches. However, they must take care – lest we heavily

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burden their conscience – not to neglect their own church, in order to serve others. Now, since, in order to obtain greater spiritual benefits this year of salutary expiation, it is necessary to multiply the workers, we also grant the following extraordinary faculties to all approved confessors for the year, by Our Most Reverend General Vicar in spiritual matters, as well as to all other regular confessors who have been approved only by their Superior for the benefit of their religious brethren and all others residing in the religious house, day and night – within the limits of time, place, and person designated in the granting of the approval – these following faculties: I. They may, by themselves alone and only in the forum of conscience and of the sacrament, absolve those who confess to them, from o…

[*Latin ed. p. 315*]

Acta Pii PP. XI, 315, concerning any ecclesiastical censures, even those reserved in a special manner to the Roman Pontiff, or to the Ordinary, provided they are not public, and also concerning all sins and excesses, however grave, even those reserved to the Apostolic See, provided salutary penances and other things lawfully prescribed are imposed, and, above all, that the norms and exceptions, which are laid down above, under numbers I-V, for minor penitents, are observed in granting this absolution.

2° They may dispense with all and each private vows, even those sworn, by changing them to other pious works, for a just and probable reason, except for those private vows which canon 1309 reserves to the Apostolic See, and also except for vows publicly made upon reception into the sacred Order or in religious profession, whether solemn or simple, and those for which dispensation would be detrimental to a third party, or the change would be less conducive to avoiding sin than the vow itself.

3° They may dispense with regard to the four Basilica visits and may change them in the same manner as is granted to minor penitents under number XI.

4° If they have obtained, or will obtain through the Holy Year, any faculties from the Apostolic See through the Sacred Penitentiary or by any other legitimate means, these shall be firm and immutable.

5° With regard to the use of the faculties which we have granted above, under numbers 1-3, let what is established for minor penitents in number XV hold true.

Nothing remains except to strongly urge those confessors and penitentiaries, to whom we have generously granted these extraordinary faculties through Apostolic benevolence, that they receive all with patience and charity who desire to be reconciled with the Lord and to enjoy the heavenly treasures which the Holy Mother Church offers to everyone throughout the entire Jubilee year.

We wish these present letters to be firm and to remain so. And let copies

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and excerpts thereof be made, signed by the hand of a public notary and sealed with the seal of a man of ecclesiastical dignity.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - An Official Commentary, which must be observed with the same fidelity as that applied to these Letters, if they were presented or shown. Notwithstanding any contrary opinions. Therefore, no one shall be permitted to infringe this concession, declaration, and will of Ours, or to act against it, with audacious presumption. But if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the fifteenth day of the month of July, in the year 1924, in the third year of Our Pontificate. O. CARD. CAGIANO, O. CARD. GIORGI, 8. 22. E. Cancellarius. Raphael Virili, Penitentiary, Protonotary Major. Apostolic. Ioannes Zani Caprelli, Apostolic Protonotary. In place of £8 of Lead. Registered in the Archives, Apostolic Penitentiary, volume XXX, number 5. III INDULGENCES OF THE JUBILEE YEAR 1925 ARE GRANTED TO NUNS AND OTHER PERSONS WHO ARE STABLELY IMPEDED, WITH APPROPRIATE FACULTIES REGARDING ABSOLUTIONS AND THE COMMUTATION OF VOWS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE of the apostolic office, which We perform divinely, and of the most ardent charity, with which We embrace the entire flock of the Lord, entrusted to Us, it is fitting, and also highly consonant with the custom and practice of Our predecessors, that - after We have, through Constitutions previously issued, provided the most present remedies for expiation and aids for salvation to all those to whom neither the inhabitants of Rome nor those who come to Rome lack the ability to comply with the established conditions, so that they may attain the fullest remission of the Jubilee promised to them - We now look forward to the needs of many others, who are not...

[*Latin ed. p. 317*]

From the Acts of Pope Pius XI, 317, it is stated that certain impediments prevent some from undertaking a pilgrimage to Rome or from making the prescribed visits to the four Basilicas. We intend that those who live within cloistered walls, or who are held in the power of enemies, or who are detained by public authority, or who suffer from bodily infirmity, are entirely prohibited from engaging in and completing the works prescribed for the Holy Year, in order to cleanse their souls. We do not wish that our office of benevolence should be lacking towards those in such a condition or misfortune, all the more because We promise that, joined with their prayers, which may merit indulgences, or which are offered through the virtues of a life dedicated to contemplation and the practice of religion,

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or through penance and suffering borne with a spirit of repentance, those good works will obtain from God what is beneficial to the Catholic name, which We have openly declared to be Our intention by granting the greatest Jubilee. Therefore, the concession of this Our grant, by which those may gain the indulgence of the Jubilee – and, as We shall soon say, even those who are not permitted to visit the tombs of the Apostles and the Patriarchal Basilicas of the City – shall participate, provided only that they are:

I. Firstly, all religious women who live in monasteries under the perpetual discipline of the cloister; also those who, within the same monasteries, are being examined and considered for entrance, or who are undergoing their novitiate, or who are there for other legitimate reasons, even if only for a portion of the year. We do not wish to include the women who are their servants, who, for the sake of service or to collect alms, go outside the religious enclosure.

II. All religious Sisters, that is, those of simple vows, who belong to a Congregation, whether of pontifical, diocesan, or other law, together with their novices, those being examined, and those girls being educated – even those who are, as they say, semi-boarders, but not external students – and all others who share meals, lodging, or quasi-lodging with them.

III. Likewise, Oblate women, or pious women, joined in a community of life, even if they do not take vows, but whose institutions have been approved by ecclesiastical authority, or have been established for a definite reason, or are being tested, together with their novices, those being examined, girls being educated, and others.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary, which applies commonly to those who live in community with them, as we said in Congregationes religiosae, n. II.

IV. All women belonging to any Third Regular Order, who live together under one and the same roof, with ecclesiastical approval, as well as, as mentioned above, all those who live in community with them.

V. Girls and women residing in convents or institutions, although they are not nuns, religious sisters, or tertiaries.

VI. Hermits and solitaries, not those who, whether living in community or solitarily, are subject to the rule of their superiors and observe certain laws, but those who live a life dedicated to contemplation in continuous – although not entirely perpetual – seclusion, and who profess a monastic or regular order, such as the Cistercians of Citeaux, the Camaldolese hermits of Camaldoli, and the Carthusians.

VII. The faithful of both sexes who are held captive in the power of the enemy, or who are detained in prison, or who are suffering the penalties of exile or deportation, or who are found in penal institutions serving their

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sentences; also, ecclesiastics or religious men who are detained in monasteries or other houses for the purpose of rehabilitation.

VIII. The faithful of both sexes who are prevented by illness or infirmity from entering the City or from making the prescribed visits to the Patriarchal Basilicas within the Jubilee year; those who, whether accompanied or of their own accord, are present in hospitals, continuously attending to the sick; also, workers who, by daily labor, earn their livelihood, and who cannot abstain from such work for so many days and hours; and finally, the elderly who have exceeded the seventieth year of their age.

Therefore, we warn all of these, both individually and collectively, and earnestly urge them to not neglect or overlook the merciful opportunity offered by Christ the Redeemer, who desires to atone for our iniquities through the Church, for a year of penance, for expiation, and for progressing towards a holier life. Let each one sincerely examine what is permitted to them, and not without sorrow.

[*Latin ed. p. 319*]

From the Acts of Pope Pius XI, 319: And you, being sorrowful, may cleanse yourselves through the most salutary Sacrament of Penance, and may atone with fitting penances; then, with reverence, faith, and charity, may you partake of the heavenly banquet, so that, eager to return to life according to the manner of the angels, you may be ready. In the meantime, let them earnestly pray to the Lord Jesus Christ, whom they hold in their hearts, according to Our intentions; and let them especially pray that, having banished the causes of discord and division, He may establish a lasting peace among the peoples; and also that He may restore to His Church those who have been alienated, through the outpouring of heavenly graces, and that He may not allow that most holy region, which He Himself cultivated with His labors and consecrated with His blood, to be violated, profaned, or subjected to the dominion of its enemies through the Cross. "Furthermore, let the works of piety, charity, and religion suffice for those visiting the four Basilicas of the City, which the Ordinary himself, or through prudent confessors, has prescribed according to the condition and health of each individual, and according to the circumstances of the place and time. Therefore, trusting in the mercy of Almighty God and by the authority of the blessed Apostles Peter and Paul, We grant to all those mentioned above, who truly repent, and who are properly confessed and refreshed by the sacred synaxis within the Holy Year, and who pray to God, as mentioned above, fulfilling all the other works prescribed for the time of visitation, and even if, having begun those works, they are afflicted by a dangerous illness, the fullest indulgence, forgiveness, and remission of all sins, even twice within the course of the Holy Year, as if they had fulfilled the prescribed works in common with all others, through the generosity of Our Apostolic liberality. Moreover, it is permitted to each of those

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mentioned above to choose a confessor from among their own, approved by the Ordinary according to the prescriptions of the Code, to whom, by virtue of the present Constitution, We grant, for the purpose of obtaining the Jubilee alone, that he may, without prejudice to any privileges that they may possess by another title, absolve those aforementioned individuals in the sacrament of Penance from any censures and sins, in a special manner to the Apostolic See, but not in the most special manner, except in the case of formal and external heresy, with the salutary penance and other things prescribed according to the law.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - An Official Commentary concerning the imposition of canonical sanctions and the correct rules of discipline. Furthermore, we grant to the confessor, whom the nuns choose, the power to dispense from any private vows which they themselves have declared after their solemn profession, and which do not in any way contradict regular observance. Moreover, we wish that the aforementioned confessors may also be able to change all those private vows by which the Sisters in the Congregation of Simple Vows, the Oblates, the Regular tertiaries, and young women and married women living in common houses, have bound themselves, except for those vows which are reserved to Us and to the Apostolic See; and, with this change made, they shall also be absolved from the observance of the vows themselves. We exhort, therefore, the venerable brothers, Bishops, and other local Ordinaries, that, following the example of Our paternal benevolence, they should not refuse to grant to confessors the faculty of absolving from those sins which are reserved to themselves, the Ordinaries. In the meantime, We decree and command that these decrees and instructions, contained in these letters, are to be valid and firm in all places, and shall be so forever, notwithstanding anything to the contrary. Finally, We wish that to copies or extracts of these letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, the same full faith be attached as would be given to the originals if they were presented or shown. Therefore, no human being may dare to infringe this page of Our declaration, concession, derogation, and will, or to presume to act against it with reckless audacity; for whoever should attempt this shall know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, on the thirtieth day of the month of July, in the third year of Our Pontificate. O. CARD. CAGIANO O. S. R. E. Chancellor. CARD. GIORGI, Major Penitentiary. Raphael Virili, Apostolic Prothonotary. *[Signature]* Ioannes Zani Caprelli, Apostolic Prothonotary. Registered in the

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Register of Apostolic Decrees, Volume XXX, number 6.

[*Latin ed. p. 321*]

321 Acts of Pope Pius XI. APOSTOLIC LETTER CONCERNING THE SANCTUARY OF THE BLESSED VIRGIN MARY OF LAPURDENA, LOCATED IN OOSTACKER, DIOCESE OF GANDAVENSIS, AND ITS ELEVATION TO THE RANK OF A MINOR BASILICA, WITH ITS PRIVILEGES. PIUS XI. For the perpetual memory of this event. — The sanctuary, dedicated to the Virgin of Lapurdena, located in Oostacker, within the diocese of Gandavensis, and situated within the *fines*, is justly and deservedly considered the principal sanctuary throughout all of Belgium. The temple, with its structure and the grandeur of its dimensions, not less than with the splendor of its artistic works, abounds in sacred furnishings and precious objects; and the statue of the Virgin, gleaming with gold and gems, and adorned with rich offerings and votive tablets, clearly testifies to the devotion and love of the Christian people. Indeed, countless faithful from distant regions flock to the sacred edifice, imploring the Virgin's help in all matters, and it is not uncommon for the vast temple to appear inadequate to contain the multitude of pilgrims. There are also preserved within it the relics of Saints; many priests, devoted to the study of religion, serve the divine cult; a pious confraternity is present, canonically established under the invocation of the Virgin of Lapurdena; and indeed, Our Predecessor Popes have enriched this sanctuary with a treasury of indulgences. Having these things in mind, and after having been urged by our beloved son, Augustus Acart, Superior of the residence of the Society of Jesus in the aforementioned town of Oostacker, to deem it worthy to elevate the aforementioned sanctuary to the rank of a Minor Basilica, and after having received the support of both the General Procurator of the Society of Jesus and the Most Reverend Bishop of Gandavensis, We have readily and willingly agreed to these requests. Therefore, after consultation with our venerable brother, Anthony, Most Reverend Cardinal Vico, Bishop of Portuensi and of Saint Eufina, and Prefect of the Congregation of Sacred Rites, in order that this Marian sanctuary, a center of such great pilgrimages to the Immaculate Virgin, may be adorned with new splendor by Our authority, We, by Our apostolic authority, in the presence of all, and perpetually, hereby bestow upon the church dedicated to the Immaculate Conception, located in the town of Oostacker, within the diocese of Gandavensis, within the *fines*, the title and dignity of a Minor Basilica, with the honors and privileges that rightfully belong to the Minor Basilicas of this esteemed city, namely, the *conopeum*, but excluding all ornamentation of gold and silver, as well as the bell and the insignia of a basilica. ACTS, Vol. XVI, n. 8.

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— 1-8-92.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary. We declare and decree these present Letters to be firm, valid, and efficacious, always to exist and to remain, and to produce and obtain their full and complete effects, and to be of the greatest benefit to those to whom they pertain, now and forever; and it is to be rightly judged and defined, and from this moment to be declared void and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding anything to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of June, in the year 1924, the third of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. TITLE OF THE BASILICA MINOR FOR THE MARIASCHEIN SANCTUARY DEDICATED TO THE BLESSED VIRGIN MARY OF PERDÓLENTIS IN THE LITOMERICENSI DIOCESE.

PIUS PP. XI. For the perpetual memory of the matter: Among the most important Marian shrines that ennoble Bohemia, the temple of Mariaschein, located within the boundaries of the Litomericensi Diocese and entrusted to the care of the Society of Jesus, certainly holds a prominent place. With its impressive size and noble structure, adorned with beautiful craftsmanship and wondrous works of art, this temple has been enriched by numerous indulgences and privileges by Our Predecessors, the Roman Pontiffs. Crowds of faithful pilgrims from all sides have flocked to it, and still flock to it today; for not far from the sacred edifice, there is a fountain enclosed in a chapel, whose water is said to restore health to many sick people, to restore sight to the blind, and to restore the use of limbs. In the main altar of the church, adorned with four columns and a golden canopy, above which the triumphant sign of the Cross of Our Savior shines, there is, in a gilded shrine, as if on a throne, the image of the Blessed Virgin Mary of Perdólentis, renowned for miracles, which has been venerated by the people for five centuries. Adjacent to the temple is the episcopal seminary, where young men called to the service of the Lord are educated in proper disciplines. In addition to the parish priest, who cares for the souls, several priests from the Society of Jesus serve the sanctuary, where some pious confraternities of the faithful also have their seat. Remembering all of this, and now that the current rector of the Mariaschein college of the Society of Jesus has humbly presented to Us his prayers, so that, as the fifth century since the miraculous image of the Blessed Virgin Mary of Perdólentis was first publicly presented for the veneration of the faithful, that same church or sanctuary...

[*Latin ed. p. 323*]

The Acts of Pope Pius XI, page 323, state that we deem it fitting to elevate

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the church of the Sorrowful Virgin to the rank of a minor basilica, and that these prayers should be accompanied by the most ample expressions of commendation, both from the General Procurator of the Society of Jesus and from the Bishop of Oporto and of the Holy Eufemia, Prefect of the Congregation of Sacred Rites, and that we have readily and willingly approved of this. Since this is the case, after consultations with our venerable brother, Anthony, S. B. E., Cardinal Vico, Bishop of Oporto and of the Holy Eufemia, and Prefect of the Congregation of Sacred Rites, for the greater glory of God, for the increase of devotion and piety towards the Most Holy Virgin, and for the strengthening of the bond of charity and union between this Apostolic See and the Churches of Bohemia, and for the conversion of the erring to the embrace of the Church and of Saint Peter, by our apostolic authority, in the presence of all, and forever, we hereby elevate the church of Mariaschein, dedicated to the Blessed Virgin Mary, Sorrowful, in the diocese of Leitmeritz, to the title and dignity of a minor basilica, and we grant to it all the honors and privileges that pertain to the minor basilicas of this most holy city. We decree that these present letters shall remain forever valid and effective, and shall have their full and complete effect, and that they shall be most amply efficacious for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that it shall be declared null and void from this moment onward, if anything contrary to these should happen, knowingly or unknowingly, by anyone, by whatever authority. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the sixth day of the month of June, in the year 1924, in the third year of our pontificate. P. CAED. GASPARRI, Secretary of State.

III. THE GRISSOVIAN ABBEY, IN THE DIOCESE OF WRATISLAVIA, IS RESTORED UNDER ITS ANCIENT TITLE OF THE HOUSE OF GRACE OF SAINT MARY AND IS JOINED TO THE BEURONENSIAN CONGREGATION OF THE ORDER OF SAINT BENEDICT.

PIUS PP. XI. For the perpetual memory of this event. — Among the most celebrated monasteries of Silesia, which deserve to be praised and honored, is the monastery of Grissovia, which for a long time has shone with the study of Catholic doctrine and discipline. This monastery, founded for monks of the Order of Saint Benedict, was established in the year of the restored peace of 1642 by Aurora, Duchess of Silesia, widow of Henry II, called the Pious, who, for the defense against the Tartars, had...

[*Latin ed. p. 324*]

The Acts of the Apostolic See record that the religious order flourished with great strength. The building was rebuilt in 1592 by Bolco I, the glorious Duke of Schweidnitz and Jauer, who welcomed monks of the Cistercian Order and greatly expanded its estates. The ducal monastery received this name after the aforementioned Duke bestowed a gift upon it, a

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miraculous event. A miraculous image of the Mother of God, to which the faithful flocked in large numbers, hoping to obtain blessings through her intercession, led to the monastery of Grissov being called "Domus Gratiae Sanctae Mariae" (House of the Grace of Santa Maria). Soon, it became a renowned center for both divine worship and the humanities, and from it, liberal studies flowed into the still underdeveloped region. In 1626, the heretical Hussites devastated the monastery, and seventy-one monks, who suffered the most cruel torments for their faith, gave a glorious martyrdom for Christ. Nevertheless, new monks arriving at Grissov did not hesitate to cultivate the completely devastated region once again, and, after rebuilding the sacred buildings, and with the help of other workers in the Lord's fields, they worked for the spiritual and temporal well-being of the Christian community. Thus, even during that terrible time, when the scourge of the Reformation raged, the constant work and dedication of the monks of Grissov preserved the faith of the Catholic religion in the region, unlike all its neighbors who had abandoned the true faith. In 1620, Martin Clave, the abbot of Grissov, was cruelly killed by the Protestants, and he, too, joined the glorious ranks of Christ's martyrs. Bernard Rosa, another illustrious abbot of Grissov, from 1661 to 1696, dedicated himself to restoring the region entrusted to his care to the Gospel, and brought two cities and forty-two villages back to the Roman faith. This pious abbot restored the monastic discipline so well that the monks of Grissov were sought after by monasteries of the Cistercian Order in the East to fill the positions of abbots or masters. Furthermore, the Josephian Congregation, founded by him, enrolled members from all states and regions, numbering one hundred thousand within fifty years. This distinguished abbot, renowned for his sanctity, passed away to the Lord; and as a result of the work of this most excellent abbot, the territory of the monastery of Grissov has, until our time, remained a veritable island of Catholicism in Lower Silesia, amidst Protestants; until the time when the infamous law of secularization was enacted. Until that time, the school of the monastery, founded by the aforementioned saintly abbot, was the only Latin Catholic school in the entire vast region, and it contributed greatly to preserving the true faith among the people. The last abbot of Grissov, Ildefonsus Tenschel, died at the age of eighty-three in the year of salvation 1923, always praying to God to restore his monastery to new life; and the last monk departed this life in the year of the Lord 1854, after more than one hundred years of service.

[*Latin ed. p. 325*]

The acts of Pope Pius XI, page 325, state that a prior remained as pastor of an abbey that had become widowed. But the wishes of the last abbot, now, after a century since his death, the Lord has deigned to hear. For, as our beloved son Raphael Walzer, Archabbot of Saint Martin of Beuron and President of the Beuron Congregation of the Order of Saint Benedict, reported

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to us, due to the disturbances in public affairs in the city of Prague, a large part of the monastic family of Emmaus was forced to leave the Emmaus abbey in the year 1918, and the monks, displaced from their dwellings, took refuge in the monastery of Grisso, namely in the most famous "House of the Grace of Saint Mary," which, as we said, was suppressed by the law of secularization, but which, immediately restored to new life and, by a decree of the Congregation of Religious, signed on April 25, 1922, re-established as a priorate, began again, with abundant fruit of souls and increase of faith, to be visited by faithful pilgrims, not only from all of Silesia, but also from Bohemia, Moravia, and Lusatia. Furthermore, since all difficulties have been happily overcome, with God's favor, and everything has been prepared for the erection of the same priorate into an abbey, the aforementioned Archabbot of Saint Martin of Beuron humbly presented us with prayers, so that we might deem it fitting to grant, by Apostolic authority, the approval for this erection or restoration. Moreover, since such prayers are accompanied by the most serious support from the Cardinal Bishop of Breslau, the Ordinary of Grisso, we, in order to grant also to the wishes of the Christian people, for whom this restoration will be very pleasing and well received, have considered it necessary to decide the following. Namely, after consultations with our beloved son Camillus S. B. E., Cardinal Deacon Lawrence, Prefect of the Congregation responsible for the affairs of religious sodalities, and provided that all that is required by law is present, by our Apostolic authority, with full force and forever, we restore the ancient monastery of Grisso, under the old title of the House of the Grace of Saint Mary, in its entirety, with all the rights and privileges previously granted, and we unite it as a self-governing abbey with the Beuron Congregation, and we make it a participant in the privileges and favors granted to that Congregation. We also wish that the administration of the restored abbey of Grisso be entrusted to the hands of the current prior and his community until the election of an abbot. These things we grant, we decree, declaring that these present letters shall always exist and remain, and shall have and obtain their full and complete effect, and that they shall most amply support those to whom they pertain or may pertain, now and in the future; and that it shall be rightly judged and defined, and that they shall be declared void from now on and null.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - An official commentary on this matter, or anything else related to it, should not be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding the Apostolic Constitutions and ordinances, as well as other matters worthy of special mention, which are contrary to this. Given in Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of the month of June, in the year 1924, the third year of Our Pontificate. P. CARD. GASPARRI, from the Secretariat

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of State. LETTER I TO R. P. D. LEOPOLD PREÖAN, ARCHBISHOP OF OLOMUCENSIS: CONCERNING THE FOURTH CONVIVIUM IN THE CITY OF WELEHRAD, NEAR THE TOMB OF ST. METHODIUS, BISHOP, TO BE HELD, FOR THE UNION OF THE EASTERN CHURCHES WHICH ARE IN DISSENT. Venerable brother, greetings and the apostolic blessing. — We have learned, from Our beloved son, John, Cardinal of the Holy Roman Church, Tacci, of the Congregation for the Eastern Church, from the Secretariat, that in the city of Welehrad, near the glorious tomb of St. Methodius, the Bishop, who, together with St. Cyril, led the Slavic peoples to the faith of Christ, a convium of studies will be held next July, with you as moderator and president, for the purpose of finding more suitable means to provide for the success of this undertaking, namely, the union of the Eastern peoples with the Catholic Church of Rome, and indeed, to promote this very union in every way possible. This fourth convium will be one of those which, on various occasions in the past, have been held under the auspices of the pious Apostolic Work, called after the Bishops Cyril and Methodius, which was founded in the year of Our Redemption 1880, and which, having been often and greatly praised by Our predecessors, the Roman Pontiffs, has produced abundant fruits for the promotion of religion and the cause of faith. Therefore, following in the footsteps of Our predecessors, in order that the convium may favor its sacred undertakings and purposes, We have considered it fitting to honor it with Our special support. For We are not unaware that such a convium is intended primarily to obtain more knowledge about the Eastern regions, concerning the historical fortunes and vicissitudes of the nations, the customs and traditions of the peoples, the venerable rites and institutions of the Churches; and also, to spare no efforts and labors so that all those from the East may be brought into the Catholic Church.

[*Latin ed. p. 327*]

327 The Acts of Pope Pius XI, a guardian of the treasure of divine revelation, urge that all be brought into the bosom of the Church, united in faith. It is our firm hope that this sacred gathering will greatly contribute to the eradication of many doubts and errors, even the most grievous, which have arisen concerning the history of the East and the religious life among the people; and that, furthermore, the gathering itself, especially if supported by the spirit of fraternal charity, will greatly benefit in bringing those who are astray back into the one fold of Christ, under one shepherd. Therefore, We earnestly exhort and urge that not only Catholic men, adorned with piety, doctrine, and a zeal for the salvation of souls, participate in this fruitful gathering held at the tomb of Saint Methodius, and lend their diligent efforts to its work; but also that even those of the clergy who are separated, may attend the gathering itself, for whom it will be so easy to thoroughly explore Catholic doctrine, and to find it substantially in agreement with

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that which the Fathers of the East and West have taught, which the first Councils of the Church have affirmed and established. Therefore, to you, venerable brother, whose religion, doctrine, prudence, counsel, and other singular qualities of mind and character have been clearly revealed to Us, and whom We do not doubt will fully fulfill Our expectations in carrying out the important duties of president and moderator of this fourth gathering of studies near the tomb of Saint Methodius in the city of Welehrad; and to all the faithful who join in this same gathering, We impart, as a pledge of Our good will and as a sign of heavenly blessings, Our Apostolic blessing. Given at Rome, near Saint Peter's, on the twenty-first day of the month of June, in the year 1924, the third of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER, WILLIAM, holding the title of Saint Cross in JERUSALEM, SECRETARY OF THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH: WHOM HE SENDS AS HIS LEGATE TO THE XXVII UNIVERSAL EUCHARISTIC CONGRESS HELD IN AMSTELODAMI. Beloved son, greetings and the Apostolic blessing. — We know that the decision of the Eucharistic Council to hold a gathering of such kind this year in Amsterdam, the seventh and twentieth of its kind, is not so much due to the size of that city, or the frequency of its people,

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - An official record, and a commentary on matters of commerce, easily conducted in Holland, which, through a miraculous event concerning the Eucharist, which occurred there in the year 1345, as evidenced by written documents and public records, was judged and confirmed by the Bishop of that time in Utrecht. Furthermore, it is known that a small fishing town, such as Amstelodamum was then, grew gradually into a large city when people and families from all over Batavia flocked there, constantly drawn to contemplate there either the piety concerning the Eucharist or to seek healing and other graces. It flourished and surpassed all other cities of Batavia in public authority. And the most holy worship of the Eucharist was never diminished among its citizens, nor did it decline, even during times of adversity and persecution of the Catholic faith. And We, although separated by a considerable distance, seem almost to see – in place of that solemn and pious procession, which was held annually to commemorate the miracle, before the upheaval of the 16th century – now, thousands of men, in the same manner and on the same days, with a certain solemnity of countenance and great silence, surrounding the shrine of the miracle: a truly magnificent spectacle, which, by presenting to the eyes of all the faith of the Amstelodam Catholics, has both intensified the longing for the full freedom of Catholic rites and spurred on their restoration. You are not unaware, beloved son, of the upcoming gathering, from which the piety of your citizens towards the Blessed Sacrament and their charity will be wonderfully demonstrated, which We ourselves

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eagerly await. It is hardly necessary to predict that the same piety and charity will be even more abundant among those gathered – who are said to be coming in large numbers from various regions of Europe and even from America – and will bear abundant fruit for the works of the saints: so We do not doubt that, following the joyous diocesan Eucharistic Congress that preceded it, the future gathering from all nations will greatly contribute to the salvation of souls and will promote, amplify, and increase the Catholic name in Holland. For Christ Jesus, because He concealed and veiled His divine and human nature under the veils of the Eucharist, did not set limits or boundaries to His power or goodness. On the contrary, because He is present in the Eucharist, He dwells with us, so that He may pour out upon us the riches of His love, mercy, and grace, so that it may happen that, through His grace and benefit, Catholics may kindle a more ardent fire of charity, and those who are well-disposed among the separated may be drawn to the true religion of Christ, so that they may love Him more closely, not as if He were far away. Appropriately, a new exposition on the doctrine of the Sacrifice and the Sacrament of the Eastern Church will be given at the Amstelodam Congress.

[*Latin ed. p. 329*]

Acts of Pope Pius XI, 329: These sacred matters shall be carried out according to the rites of that Church; therefore, it will be clearly evident to all who judge impartially, that the Roman Church holds and teaches regarding the Eucharist in no different manner than the Eastern Fathers, whether of the most distant ages, held and taught. Therefore, since this event is to be so earnestly hoped for, it is entirely fitting, in accordance with our own apostolic office and piety towards the Eucharist, that we participate in the gathering, as far as is in our power. But whom shall we choose to represent us in Amsterdam, if not you, our beloved son, who adorns and enriches Holland, your homeland, with the highest dignity of Cardinal, and moreover, with a remarkable example of piety and virtue, and with a wealth of instruction? Therefore, be our legate at the gathering, and preside there wisely, as you did in Vienna in a similar matter, in our authority and in our name. Let your citizens know that, by delegating you, we desire to show favor to all those, whose talent, zeal, and constancy in labor we have always recognized, and to whom, as is fitting, we continue to show favor. In the meantime, we confidently expect to hear many joyful things from you upon your return, and we desire and pray that the gathering, and all those who come to Amsterdam for this purpose, may receive an abundance of heavenly graces: of which, as a testament to our paternal benevolence, we impart to you, our beloved son, and to your Catholic citizens, whom we hold dear, our apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the second day of July, in the third year of our pontificate. PIUS XI.

III. TO THE REVEREND FATHER JOHN ROESSLER, BISHOP OF

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SAINT HIPPOLYT: ON THE OCCASION OF THE FIFTETH ANNIVERSARY OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — We have learned that on the nineteenth of this month, you will celebrate a double anniversary: the fiftieth anniversary of your priesthood and the thirtieth anniversary of your episcopate; therefore, it is fitting that the clergy and the people, both from the city which is the seat of your honor, and from the entire diocese, should joyfully celebrate both events. Indeed, as we are informed, your own Metropolitan – our beloved son, Gustav Frederick S. B. E. Reverend Cardinal Piffl – is traveling to Vienna to preside over the solemnities and to express the common sentiments of piety and gratitude of the Roman Church with due solemnity and in the midst of the sacred assembly.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis – The Official Commentary participates and adorns [this occasion]. Indeed, all these things are fitting and contribute to the praises and the merits earned by you through your holy and laborious dedication to this long period of priestly and episcopal life; although, it seems to Us, whatever your people have accomplished on this auspicious occasion, all of it will ultimately prove to be far less than what you deserve for the Church and for civil society. If other arguments were not abundant to support this matter, it would suffice to recall that our blessed predecessor, Leo XIII, while you were governing the diocese for nearly two years, and you were among the Bishops present at the Pontifical See, in a rare and unusual example, invited you. Therefore, grateful for the kindness of God, who has granted you such a long and fruitful period of pastoral service, enjoy the things that your flock will offer as a testimony of their will, most beloved; and also enjoy Our congratulations, which, as they proceed from the Vicar of Christ Jesus, foretell to you, imitator of the good Shepherd, a heavenly reward; and may such consolations of the apostolic blessing be added, which, as a witness of divine graces and of Our paternal benevolence, We impart to you, venerable brother, and to your entire clergy and people, from the heart. Given at Rome, near the Holy Peter, on the eighth day of the month of July, in the third year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 331*]

Most Holy Father Pius, by divine Providence, Pope XI, by decrees of the Sacred Consistorial Congregation, has provided for the following Churches, assigning them each a proper Pastor, namely:

April 30, 1924. — To the Cathedral Church of Venusinae, united in person with the Cathedral Churches of Melphi and Rapolla, has been appointed His Excellency, Most Reverend Albert Costa, Bishop of Melphi

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and Rapolla, who henceforth shall be called Bishop of Venusinae, Melphi, and Rapolla.

May 1st. — To the Cathedral Church of Mutilana, united in person with the Cathedral Church of Faenza, has been appointed His Excellency, Most Reverend Rogerio Bovelli, Bishop of Faenza, who henceforth shall be called Bishop of Faenza and Mutilana.

July 4th. — To the titular episcopal Church of Trapezopolis, has been appointed His Excellency, Reverend Father Innocentium Eugelke, O.F.M., who has been appointed Coadjutor with the right of future succession to His Excellency, Most Reverend John de Almeida Ferrao, Bishop of Campanha in Brazil.

July 14th. — To the titular archiepiscopal Church of Anazarbus, has been appointed His Excellency, Most Reverend Raimund Netzhammer, formerly Archbishop of Bucharest.

— To the titular archiepiscopal Church of Cyzicus, has been appointed His Excellency, Most Reverend Anthony Papp, formerly Bishop of Mukachevo (Munkács).

— To the titular episcopal Church of Taviensis, has been appointed His Excellency, Most Reverend Goderic Kean, who has been appointed Auxiliary to His Excellency, Most Reverend Aloysius Barlassina, Patriarch of Jerusalem of the Latin Rite.

— To the titular episcopal Church of Titopolis, has been appointed His Excellency, Alfred Langlois, Rector of the Major Seminary of Quebec, who has been appointed Auxiliary to His Excellency, Most Reverend Louis Nazaire Bégin, Archbishop of Quebec.

July 16th. — To the Metropolitan Church of Benevento, has been appointed His Excellency, Most Reverend Aloysius Lavitrano, formerly Bishop of Cava de' Tirreni and Sarno.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary, July 26, 1924. — To the Cathedral Church of Pavia, to the Reverend Joseph Ballerini, Apostolic Notary, and to the Vicarius Capitularis of the same Reverend Church. — To the Titular Episcopal Church of Lebed, to the Reverend Dionysius O'Donaghue, formerly Bishop of Ludwigsburg.

SACRED CONGREGATION FOR THE COUNCIL: TO ALL ORDINARY BISHOPS OF PLACES. CONCERNING THE RELIGIOUS EDUCATION OF CHILDREN AND YOUTH.

LETTER: Most Reverend Fathers,

In order to encourage throughout the entire world the religious instruction of the people, and to assist and strengthen the efforts of the sacred pastors in this matter, which is certainly of the greatest importance, Our Holy Father, Pope Pius XI, by his own initiative, established a special Office

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within this Sacred Congregation on June 29th of the past year, through the Motu Proprio *Orbem catholicum*. And just as the most vigilant Pontiff hoped, it has happily come to pass that the authority of the Apostolic See has been met with a more prompt and zealous response from bishops, clergy, and good laymen everywhere.

In order that this Office may better and more easily achieve its purpose, which is to regulate and promote the entire catechetical activity within the Church, it has seemed opportune to this Sacred Congregation to carefully investigate the particular methods and conditions for imparting religious instruction to children and young people in each nation. For from a comprehensive view of the state of catechetical instruction, it will be easier to determine what measures this Sacred Congregation must take to provide guidance that is more appropriate to the needs of different nations, and to derive benefit from those initiatives that have been successfully implemented in some places, so that they may be appropriately adapted to other places.

Therefore, may it please Your Eminences, through your diligence and care, to respond to the following questions.

I. Concerning the instruction in the Christian faith in parishes.

1. How many parishes are there in the diocese?

2. How many boys and how many girls in each parish are required to attend religious instruction?

[*Latin ed. p. 333*]

333. Holy Congregation of Councils 3. How many of these [institutions] truly attend to it? 4. By what method and with what benefit is this [Christian doctrine] imparted? 5. With what diligence do the pastors of parishes fulfill this duty? 6. Have there been any abuses, and if so, what kind? 7. What remedies do you consider to be suitably applied?

11. - Concerning the institution of Christian doctrine in colleges. 8. How many colleges are there in the diocese, of both sexes, under the direction of secular or regular clergy, or of religious sisters? 9. How many external or internal students are there in those same colleges? 10. Is the institution of Christian doctrine held in those same colleges? 11. How often, in each week? 12. By what method and with what benefit? 13. What defects have you discovered? 14. How can provision be made in this case?

III. - Concerning the institution of Christian doctrine in public schools. 15. Is Christian doctrine taught in public schools? 16. In which schools? 17. What laws, concerning this matter, have been established by the civil government? 18. If the institution of Christian doctrine is lacking in public schools, by what means can provision be made for the religious education of children? 19. What defects have you discovered? 20. How can provision be made in this case?

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Having seized this opportunity, I, your most devoted brother, Donatus Cardinal Liguori, Prefect, at Rome, June 24, 1924.

To Your Eminence,

Your most devoted servant,

Donatus, Cardinal Liguori, Prefect.

S. Julius, Bishop in title of Lampsacus, Secretary.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

BOBBIENSIS, OR PLACENTINA, ITALY

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ANTONIUS MARIA GIANELLI, BISHOP OF BOBBIO, FOUNDER OF THE CONGREGATION OF THE DAUGHTERS OF THE MOST HOLY MARY, KNOWN AS THE "GARDEN" SISTERS.

ON A DOUBT:

Can the solemn beatification of the aforementioned Venerable Servant of God proceed safely, given the approval of his virtues and two miracles?

To examine the heroic virtues of the Venerable Servant of God, Antonius Maria Gianelli, Bishop of Bobbio, six processes were initiated, adorned with both apostolic and ordinary authority; in these, more than one hundred and eighty-two witnesses were heard and considered. Among these are distinguished men, both ecclesiastically and civilly, and, as the cause required, also many who had long been accustomed to dealing with the same Venerable Servant of God; it must, however, be diligently noted that there are also those who had opposed the Venerable Servant of God and had incurred his censure. Among these latter, something perhaps new and unheard of has occurred in the priestly order, namely, the name of a man who, having departed from the Catholic faith, later returned to the bosom of the Holy Mother Church: this is the priest Christophorus Bonavino, also known as Eranchus, a philosopher of Ausonia. From him, a most extensive testimony concerning the Venerable Antonius Maria Gianelli is recorded in the judicial records, which is certainly worthy of being brought to light from the hidden recesses of the process, since, while affirming the sanctity of the Venerable Antonius Maria, it also demonstrates the upright and honest character of the aforementioned priest, Christophorus Bonavino, and commends him in various ways. Before presenting his testimony, he consid-

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ered it fitting to preface it with these words: "I must begin my declaration with a humble and fervent 'thanksgiving to God for having granted me the grace to 'be able to attest, in such a solemn manner, my veneration for Monsignor 'Gianelli. May he, from Heaven, where I hope and believe he is blessed, aggra-"

[*Latin ed. p. 335*]

The Holy Congregation of Rites, in number 335, states: "Let him say, as a reparation for all the bitterness and pains that he suffered through my fault!" Afterwards, after having recounted various points, in which his own testimony clearly demonstrated, what constituted his disagreement with the venerable Servant of God, he openly and candidly revealed, continuing thus: "The cause of that rupture was a purely doctrinal disagreement, in which all 'the fault was mine'; but, in my heart, remained inviolable, unchangeable, the concept I had of his holiness, and it remained so, thanks to God, even during the course of my later aberrations. That rationalism, which, through negation after negation, led me to the very depths of incredulity and apostasy, never caused me to doubt the holiness of Monsignor Gianelli; and how often it happened that I spoke of him, I never hesitated to openly and invariably confess: 'He was a Saint.' This faith, which survived in me above all other religious faiths, I do not know what value it may have in a process of canonization; but it seems to me that it at least serves to attest how profound and indelible the impression was that Monsignor Gianelli made in my soul, as in anyone who could intimately know his life. It is an impression that can only be made by the lives of the Saints. I would not, for his sake, wish to commit temerity; but I cannot refrain from adding another word. I believe that the Minister of God was right, who, after hearing my general confession, told me that I should bless the memory that I had preserved of my holy Bishop; because it moved him to have pity on me, to become my intercessor, to obtain from God, from Jesus, from Mary, the grace of returning to that faith of the Holy Catholic Apostolic Roman Church, which had been the light of his mind, the flame of his heart, the life of all his life" (Proceedings, Ordinary Session, January, folio 156 et seq. and folio 164 et seq.). Thus far, concerning the venerable Anthony Mary Gianelli, from Christopher Bonavino. Indeed, to both, to the venerable Servant of God and to the priest Christopher Bonavino, everything that, from the aforementioned testimony, spontaneously descended from them, is attributed to them, as is fitting and just; returning to the beginning, from those things that have been stated above concerning the extent and abundance of the presented evidence, it was not difficult to find the necessary elements. With the aid of these elements, exercised by the venerable Servant of God, as a priest, as a pastor, as a bishop, the virtues were brought to light, and these, endowed and adorned with a heroic quality, were solemnly judged, approved, and declared by the Apostolic See,

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and have thus acquired a new strength and certainty, as much as they have received from the addition of two miracles, of which I spoke not long ago, and which have been duly promulgated by the Apostolic Decree.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary. Wherefore, in the general assemblies of this Holy Order, which were held on the eighth day of this current month of July, before the Most Holy Pope Pius XI, the following matter was proposed by the Most Reverend Cardinal Caietan Bisleti, the Relator of the cause: The question: Whether, given the approved virtues and two miracles, it is safe to proceed to the solemn beatification of the venerable Servant of God, Anthony Mary Gianelli? All those present, both the Most Reverend Cardinals and the Consultor Fathers, with one voice, responded that it is safe to proceed. However, the Most Holy Pope deemed it fitting to postpone His supreme judgment, according to custom, so that there might be time for prayer to obtain the illumination of the Holy Spirit. Today, on this Sunday, the sixth day after Pentecost, after the most devout Eucharistic Sacrifice, the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned to the Vatican Basilica, and the following was solemnly declared: It is safe to proceed to the solemn beatification of the venerable Servant of God, Anthony Mary Gianelli. This decree was ordered to be made public, to be recorded in the acts of the Sacred Congregation of Rites, and to be dispatched in the form of an Apostolic Letter, in the manner of a Brief, concerning the solemn beatification, to be celebrated, as soon as it is permissible, in the Vatican Basilica, on the thirteenth day before August in the year 1924. [Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. œ s. Alexander Verde, Secretary.

[*Latin ed. p. 337*]

Sacred Penitentiary Apostolic Acts 337. SACRED PENITENTIARY TRIBUNAL.

I. WARNINGS CONCERNING THE USE OF CONFESSORIAL FACULTIES DURING THE YEAR OF GRACE, AND REGARDING THE MEANS OF OBTAINING THE JUBILEE INDULGENCE, ACCORDING TO THE NORMS OF THE CONSTITUTIONS OF BENEDICT XIV AND LEO XIII, ISSUED WITH THE AUTHORITY OF THE MOST HOLY FATHER POPE PIUS XI, ADAPTED TO THE PRESENT DISCIPLINE, AND PUBLISHED AT HIS COMMAND.

By the Apostolic Constitution "Si Quam," promulgated on the fifteenth day of this month, confessors, both minor and others, in the city and its

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surrounding areas, are granted very extensive faculties, whereby the attainment of the Jubilee Indulgence may be made easier and more secure. It is, however, of the utmost importance that these confessors and confessors use the power granted to them prudently, lest such a great bestowal of graces be deprived of that effect which the Holy Mother Church has mercifully proposed for herself during the Year of Grace.

Following, therefore, the footsteps of his predecessors, who had wisely considered this necessity in times past, the Most Holy Pope Pius XI has decreed that the warnings of those predecessors, adapted to the present discipline, as explained below, should be observed and diligently followed by all, whether Ordinaries or confessors, or pastors of churches.

I. Confessors should learn and retain in memory a list of sins, censures, penalties, and impediments of all kinds, the absolution or dispensation of which is not included in the faculties granted to them; and if any such should occur, they must remember that they can provide for the penitent in no other way than by observing those things which the Code prescribes, namely, canons 2254, 2290, Acts, Vol. XVI, n. 8.

[*Latin ed. p. 338*]

38 Acta Apostolicae Sedis - Commentarium Officiale 1045 § 3; praeterea, si confessi non sunt ex poenitentiariis deputatis pro Iubilaeo, can. 990 § 2.

II. Attendendum praecipue, ut facultates extraordinarias sibi tributas exercere possint, valide tantummodo erga poenitentes qui confessionem peragant ad iubilaeum lucrandum praescriptam, atque unice in confessione sacramentali, nisi aliud concessio ipsa ferat. Ad locum autem, quo licite vel etiam valide iubilarem confessionem audiunt, servent tum praescripta Codicis, tum mandata Ordinarii loci, tum denique ea quae in ipso indice facultatum suarum statuta sunt.

III. Sua cuique, iubilaei causa confitenti, sacramentalis poenitentia imponatur ad normas a theologis communiter traditas; nec ab ea imponenda, ut quae sacramenti integritatem compleat, idcirco confessarii se abstineant, quia poenitentem tam bene dispositum animatumque invenerint, ut conicere sibi iure liceat, eum plenissimam iubilaei veniam esse consecuturum. Nec in sacramentalem satisfactionem opera aliunde iniuncta, etiam pro ipso iubilaeo, poenitenti imperent, nisi quo casu, spectata eius fragilitate, aliter provideri omnino nequeat.

IV. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

V. Si quando agatur de publicis censuris, quarum absolutio est poenitentiariis minoribus commissa, hi iniungendae satisfactioni tum haud aliter

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consulant, quam secundum praxim Poenitentiariae Apostolicae; ad huius vero Officium poenitentem dirigant cum suo de impertita a se censurae absolutione testimonio, in quo quidem poenitentis nomen, cognomen, dioecesim et censuram, in quam inciderai, publicam, cum plena eius venia, consenserint. Officium autem S. Poenitentiariae poenitentem ad Ordinarium remittet, tradito Rescripto, quo testificabitur illum fuisse a publica eiusmodi censura in foro sacramentali absolutum.

[*Latin ed. p. 339*]

• The Apostolic Penitentiary, in its decree 339, so that he may be considered absolved in the external forum, according to canon 2252. However, the penitent must, under penalty of relapse, obey the remaining mandates of the Ordinary, and the Ordinary should act with greater clemency and mildness towards the person who publicly did penance during the pilgrimage to Roma. VI. Those who, for any reason whatsoever, have violated the enclosure of religious women, even in secret cases, are to be prohibited, in the name of the Apostolic See, from ever entering that monastery and its church again; and furthermore, they are to be warned that they are absolved from censures only to the extent that, if they disregard the prohibition, they fall back into the same censures. If, however, it cannot be imposed and observed, given the circumstances of the penitent and the local conditions, that prohibition, consult the Most Reverend Cardinal Penitentiary Major, who, according to his prudence, whenever it seems necessary, will grant a dispensation in this matter. VII. Religious who, by introducing women, have violated the enclosure, likewise for a gravely evil purpose, are to be absolved from the censures into which they have fallen, provided that the deprivation of office and of active and passive vows remains firm and complete, as it may be, according to canon 2342, § 2, that they have already been penalized with a fine. VIII. No one shall be absolved from the reading of prohibited books, especially those prohibited under the penalty of excommunication in canon 2318 § 1, unless that person has, before absolution, delivered to the Ordinary or confessor, or to another who has the faculty to retain them, the books which he possesses; otherwise, he must seriously promise to destroy or deliver them as soon as he is able. IX. Religious who have apostatized from their religion are not to be absolved from the excommunication imposed by canon 2385, as long as they remain outside the Order; however, if they have a firm intention of returning to their religion, and a suitable time is determined for them to accomplish this, they may be absolved internally, with the condition that they will fall back into censure if they do not return to their religion within the specified time. But they are to be warned that, as long as they remain outside the house of their religion, they are to be excluded from legitimate ecclesiastical acts, deprived of all the privileges of their religion, subject to the Ordinary of the place where they are staying, and are to be subject to

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other penalties, even after they have returned.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - The Official Commentary on canon 2385 states: Whenever mention is made of that departure, of which in canon 646, if the penitent is properly disposed, he could be absolved internally, he shall be dismissed, precisely in the manner described in n. V, to the Office of the Holy Penitentiary, from which, due to appropriate remedies, he will be referred to the Supreme Congregation of the Holy Office. - However, a religious who has fled, even if he falls under excommunication according to the Constitutions of his religious order, can be absolved, if properly disposed, internally, with the obligation to return to his religious order as soon as possible, under the same penalty for relapse, as is provided for apostasy from the religious order: furthermore, if he is in the sacred state, he shall observe the suspension prescribed by canon 2386. X. If such a person, whether having apostatized from his religion or having fled, states that he wishes to obtain mitigation of penalties from his Superiors before returning to his religious order, in this case, he shall not be absolved, but shall be referred to his Superiors. X I . Clergy who are established in the sacred Orders, who have committed a delict of which mention is made in canon 2388, if they are properly disposed and are willing to repair the scandal, can indeed be absolved, but through the Holy Penitentiary, as is stated in n. IX, they are to be referred to the Holy Office, as irregular. X I I . Although all the faithful of Christ, of whatever order and rank, may be summoned and invited to this most holy city for the purpose of gaining indulgences, nevertheless, none shall consider that they have been granted, without the consent or prior notice of those concerned, the freedom to enter the city. Therefore, let husbands and wives beware lest their pilgrimage bring serious inconveniences to their families; and, conversely, let parents not abandon their children. Bishops shall not depart from their diocese if they foresee any detriment to the flock; priests and others of the clergy shall not enter the Roman territory unless they are authorized by the Curia with its letters; finally, religious shall not be permitted to travel unless they have obtained legitimate permission from their Superiors, although these Superiors ought to be more lenient and accommodating, and to trust that they will be so, as Pope Benedict XIV declared in the Apostolic Constitution, "datum, § 7, « in hac re benigniores »."

[*Latin ed. p. 341*]

S. Poenitentiaria Apostolica 341 XIII. The Confession and Communion, in order to gain the plenary indulgence of the Year, are of no consequence whether they precede, are interspersed with, or follow the visits to the four Basilicas; it is necessary and sufficient that the last of the prescribed works, which may also be Communion, be completed in a state of grace,

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according to canon 925 § 1. Therefore, if someone, after having made a confession, should fall into mortal sin before completing the last work, it is necessary to repeat the confession, if he still needs to receive the holy Sacrament; otherwise, it will suffice to reconcile himself with God, having elicited perfect contrition. XIV. The visits to the four Basilicas must be made twice by those who, according to the judgment of canon 91, are inhabitants or visitors within the City, or within the boundaries of the parishes that are included in the suburbs; on the other hand, they must be made ten times by all those who live in the parts of the Roman territory bordering on the aforementioned parish boundaries, as with other pilgrims. XV. According to the decree issued by the Most Holy Congregation of the Holy Office on January 26, 1911, which confirms canon 923, the prescribed visits to the four Basilicas – it matters not in what order they are made – may be made "from noon on the preceding day until midnight on the day that closes the prescribed day," although the document of concession may seem to say otherwise, according to the calculation of hours according to canon 33 § 1. Therefore, after completing the visit to the fourth Basilica, it is permissible, as is clear, to repeat the visit to the same Basilica from noon onwards, in order to begin the series of visits on the following day. It is not necessary, however, for those who visit, to enter or leave the Basilicas through the Holy Door; indeed, even if the Basilicas are closed, or if access to them is hindered for any reason, it will suffice to pray to God before their doors or steps. But the visit must be pious and devout, that is, made with the intention of honoring God; and this intention should be manifested in some way by external reverence. XVI. In addition to the visits to the Basilicas, prayers are also prescribed in order to gain the Jubilee Indulgence, for the exaltation of the Holy Mother Church, and in the intention of the Supreme Pontiff, that is, to commend themselves to God through the faithful of Christ, according to the purposes established by the Roman Pontiff, especially in the Indiction Bull.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale. Prayers, although they are customarily repeated in each visitation, can nevertheless be dispensed from; and this duty of prayer is fulfilled by anyone who, by a special indult or by a faculty granted by the Ordinary or confessor, has been legitimately excused from the prescribed number of visitations, even though he is not obliged to repeat the prayers as many times as the number of visitations he has been excused from. It suffices, however, to pray, in a general and implicit manner, according to the mind of the Roman Pontiff, by a vocal prayer, chosen at the discretion of the faithful, as canon 934 § 1 states, or alternately with a companion; and, by common opinion, this duty is fulfilled by anyone who has recited the Our Father, the Angelic Salutation, and the doxology five times. See canon 936. XVII. Since the

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Most Holy Pope Pius XI has graciously granted that anyone who has once obtained the Indulgence of the Jubilee in the City and its suburbs may then, as often as he has performed the prescribed works, obtain it again and again for the remission of the sins of the departed, so too will he who performs the works again and again, either those prescribed in the Indiction Bull, or, by virtue of a subsequent Indult or legitimate dispensation or commutation, those prescribed in the same, or who begins to perform those prescribed in the Indiction Bull, and then proceeds to the form of the Indult, or who performs first the works of one Indult, and then those of a subsequent Indult, even if different, will also obtain the Indulgence. However, if a subsequent Indult is granted, by which the number of visitations, originally prescribed, is reduced, he who has not yet reached that number shall count the visitations already performed towards completing the reduced number; but he who has already reached or exceeded that reduced number shall add at least one new visitation to the four Basilicas, in order to enjoy the Indult. - But if anyone, for just reasons or by a reduction in the prescribed number of visitations or by a commutation, obtained by the confessor, has obtained the Jubilee more than once, it is forbidden for him to seek further reductions or commutations, so that he may only enjoy the benefits of the previous concessions as often as he wishes to obtain the Jubilee Indulgence for the souls of the departed. - As for the absolution from censures and other dispensations or commutations.

[*Latin ed. p. 343*]

343. If, by chance, the necessity for these graces should arise after someone has fulfilled all the prescribed works to gain the Jubilee, it is granted, by the concession of His Holiness, that he may once again enjoy these same graces. However, whoever has obtained absolution from censures or other dispensations or commutations, and, first, has gained the Jubilee indulgence, if he should again fall under a censure and incur a reserved case, or if he needs new dispensations or commutations of vows, he shall lose the faculty of again acquiring the Jubilee, and shall be treated by his confessor according to the usual norms of the Code.

Meanwhile, it remains inviolate and intact that, to those who, due to a stable impediment, are prohibited from the pilgrimage to *romana*, it has been granted by the Apostolic Constitution, issued the day before this, that they may, through repeated works, supported by the Ordinary or by the confessor, enjoy the Jubilee indulgence once and twice only; and it is not permitted to them, moreover – although it is permitted to those who are detained in the city or in the *suburbium*, also due to an impediment – to acquire the same indulgence as often as they perform the supported works.

XVIII. Absolutions from censures, if they are those granted for a relapse, as well as commutations of vows and dispensations, granted through ex-

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traordinary faculties, to those confessing for the sake of the Jubilee, once granted during the Holy Year, remain in full force and effect, even if he who obtained them, with a sincere intention of gaining the Jubilee, subsequently abandons the other prescribed works and ceases to pursue it.

XIX. Suspension of faculties. The Constitution *Ex quo primum*, promulgated on the fifth of this month, applies in no way to the city of *romana* and its *suburbium*, since it is of the utmost importance that, during the Holy Year, the number and assistance of sacred ministers for the penitents, in order to lead them from the mire of sins to divine grace, should not be diminished or lacking. Therefore, whoever in *romana* has been legitimately endowed with such faculties, may freely exercise them in the city and in the *suburbium* during the Holy Year, within the limits of the concession granted to him and the time allotted to him. – As for the suspension of indulgences, the same Constitution *Ex quo primum*...

[*Latin ed. p. 344*]

The Acts of the Apostolic See, Official Commentary 344, states that, since the Apostolic See has already decreed the suspension of certain indulgences from the customary observance during the Holy Year, the Most Holy Lord does not revoke such indulgences or privileges, even though they are not mentioned in the aforementioned Constitution, provided that it is authentically established that these were truly and perpetually granted, according to canons 70, 71, and 60 § 2.

XX. Since the visitation of the four basilicas is not a precept in itself, but is only imposed upon those who freely wish to participate in the Jubilee indulgences, this burden of visitation, whenever it is due from confessors with privileges, must, for a reasonable cause, be entirely or in part remitted to the penitents, lest it be converted into other works which the penitent is properly obligated to perform under another title.

XXI. Confessors outside the City, who have been granted extraordinary faculties for the Jubilee by the Apostolic Constitution, should know that they are permitted to use these instructions to the extent that they can be applied to themselves.

These, therefore, are the instructions which the Most Holy Lord Pope Pius PP. XI ordered to be innovated and published, so that a constant and safe interpretation may be available to all, regarding the faculties that will be in force, and the works that must be performed to obtain the Jubilee indulgence, during the coming holy year.

Given at Rome, from the offices of the Sacred Penitentiary, on the thirty-first day of the month of July, in the year 1924.

O. CARD. GIORGI, Major Penitentiary.

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L. © S. Silvius Fagiolo, S. of the Penitentiary, Secretary.

[*Latin ed. p. 345*]

Apostolic Penitentiary, Section 345, II (SECTION ON INDULGENCES), DECREE ON THE NORMS FOR GRANTING AND OBTAINING THE INDULGENCE OF THE PORZIUNCULA.

That the seventh centenary from the founding of the Most Holy Order of Friars Minor might happily endure in memory and fruit for a very long time, the Blessed Pope Pius X, by his own motion, granted, through letters dated June 10th of the year 1910, that the Indulgence of the Porziuncula, as it is called, might be offered to other churches and oratories, which were not of the Order of Friars Minor, granting to the Ordinary of each place the necessary and appropriate faculties for this purpose.

However, as the time for obtaining this same Indulgence was not far off, it happened that countless letters were brought before the Supreme Sacred Congregation, to which at that time the duty of regulating indulgences belonged, in which it was requested that the Apostolic See either extend the Indulgence already granted or grant new ones of this kind, so that, while many churches could rightly enjoy this excellent benefit, they might continue to enjoy it thereafter.

Indeed, the Most Reverend and Most Eminent General Inquisitors, having considered the matter and believing that the vows of the faithful could be usefully admitted and fulfilled, judged that certain laws should be established, to which the Indulgence of the Porziuncula would be subject in the future.

However, so that the children of the Church would not, until such laws were established, lack this very important benefit, the same Most Reverend Fathers, by a decree issued on May 26th of the year 1911, which would remain in force until otherwise determined, extended without limit the concessions previously made and the faculties granted to the Ordinaries of the places.

The Sacred Apostolic Penitentiary, to which the task of completing the work begun by the Sacred Congregation of the Holy Office, which now has the use and regulation of indulgences, has undertaken in accordance with its office, and having carefully considered the matter, has decreed the following, with regard to the Indulgence of the Porziuncula:

I. That the veneration with which the faithful regard the sanctuary of the Porziuncula in Assisi should never suffer any detriment, but rather should be increased daily, in no church or oratory, whether of the Order of Friars Minor or otherwise.

[*Latin ed. p. 346*]

346. The Acts of the Apostolic See – Official Commentary of the Institute, which is located less than the distance specified below in paragraph V,

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grants this Indulgence on the first day of August in the future, and although this was permitted previously, only to those who are physically or morally prevented from going to the aforementioned sanctuary of the Portiunculae.

II. All concessions of this perpetual Indulgence, previously granted in any way, shall remain in full force in the future, provided that the norms established by this decree for regulating future concessions are strictly observed, except for that which pertains to distance.

III. All temporary Indulgences, that is, those granted for a specific time, or without a specific time, or at the discretion of the granter, shall be considered abrogated and nullified as of the thirty-first day of December of the current year. If, in the future, a new Indulgence is requested, no petitions shall be considered for submission to the Sacred Penitentiary, unless the Ordinary of the place recommends them and testifies to all that the granting of such an Indulgence is opportune and beneficial.

IV. If the privilege of this Indulgence is to be granted, churches should be preferred that are dedicated to the Blessed Virgin Mary in Angelorum, or to Saint Francis of Assisi, or in which a chapel is located belonging to the Seraphic Orders; if such churches are lacking, then cathedrals or parish churches should generally be preferred.

V. In order for churches or public chapels to enjoy this privilege, they must be located at a distance of three "kilometers," as they are called, from other churches or chapels that belong to a Franciscan Order or that enjoy the same privilege.

VI. If this Indulgence appears to be suitable for granting to semi-public chapels for a particular reason, it shall never be granted except to a community or group of the faithful, for whose benefit those chapels were erected.

VII. The Ordinaries of places, the parish priests, and the rectors of the churches in which this privilege is located, shall have the faculty, if they judge it to be advisable for just reasons, to substitute, on the first day of August that is not a Sunday, the next following Sunday for the day on which the Indulgence can be gained.

VIII. In the same churches or chapels, as long as they remain open, as prescribed, to the faithful for the purpose of gaining the Indulgence, the relics of Saint Francis of Assisi or of the Blessed Virgin Mary, or at least an image or statue of the same Saint or of the Blessed Virgin Mary in Angelorum, shall remain exposed for the veneration of the faithful. Public prayers shall also be offered there for the Supreme Pontiff, for the entire Church militant, for the eradication of heresies and the conversion of sinners, for peace and concord among all peoples.

[*Latin ed. p. 347*]

347. These things should be done with devotion to God, at the time which seems most opportune; and this sacred rite, after the invocation

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of the Most Blessed Virgin Mary of Angels and the Seraphic Father [St. Francis], and after the recitation of the Litany of the Saints, is completed with the blessing of the Eucharist. X. He who desires to gain the Indulgence of the Portiuncula must confess his sins, and be absolved by a priest, if it is necessary; he may then approach the altar; he must visit a church or oratory endowed with this privilege, and offer prayers according to the custom established by the Supreme Pontiff, that is to say, at least six times the Our Father, the Hail Mary, and the Glory Be, in each of the visits which he makes in order to gain the Indulgence repeatedly. X. On the first day of August, or on the nearest Sunday following, those who wish to gain the Indulgence of the Portiuncula must also observe the conditions stated in the preceding paragraph, number IX, so that those who enjoy this Indulgence on other days of the year may also, besides the other things, gain the Indulgence of the Portiuncula by reciting only the Our Father, the Hail Mary, and the Glory Be. All of these things were approved by Our Most Holy Lord Pope Pius, by divine Providence, and were ordered to be promulgated, as was imparted to the Cardinal Penitentiary Major in an audience on the sixteenth day of the month of May, and are recorded. All contrary things, even those of a special and individual nature, are of no hindrance. Given at Rome, from the Offices of the Sacred Penitentiary, on the tenth day of the month of July, in the year 1924. O. CARD. GIORGI, Major Penitentiary. Silvius Fagiolo, Secretary of the Sacred Penitentiary.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. Tuesday, July 15th, His Holiness received in a formal audience His Excellency Mr. Ramón Subercaseaux, Extraordinary Ambassador and Plenipotentiary of Chile, for the presentation of his credentials, and on Tuesday, July 22nd, for the same purpose, His Excellency Mr. Augusto De Castro, Extraordinary Envoy and Minister Plenipotentiary of Portugal, was likewise received in a formal audience.

SACRED CONGREGATION OF RITES. Tuesday, July 8th, 1914, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Cardinals, and the Reverend Prelates and theological Consultors who compose it, discussed and gave their vote, first on the matter, called the "Tuto," concerning the solemn beatification of the Venerable Anthony M. Gianelli, Bishop of Bobbio, Founder of the Congregation of the Daughters of Mary Most Holy, called of the Garden; and then concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Giuseppe Cafasso, His Servant, a secular priest, Rector of the Ecclesiastical College of Turin, and which miracles are proposed for his beatification.

Tuesday, July 15th, 1924, in the Apostolic Palace at the Vatican, the Ordi-

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nary Congregation of Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Cardinals composing the same, the following matters were presented:

I. Introduction of the Cause of Beatification and Canonization of the Servant of God Mary Giuseppa Rossello, of the Third Order of Saint Francis, Founder of the Daughters of Mercy.

II. Resummation of the Cause of Canonization of the Blessed Giulia Billiart, Virgin, Founder of the Sisters of the Blessed Virgin Mary.

III. Resummation of the Cause of Canonization of the Blessed Andrea Bobola, Priest, Professed of the Society of Jesus.

IV. Resummation of the Cause of Canonization of the Blessed Michele Garicoïts, Priest, Founder of the Congregation of Priests of the Sacred Heart of Jesus, commonly called of Livias.

V. Concerning the revision of the writings of the Servant of God Sister Placida Viel, the second General Superior of the Institute of the Christian Schools of Mercy.

[*Latin ed. p. 349*]

Diarium Romanae Curiae 349 VI. Concerning the revision of the writings of the Venerable Servants of God, Emanuel Buiz and his Companions, Martyrs, of the Order of Friars Minor. VII. Concerning the revision of the writings of the Servant of God, Mary Domenica Mazzarello, Co-foundress of the Institute of the Daughters of the Most Blessed Virgin Mary, Help of Christians. VIII. Concerning the revision of the writings of the Servant of God, Mary of Jesus Crucified, Professed Religious of the Order of Discalced Carmelites. X. Finally, concerning the revision of the writings of the Servant of God, Sister Teresa Condere, Co-foundress of the Institute of the Sisters of Our Lady of the Cenacle. On Tuesday, July 22, 1924, before the Most Reverend and Venerable Cardinal Anthony Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Mary Bernarda Soubirous, of the Congregation of the Sisters of Charity and the Christian Institution of Nevers, the Congregation of the Sacred Pre-Consultants was held, to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, which are proposed for her Beatification.

SECRETARY OF STATE, BY APPOINTMENT: By Apostolic Briefs, the Holy Father Pius XI, may He happily reign, deigned to appoint:

June 26, 1924. Monsignor Salvatore Capoferri, Extraordinary Master of Ceremonies.

July 14th. Monsignor Giuseppe Beltrami, Extraordinary Common Chaplain, Assistant at the Papal Throne.

July 17, 1924. Monsignor Settimio Caracciolo di Torchiarolo, Bishop of Aversa.

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Apostolic Protonotaries, as if participating:

April 12, 1924. Monsignor Emmanuele Zorzoli, of the diocese of Vigevano.

June 5th. Monsignor Antonio Vabosa Braga, of the archdiocese of Fortaleza.

Domestic Prelates of His Holiness:

February 11, 1924. Monsignor Marco Martini (Boma).

April 11th. Monsignor Emmanuele de Sarzana (Boma).

April 12th. Monsignor Lucio Ubezio, of the diocese of Vigevano.

May 23rd. Monsignor Guglielmo Keuenhof, of the diocese of Kansas City.

May 23rd. Monsignor Giovanni J. Hogan, of the same diocese.

June 16th. Monsignor Mario Micheli, of the diocese of Narni.

June 25th. Monsignor Giuseppe Schlecht, of the archdiocese of Munich and Freising.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary, June 27, 1924. Monsignor Michele Fitz Gerald, of the diocese of Brooklyn.

Monsignor Giacomo Woods, of the same diocese.

Monsignor Edoardo Jones, of the diocese of Detroit.

June 30.

Monsignor Lorenzo Gallinger, of the archdiocese of Munich and Freising.

Monsignor Mattia Dünstmair, of the same archdiocese.

July 11.

Monsignor Faustino Stangaitis, of the diocese of Sejny.

July 12.

Monsignor Giuseppe Apap Bologna, of the diocese of Malta.

Monsignor Massimino Busso, of the diocese of Avellino.

July 17.

Monsignor Alfonso Blazques y Ballester, of the diocese of Havana.

July 19.

Monsignor Giovanni Barry, of the diocese of Shrewsbury.

July 22.

Monsignor Antonino Labate, of the archdiocese of Reggio Calabria.

Monsignor David Hasset Power, of the diocese of Galloway.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

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The Insignia of the Order of Saint Gregory the Great: June 28, 1924.

Upon the Most Noble Marquess Pietro Pellegrini Quarantotti, Exempt Major Aide in the Corps of Noble Guards.

July 4.

Upon the Most Noble Count Pietro Vial di Sant'Agata e Raccuja, of the archdiocese of Naples.

The Knighthood of the Order of Saint Gregory the Great: July 14, 1924.

Upon the Marquess Carlo di Montferrand (France).

The Commanderate of the Order of Saint Gregory the Great, Civil Class: May 16, 1924.

Upon the Knight Pio Cavazzi (Rome).

Upon the Reverend Mr. Guglielmo P. Larkin, of the archdiocese of New York.

June 13.

Upon the Reverend Mr. Ermanno Schedy, of the diocese of Saint Hippolytus.

July 5.

Upon the Marquess Orazio de Luca Resta, of the diocese of Conversano.

Upon the Reverend Mr. Ettore D'Avack (Rome).

July 17.

The Knighthood of the Order of Saint Gregory the Great, Civil Class: October 22, 1923.

Upon the Reverend Mr. Sebastiano Lapecorella, of the archdiocese of Bari.

June 13, 1924.

Upon the Reverend Mr. Neal Power, of the archdiocese of San Francisco.

Upon the Reverend Mr. Francesco di Sales Collet e Silva, of the archdiocese of São Paulo.

Upon the Reverend Mr. Guglielmo G. Kelly, of the diocese of Brooklyn.

July 20.

Upon the Reverend Mr. Carlo Ricci, of the archdiocese of Milan.

July 30.

Upon the Reverend Mr. Guglielmo C. Prout, of the archdiocese of Boston.

July 2.

Upon the Reverend Mr. Francesco P. Mathews, of the archdiocese of Omaha.

July 7.

Upon the Marquess Carlo Fernandez Concha (Chile).

July 9.

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Upon the Reverend Mr. Roberto Egan, of the diocese of Oklahoma.

July 10.

[*Latin ed. p. 351*]

Diarium Romanae Curiae 15, 19, July 24, 1924.

To the Reverend Mr. Jean-Baptiste Besnard, of the diocese of Versailles.

To the Reverend Mr. Amato Hippolyte Hurel, of the diocese of Chartres.

To the Reverend Mr. Anthony Laurenz, of the diocese of Münster.

To the Reverend Mr. Martin Thomas Manton, of the archdiocese of New York.

The Knighthood of the Order of Saint Gregory the Great, military class: June 30, 1924.

To the Reverend Mr. Salvatore Folchi, Lieutenant of the Honorary Palatine Guard.

The Commanderate of the Order of Saint Sylvester: June 25, 1924.

To the Reverend Mr. Knight Giovanni Guasta, of the archdiocese of Turin.

June 28.

To the Reverend Mr. Knight Luigi Baldassari (Boma).

The Knighthood of the Order of Saint Sylvester: June 17, 1924.

To the Reverend Mr. Benedict Calixte, of the archdiocese of São Paulo.

June 20.

To the Reverend Mr. Eugene Angerhausen, of the archdiocese of Cologne.

To the Reverend Mr. Joseph van Gemmeren, of the same archdiocese.

June 21.

To the Reverend Mr. Elijah Issa, of the diocese of Kerkouk.

BY THE AUTHORITY OF HIS HOLINESS

By letters from His Eminence, the Most Reverend Monsignor, Chamberlain, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secretaries of His Holiness, honorary:

June 26, 1924.

The Most Reverend Monsignor Giovanni Hauptmann, of the diocese of Brooklyn.

The Most Reverend Monsignor Ambrogio Schumack, of the same diocese.

The Most Reverend Monsignor Carlo Vitta, of the same diocese.

The Most Reverend Monsignor Bernard O'Beilly, of the same diocese.

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The Most Reverend Monsignor Timoteo Hickey, of the same diocese.

The Most Reverend Monsignor James Kelty, of the same diocese.

June 27.

The Most Reverend Monsignor Filippo Orta, of the archdiocese of Ferrara.

July 3.

The Most Reverend Monsignor Giovanni Lastovicka, of the diocese of Hradec Kralové.

The Most Reverend Monsignor Martin Hettiger, of the diocese of Würzburg.

June 5.

The Most Reverend Monsignor Gregory Lindermayr, of the diocese of Augsburg.

The Most Reverend Monsignor Joseph Darmanin, of the diocese of Malta.

The Most Reverend Monsignor Anthony Bonnici, of the same diocese.

June 8.

The Most Reverend Monsignor Giovanni Brianda, of the diocese of Ozieri.

June 11.

The Most Reverend Monsignor Joseph Morcos, of the Patriarchate of Jerusalem.

June 12.

The Most Reverend Monsignor Michael Buzalka, of the Apostolic Administration of Tirnava.

The Most Reverend Monsignor Joseph Minarik, of the same Administration.

The Most Reverend Monsignor Charles Wiedermann, of the same Administration.

The Most Reverend Monsignor Michael Bubnic, of the same Administration.

[*Latin ed. p. 352*]

Acts of the Apostolic See - Official Commentary 12 » July 15 » » 16 19 21 » » » 1924. His Excellency, Monsignor Giuseppe Srobar, of the same Administration. » His Excellency, Monsignor Stefano Rovensky, of the same Administration. » His Excellency, Monsignor Mariano Eampolla del Tindaro, of the archdiocese of Palermo. » His Excellency, Monsignor Enrico Klisserath, of the diocese of Treves. » His Excellency, Monsignor Zdzislao Luczycki, of the diocese of Lublin (Poland). » His Excellency, Monsignor Antonio Maria Suri, of the diocese of Ozieri.

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Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: June 27, 1924. The Most Noble Count Luigi Molinier, of the diocese of Aire and Dax.

June 28 » » The Most Noble Viscount Enrico Agostino d'Estiennes d'Orves, of the diocese of Nice.

July 15 » The Most Noble Signor Giorgio de Noaillat, of the archdiocese of Tours.

Honorary Chamberlains in Peacock Blue of His Holiness: June 30, 1924. His Excellency, Monsignor Roberto Rossi, of the diocese of Cagli and Pergola.

July 9 » His Excellency, Monsignor Giuseppe Di Lazzaro, of the diocese of Larino. » » » His Excellency, Monsignor Alfredo Santorelli, of the same diocese.

July 10 » » His Excellency, Monsignor Biagio Orfei, of the diocese of Cagli and Pergola. » » » His Excellency, Monsignor Rodolfo Serra, of the archdiocese of Genoa.

July 14 » » His Excellency, Monsignor Pasquale Mattalia, of the archdiocese of Turin.

July 18 » » His Excellency, Monsignor Luigi Arrigoni, of the diocese of Sarsina.

Honorary Chamberlains of Sword and Cape, Supernumerary, of His Holiness: July 5, 8 » » 1924. The Signor Tommaso Garavini (Rome). » The Signor Giovanni Boros de Zelene, of the diocese of Csanad. » The Signor Eleuterio Fischer, of the same diocese.

Confessor of the Pontifical Family: July 14, 1924. Reverend Father Maestro Giuseppe Maria Ducceschi, of the Order of the Servants of Mary.

NECROLOGY: June 28, 1924. Most Reverend Monsignor Giovanni Giuseppe Tournier, titular Bishop of Ippona Zárito.

July 15 » His Excellency, Monsignor Brizio Meuleman, Archbishop of Calcutta.

[*Latin ed. p. 353*]

Year XVI - Vol. XVI, September 1, 1924, No. 9. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. APOSTOLIC LETTER. CONFERRAL OF THE TITLE OF MINOR BASILICA UPON THE COLLEGIATE CHURCH OF THE BLESSED VIRGIN MARY, "SALUTE," IN THE TOWN OF PAZCUARO, WITHIN THE ARCHDIOCESE OF MECHOACAN.

PIUS XI, for the perpetual memory of the matter.

The collegiate church, dedicated to God in honor of the Blessed Virgin Mary under the title of "Salute," located in the town of Pazcuaro, within the archdiocese of Mechoacan, situated within the *fines*, is a notable edifice,

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conspicuous for its size and structure, and adorned with excellent works of art. It certainly holds a prominent place among the other sacred buildings of that archdiocese; for it was, in ancient times, before the translation of the see from the town of Pazcuaro to the present location of *Morella* in the year 1580, the cathedral. Within this sacred church, the image of the Blessed Virgin Mary, publicly venerated and presented to the piety of the faithful, is a work of sculpture from the sixteenth century, created and promoted by the first Bishop of Mechoacan, Vasco de Quiroga, who, due to his labors in cultivating the land of *Dominico* and the Christian faith successfully introduced among the indigenous people, enjoys a glorious memory and great veneration.

Indeed, this venerable icon has been religiously celebrated since the erection of the sanctuary, with frequent gatherings of inhabitants and also of faithful from distant regions, especially on the more solemn feast days of the year. And in the year 1889, by the authority of POPE LEO XIII, may he rest in peace, our predecessor, it was solemnly crowned with a golden diadem. Finally, the aforementioned church, enlarged by the Abbot and chapter by POPE PIUS X, may he rest in peace, our predecessor, in the year 1908, shines with the splendor of divine worship and the solemnity of sacred functions.

ACTA, Vol. XVI, No. 9. - September 1, 1924.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary. Bearing these things in mind, and having been humbly petitioned by the esteemed sons, the Abbot and canons of the collegiate Church, together with the clergy and people of the city of Pazcuaro, We have considered their request that We elevate the collegiate Church of the Blessed Virgin under the title of "Salvation" to the title and dignity of a minor Basilica. These prayers, accompanied by the most fervent support, both from the Archbishop of Mechoacan and from Our titular Archbishop of Sardica, Our Apostolic Delegate in Mexico, having been favorably received, We have deemed it most fitting to grant this request. Therefore, after due deliberation with Our venerable brother, Anthony, Most Reverend Cardinal Vico, Bishop of Portuense and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our Apostolic authority, in the presence of you, and forevermore, We hereby elevate the collegiate Church of the Blessed Virgin Mary, under the invocation of "Salvation," commonly known as "de la Salud," in the city of Pazcuaro, within the archdiocese of Mechoacan, to the title and dignity of a minor Basilica, bestowing upon it all the honors and privileges that, for this purpose, rightfully belong to the minor Basilicas of this Holy City. These things We decree, declaring that these present documents shall always remain firm, valid, and effective, and shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may

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pertain to them, shall, now and forevermore, diligently observe them, and that it shall be considered and declared void from this moment, and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of June, in the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. II. THE CONGREGATION OF MISSIONARIES OF THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY AND ITS CONSTITUTIONS ARE FULLY APPROVED. PIUS PP. XI. For the perpetual memory of this event... Among the religious families that rightly deserve to be called the glory and ornament of the militant Church, the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary also holds a prominent place. This Congregation, with the approval of the Bishop, was founded in Vici, in Spain, on the sixteenth day of the month of July, in the year 1849, by the apostolic man, the Reverend Anthony Maria Claret, who, a tireless worker for Christ, undertook many...

[*Latin ed. p. 355*]

The Acts of Pope Pius XI, page 355, state that even before the sacred expeditions through Spain, where he diligently measured the abundant harvest of conversions, he had already dedicated himself entirely to this cause. Here, too, following the example of our predecessor, Pope Pius IX, the Archbishop of the diocese of Saint James of Cuba, with the same zeal, pursued this objective; and then, upon returning to Spain and being elected Moderator of the Congregation of the Sacred Heart of Jesus, he fostered the growth of religion and virtue, through works and counsel, and defended the rights of the Church with a prudent and courageous heart, until he peacefully fell asleep in the Lord, leaving to his students a shining example of virtues, and adorned with such a reputation for holiness that his cause for beatification is currently being considered before the Congregation of Sacred Rites. The constitutions of the religious family, drawn up by the founder himself, provide the most suitable safeguards for achieving the purpose of the Institute, which aims both at the acquisition of personal perfection and at the care of the salvation of others; and this is evident from the very words of the constitutions, which, in defining the purpose of the Congregation, prescribe that the religious should "seek the glory of God in all things, the sanctification of their brethren, and the salvation of all souls." Therefore, the lawgiver rightly adds: "Nothing is more important to Missionaries, nothing is more in harmony with their vocation, than to be adorned with all virtues"; and so, the Missionaries are urged to "use all means possible to achieve the salvation of the faithful, especially the following: first, to instruct children, the poor, and the ignorant; second, to preach the word of God and to conduct missions and spiritual exercises

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for all people, especially priests, students, and nuns, and to hear the confessions of all the faithful; third, to direct seminaries." Following the teachings of their founder, the Missionaries, now bearing the title of the Sons of the Immaculate Heart of the Blessed Virgin Mary, strive to attain their own sanctification through perfect observance of their constitutions, and also to achieve the spiritual good and progress of souls, through diligent apostolate. Indeed, many from the same Congregation have been disciples who, imbued with the spirit of the founder, have brought countless souls to Christ, and at the same time have gathered the most excellent fruits of holiness, so that among them, four have already been chosen, whose beatification and canonization are rightly requested by the supreme teaching authority of the Church through the proper canonical processes. Furthermore, the Missionaries, as the title of the Congregation demands, strive with all diligence to awaken and intensify the most tender devotion to the Immaculate Heart of the most sweet Mother Mary; and in this way, they have brought a great number of sinners back to God through this Marian devotion. And in order to implant this devotion to the Mother of God more and more in the hearts of the faithful, they obtained from our predecessor, the late Pope Pius IX, on the eleventh day of May in the year 1877, permission to be able to offer it to the faithful, even through other delegated priests.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - A small official commentary concerning the imposition of the scapular of the Immaculate Heart of the Blessed Virgin Mary. But since the supreme duty of this Congregation is to engage in Christian apostolate, no time, no place, whether among the faithful or among the infidels, has been such that the Institute's Missionary Sons of the Immaculate Heart have not diligently devoted themselves; and thus their charity has shone forth in catechizing children, providing for the poor, leading uncultured people to the faith, administering the Sacraments to the sick of the Church and tending to them, visiting those imprisoned, and in fulfilling all Christian works of charity and piety, both spiritual and temporal. The Missionaries have diligently striven to spread the frequent use of the Sacraments among all groups of Christians; to perform divine worship with the utmost reverence; to offer sacred prayers in the temples with due reverence; and to promote pious societies. Wherever the good of the Church required it, they have not hesitated to take charge of the care of souls in parishes; and having diligently fulfilled the duties of this sacred ministry, they have earned the highest praise from the Ordinaries. Furthermore, in order that young people, adolescents, and workers might be instructed in the precepts of religion as well as in liberal disciplines, they founded several colleges, day schools, night schools, and Sunday gatherings, and they have governed them with paternal care. It is therefore not

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surprising that the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary has grown throughout the entire world, with the favor of God. There are one hundred and fifty-four houses of these Missionaries, distributed in ten religious provinces, not only in Europe, but also in the United States of America, in Mexico, in Bolivia, in Colombia, Peru, Chile, Brazil, and in the barbarous regions of Central Africa. Approximately three thousand religious men lead a diligent life in this Congregation; in which, besides the houses for novices, there are also twenty-three colleges for the instruction of new students, and thirteen schools flourish, so that young people may there strive to undertake apostolic works. Therefore, having these things in mind, when the current General Moderator of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, expressing the sentiments of all the members, humbly requested that We might deign to reaffirm the Congregation itself, or its institute or constitutions; We, recognizing that this would be of the greatest benefit to this most fruitful religious family, readily and willingly deemed it fitting to grant these requests. It is not unknown to Us that these same constitutions were first drawn up by Anthony Maria Claret, the founder, and have already been approved several times by decrees of the Roman Congregations: namely, by Pope Pius IX previously, through a decree of the Congregation of Bishops and Regulars, on the twenty-first day of the month of November, in the year 1866.

[*Latin ed. p. 357*]

357 The Acts of Pope Pius XI attest that the Institute of Missionaries was praised and commended; then, through another decree of the same Roman Congregation, published on the 22nd of January in the year 1866, the Institute and its constitutions were approved for a period of ten years as an experiment. These constitutions, as mentioned above, were subsequently, before the end of that ten-year period, definitively confirmed on the 2nd of May in the year 1877, by a similar decree of the Roman Congregation, and in recent days, they have been brought into conformity with the canonical Code of law and, in some respects, modified according to the general chapter, and, with the new papal approval, have been honored by a decree of the Congregation for Religious Orders on the 13th of May of the present year. But now, as this very day marks the seventy-fifth anniversary since the foundation of this religious family, distinguished by so many merits, nothing pleases Us more than to offer a clear sign of Our will; and We do so with particular joy, since it has happily happened that, on the first of June of this year, in this venerable city of Ours, after having been duly blessed by Us, the first stone was laid, through Our venerable brother, Basil, Cardinal Pompilj, Our Vicar, for the construction of an international votive temple, which, under Our auspices, will soon rise in the suburban region now called the Parioli, as a lasting monument to the studies and faith

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of the Missionaries of the Immaculate Heart of the Blessed Virgin Mary. Therefore, having heard, Our beloved son, Camillo, Deacon of Santa Maria, and Cardinal Lawrence, Prefect of the Sacred Congregation for the affairs of religious orders, We, through Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic authority, hereby, by the tenor of these letters, approve fully and perpetually the Congregation, or Institute, of the Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, and We add the highest apostolic sanction to its constitutions. These things We decree, establishing that these present letters shall always exist and remain, and shall have and obtain their full and complete effect, and We grant to this Congregation and to its Missionaries, both present and future, Our most ample support; and it shall be rightly judged and defined, and shall be declared void from now on, if anything contrary to these things should be attempted by anyone, with any authority whatsoever. Notwithstanding any Apostolic Constitutions and ordinances, and any other things that may be contrary. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 6th of July, in the year 1924, the third of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Reverend Mr. Ignatius Seipel, Doctor, Apostolic Protonotary, President of the Council of Administrators of the Austrian Republic: In which he offers congratulations on his recovery from a life-threatening illness and the approaching twenty-fifth anniversary of his ordination to the priesthood.

Beloved son, greetings and the apostolic blessing. — You are not unaware how highly We esteem your priestly integrity and piety, as well as the service you have wisely and diligently rendered to the public good among you; and indeed, this people declared their agreement with Us, especially when, concerned and anxious about your life, they earnestly implored divine mercy, so that you might be preserved safe and sound for the veneration of the citizens and the good of the common fatherland. And as your health gradually improves, which brings joy to us all, We are filled with the greatest delight; may it be so—with this hope and expectation—that you may recover from the wound, which at first seemed mortal, so that you may soon be able to return to your most important duties. In the meantime, such an event has befallen you, from which you will receive not inconsiderable comfort for your body and mind, and an opportunity will be offered to your fellow citizens to publicly testify their favorable sentiments towards you. We are speaking of the twenty-fifth anniversary of your priestly ordination, which you are about to celebrate: on that very day, we desire that you may, without any detriment to your health, indeed with full confidence in your complete healing, be able to receive at the

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altar the joys and benefits of the Holy Sacrifice, which, by their power and virtue, certainly impelled you to bestow such outstanding benefits on the Church and the state. Therefore, receive our congratulations in this happy occasion, joined with a special testimony of the charity with which We regard you; and know that, just as the calamity has recently occupied Our thoughts, so, whatever joy the approaching anniversary may bring you, We will share it with you. In the meantime, We pray that abundant gifts, appropriate to your merits and needs, may flow down upon you from heaven, as a foretaste of future rewards: of which we offer you, beloved son, our special blessing, as a pledge of these gifts and a testament to Our particular benevolence. Given at Rome, at St. Peter's, on the eighth day of the month of July, in the third year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 359*]

359. Acts of Pope Pius XI, II, to the Reverend Father Victor Alphonse Huard, Priest, Director of the publication "Le Naturalisme Canadien."

Beloved son, greetings and apostolic blessing.

It is fitting that you should be congratulated, for this month marks the fiftieth anniversary of the publication of that journal, entitled *Le Naturalisme Canadien*, which, as its name indicates, deals with the knowledge of natural things. You, in particular, are to be commended, for after serving for twenty-five years as rector and professor, providing great benefit and utility to the Seminary of Chicoutimi, you undertook to direct this very journal, having previously founded it. This publication, among those that are published among you, provides a most excellent resource for scholars, so that they may draw not superficial and acquired knowledge, but rather profound, rigorous, and sound doctrine, which completely removes the danger to the faith: a danger, we say, to which imprudent young people are often exposed, as learned men, straying from Catholic principles, are accustomed to construct and promote.

Furthermore, we commend you for having foreseen in your will that the journal should not stray from the right path in the future, but that after your death, which we pray may be delayed as long as possible, it should be entrusted to the Laval University for its governance and continuation.

Therefore, on this, the fiftieth anniversary of this illustrious and most valuable publication, we publicly express our grateful sentiments for the great work and labor, and for the benefits of sound doctrine so long and so widely disseminated throughout all regions of America. We also earnestly wish that the fruits of your diligence and expertise in this field of study will continue to be abundant in the future.

Perhaps, in evaluating your work, we may seem to be more generous

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than is appropriate, when the governors of the Province of Quebec themselves have considered the books that you have published from time to time to be so beneficial to the common good, that they have agreed to contribute to the expenses of the journal, and have already appointed you to the provincial Museum of Public Instruction.

Therefore, continue to strive to merit well of the Church and of the most important studies of nature; and that you may continually and abundantly receive the help of heavenly lights, may the apostolic blessing, which we impart to you, beloved son, and to all your collaborators, as a testament of our paternal benevolence, be efficacious through the Lord.

Given from Rome, near Saint Peter's, in the third year of Our Pontificate, on the tenth day of the month of July, in the year 1924.

PIUS XI, POPE.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary III TO THE VERY REVEREND FATHERS, AUTHORS OF THE PERIODICAL ENTITLED "LA CIVILTÀ CATTOLICA," CELEBRATING ITS FIFTIETH AND SEVENTIETH ANNIVERSARY. Beloved sons, greetings and the apostolic blessing. — Concerning your periodical, which, not long ago, was approaching its fiftieth and seventieth anniversary since it first appeared, at the desire and will of our departed Holy Father Pius IX, and which has been honorably praised by writers not of the Church: it is almost unique among those of this kind, an example of such antiquity, combined with perpetual vitality and constancy of doctrine. We have delayed for a time in publicly congratulating you on this remarkable event, not without reason, indeed, as we openly say, for your own reason; for we have awaited until, through the passing of this year, which will be completed next April, an opportunity would arise for us to add our own joy to yours through our letters. The birth of your Father Ignatius, the Legislator, is celebrated, who imbued the Society which he founded with his spirit and fortified it with laws, so that he might make his sons into soldiers, well-armed for the defense of the militant Church. And not for any other purpose or endeavor than to defend the Church and the Apostolic See, and to defend the Catholic doctrine, did the authors of this periodical, from the very beginning, gather in a College; which, indeed, our predecessor, through the Apostolic Letter of the Most Holy Supreme Pontiff, dated February 12, 1866, legitimately and perpetually established. And you should certainly take pride in the praises contained in the letters of Pius IX and our predecessors, addressed to your College; for no one can deny that such praises are justly deserved and due to you, who have, for so long a period of time, carried out the work of this periodical, and have brought

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forth benefits for Christian society. From the very beginning, the authors have held sacred and inviolable the principle of defending the rights of the Apostolic See and the Catholic faith, and of eradicating the poison of doctrine that Liberalism, as they call it, had injected into the very veins of society and the state, causing a most grievous and lasting discord between Church and state, which has brought great harm to the people. And were the valiant members of the College, who strove for the truth, not subjected to widespread envy from the very beginning?

[*Latin ed. p. 361*]

The acts of Pope Pius XI, page 361, are alarming, when one considers that Christ Jesus foretold to his disciples that all, without exception, would be consumed by envy at that very time, those who wished to follow him. As for the power of the teachings of St. Thomas Aquinas to refute recent errors and to strengthen the truth, it is true that, although it was decreed by the common law of the Society that all members should retain the same, they nevertheless decided, for a wholly special reason, to pursue this with greater zeal, so that the precepts of the Angelic Doctor might be held more firmly, promoted more widely, and defended more vigorously, and this was done long before Pope Leo XIII issued his Encyclical Letter *Aeterni Patris*: that Pope, indeed, praised the authors of the College not so much for following St. Thomas Aquinas as their leader, as for their eager, voluntary, and special devotion to and defense of his teachings. The recent struggle, in your praise, is rightly considered a most excellent and diligently fought battle against that conglomerate of all heresies, to which the name of modernism has been given. If the most impudent errors of this kind, which bear a false semblance of knowledge, have been thoroughly repelled and their danger removed by the sons of the Church, it is clearly evident that you have contributed significantly to the attainment of a most salutary outcome: and indeed, Pope Pius X recognized your merit in the Catholic faith, once and again, by sending letters to you, and followed this with a paternal expression of congratulations. But there are also other things that I wish to mention here, which may perhaps seem minor to some, but which, on the contrary, are by no means lacking in gravity and importance. We speak of the arduous labor that you have long and diligently expended in restoring sacred liturgical practices to their former dignity; we speak of the writings and documents of our recently deceased predecessor, which, while the European war was raging, were not only disseminated through the newspaper, but also supported by the continuous light of arguments and judgments, when it could easily have happened that these matters, in such intense emotional turmoil, would have caused you either danger or at least annoyance and hatred. But, through your actions, beloved sons, that particular piety of the College towards the Apostolic See stands out, as does also the constant obedience to the mandates and wishes of the

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Roman Pontiff, which rightly earned you the benevolence and esteem of our predecessors and of ourselves. It is not for us to pass over in silence the fact that several of the writers of your College have flourished with abundant learning and erudition, and that, moreover, this newspaper, both for the variety of its subject matter and for its honest style of writing and pure expression – which is less common today – is highly esteemed among discerning readers. Therefore, there is not one, but many reasons, why we congratulate you most heartily on the fiftieth and seventieth anniversaries of your founding, and on your labors, which have been so beneficial to the growth and welfare of the Church. We wish to add to our congratulations our wishes and hopes.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - The official record of the Apostolic See, concerning the future fruitfulness of your endeavors; for we do not doubt that, just as you have previously failed to disappoint the expectations of the Apostolic See in every way, so too will you, with unwavering faith and renewed diligence, fulfill them in the future. Meanwhile, we pray that the light and gifts of Divine Wisdom may shine upon you and be with you: and, as a testament to our paternal charity, we impart to you, our beloved sons, the Apostolic Blessing with all our heart. Given in Rome, at Saint Peter's, on the thirty-first day of the month of July, in the year 1924, the third of Our Pontificate. PIUS PP. XI. To the Most Reverend and Venerable Prelate, Titular Archbishop of Saint Mary in Cosmedin, in the Holy Roman Church, the Most Reverend Cardinal Giorgi, Major Penitentiary, approaching the seventh century since the impression of the Sacred Stigmata upon the body of Saint Francis of Assisi. Beloved Son, greetings and the Apostolic Blessing. — Indeed, we are deeply concerned and troubled, as we observe that the so-called naturalism is increasingly encroaching upon Christian society: and as a result, unrestrained lust for pleasure weakens the strength of souls, corrupts good morals, and gradually extinguishes the very conscience. For there are now many who, seduced by the delights of this world, fear and avoid nothing so much as external discomforts or voluntary chastisements of the mind and body, and behave as if they were enemies of the Cross of Christ, as the Apostle says. Yet, no one can safely attain eternal blessedness unless they deny themselves, take up their cross, and follow Christ; indeed, unless they reflect and express the image of Christ within themselves; for those who are Christ's have crucified the flesh with its vices and passions. Truly, in order to rekindle love for the Cross in the people, the seventh century will soon be completed, from which the Seraphic Patriarch, Francis of Assisi, was marked with the privilege of the Sacred Stigmata on Mount Verna, so that he became a unique example of the Crucified Christ. We have seized this opportunity, and we consider it fitting to speak to you about this

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matter, our beloved son, in a more detailed and comprehensive manner.

[*Latin ed. p. 363*]

Acta Pii PP. XI, page 363, should be consulted, from which one may draw evidence of virtues and present them to the faithful, so that they may conform their lives to these very virtues, especially under the guidance of the Franciscans.

Indeed, it is quite certain that the historical facts concerning this matter are confirmed by faith, and with the utmost certainty; for the Stigmata of Francis were not a certain hidden gift, entirely removed from the senses, but rather a most manifest sign, and one that could be felt by the touch. For, as we shall use the words of those who first wrote of the life of Francis during that time, "many brothers, and other men worthy of all faith, and some Cardinals, saw, while he was still alive, more than fifty brothers die, and a most devout virgin, Clara, along with her sisters and countless secular individuals." Furthermore, from the very beginning, this wondrous event was recorded in writing by Thomas of Celano, a man indeed worthy of all faith, who composed the life of Francis about three years after his death; and then there were those three companions, whose testimony, since they had been so intimately associated with the Seraphic Father, is certainly to be considered most reliable. But we also have as a witness the very Doctor of the Church, Bonaventure, a disciple of Francis, who narrates the same event in a pious and pleasing manner. "One morning," he writes, "around the feast of the Exaltation of the Holy Cross, while he was praying on the side of a mountain, he saw a Seraphim, with six wings, so bright and splendid, descending from the heights of heaven. And when, with the swiftest flight, it reached the place in the air near the man of God, an image of a man crucified appeared among the wings, with his hands and feet affixed to the cross... The wondrous vision left a remarkable ardor in his heart, but also imprinted a no less wondrous sign upon his flesh. For immediately, the signs of nails began to appear on his hands and feet, just as he had seen in the image of the man crucified a short time before. The hands and feet appeared to be fixed in the middle of the nails, with the heads of the nails visible on the inner part of the hands and the upper part of the feet, and their points extending outwards; and the heads of the nails were round and black, while the points themselves were long, twisted, and as if beaten, and they protruded from the flesh, exceeding the surrounding flesh. Also, his right side appeared to be pierced by a lance, covered with a red scar, often shedding sacred blood."

Therefore, the Holy Church of God, relying on such certain testimonies, has willed to consecrate this wondrous event in its liturgy, intending among other things, that the faithful, meditating on the sacred Stigmata of Francis, might contemplate the mystery of Redemption more deeply and understand it, and that they might draw from this account a more

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abundant charity, joined with a love for the Cross and a desire for expiation, just as happened to the Seraphic Patriarch. For men ought to...

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - They must be in harmony with the sufferings of Christ, and must deeply contemplate the wickedness of sin, for which He Himself bore the punishment for the human race; moreover, they must fulfill those things which are lacking in the sufferings of Christ in their own flesh, just as Francis, by exhibiting the wounds of Christ in his own body, felt and bore the torments vividly; for, since the Lord Jesus suffered for us, mortals can, either through a new covenant or more leniently, expiate their sins. In addition, when Francis, through the sign of his Stigmata, presents the Crucified Jesus to all for contemplation and meditation, he thereby teaches how, by imitating Christ in poverty, in the endurance of suffering, and in humility, we may generously and strenuously resist those vices which dominate in the corrupt human nature, namely, the lust of the eyes, the lust of the flesh, and the pride of life. These most salutary teachings are such, beloved Son, that during these secular celebrations, they should be brought to mind not only by those who are under the discipline of the Order of Saint Francis, but also by other faithful, whether they are to celebrate these observances for the cause of piety in the Franciscan churches, located throughout the nations, during this time, or whether they are to visit the mountain of Verna, blessed above all others, by making a pilgrimage. Indeed, we are not unaware that you, beloved Son, will, for the sake of your office as Protector, preside over the sacred rites which will be held on that mountain from the fourteenth to the seventeenth of the coming month, and we readily foresee how much spiritual solace you will receive through such observances, due to your devotion to Saint Francis of Assisi. Therefore, we wish to use you as our messenger and interpreter, and to bestow special graces, one of which will perpetuate the memory of this event, and the other will increase the honor and fruit of the present celebration. And so, we grant a privilege, which will endure forever, by which, in the chapel, which is dedicated to the sacred Stigmata on the mountain of Verna, it shall be permissible, even on Sundays and feast days, to recite or sing the votive Mass of the Impression of the sacred Stigmata, with the Gloria and the Creed. However, during the secular celebrations only, it shall be permissible to celebrate the same Mass, as we have said, in the church on the mountain of Verna, according to the pontifical rite, on each Sunday, and, whenever a group of pilgrims arrives, to celebrate the sacred liturgy and to offer the divine repast to them at midnight. Furthermore, in order that more substantial benefits may accrue to the faithful on this most excellent occasion, we open the treasures of the Church, so that those who, through prayers, triduums, or novenas, participate in observances held in any church of the Minor Order, in order

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to commemorate this secular event, may merit an indulgence of seven years and as many quarantines on each day, and finally, on the last day, a plenary indulgence, under the usual conditions. May the gifts of heaven, and the witness of our paternal benevolence, be with you, beloved Son.

[*Latin ed. p. 365*]

Acts of Pope Pius XI, 365. We impart, with paternal affection, the apostolic blessing to you, and to the Franciscan brothers who reside on Mount Vernam. Given at Rome, on the day of August, in the year 1924, in the third year of Our Pontificate. PIUS PP. XI.

TO THE REVEREND FATHER ALOISIUS MARIAM MARELLI, BISHOP OF BERGOMENSE: CONCERNING THE THIRD EUCHARISTIC CONVIVIUM OF THE ENTIRE DIOCESE. Venerable brother, greetings and the apostolic blessing.

The citizens of Bergomense, who, beyond their firmness and constancy of will, retain the most ancient faith and piety, are wont to gather with great frequency and with fervent ardor, whenever it is permitted to them to follow and venerate the august Sacrament with solemn acts of honor. Therefore, it is not to be wondered at that, after acts, once and again, of the Eucharistic Convivium celebrated in the diocese, a most celebrated gathering, whose memory will not easily fade, a third diocesan Eucharistic Convivium is now to be held in the town of Cluson.

You write that, due to the proximity of the place, first among those who will come there will be your beloved children from the valley of Decia, who, after the collapse of the Gleni dam, have suffered such a great loss of citizens, works, and property. May those very ones, whose hard fortune we deeply lament with you, approach Christ, the Consoler, hidden beneath the veils of the Eucharist, so that they may draw the greatest possible comfort from His most loving Heart, and may also raise their spirits with patience in their affliction and with hope for a better course of events.

Therefore, we earnestly pray for your undertaking, as you request; and we hope and desire that Christ Jesus may confirm you and those who are with you in the diligent observance you have professed towards Us and the Apostolic See, and may command that the most abundant fruits of holiness may flow and spread from this Convivium throughout the entire diocese. As a pledge of our paternal benevolence, we impart, with paternal affection, the apostolic blessing to you, venerable brother, and to all those who will come to Cluson.

Given at Rome, on the second day of August, in the year 1924, in the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale VI

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TO THE MOST REVEREND FATHER, JANUARY, BISHOP OF ALBANO,

FROM HIS HOLINESS, CARDINAL GRANITO PIGNATELLI DI BELMONTE,

WHO IS SENT AS LEGATE TO PANORMUM FOR THE ANNIVERSARY CELEBRATIONS OF SAINT ROSALIA AND THE EUCHARISTIC GATHERING FROM THE ENTIRE ISLAND.

Venerable Brother, greetings and the apostolic blessing.

It is known to all, and indeed, We know it well, that the citizens of Panormum, with extraordinary fervor, celebrate the memory of the Virgin Rosalía, whom they call "the little saint," in the month following the discovery of her sacred remains, which occurred at the end of the third century, and that they will continue to celebrate on the fourth day of the following month. We are so moved by the piety of these citizens, who are devoted to their heavenly Patroness, that We cannot help but publicly acknowledge and proclaim their piety.

We also consider it a worthy tribute to the industry and dedication of their esteemed Archbishop, who is dear to Us not only as a brother in the episcopate, but also for his efforts to promote the cult of Saint Rosalía, for providing a convenient access to the crypt on Mount Pellegrino, and for other pastoral endeavors.

Furthermore, the decision of the same Archbishop to hold a sacred Eucharistic gathering for the entire island on the day of Saint Rosalía is undoubtedly a wise decision, not only because the glory of the saints is to be offered to God, the author of all grace and sanctity, but also because it is greatly desirable to renew and strengthen the spiritual benefits gained from previous celebrations, by increasing devotion to the Eucharist and offering due honor to the Blessed Sacrament.

Indeed, We are deeply grateful to God's goodness that Our pontificate has coincided with these times, when the fervor of the faithful for Christ Jesus, hidden under the Eucharistic species, is increasingly evident and abundantly benefits the common good; this certainly alleviates the difficulties and sorrows of the apostolic ministry and brings great consolation.

Therefore, We anticipate that, just as We have experienced joy and refreshment from the gatherings in Panormum, so too will the faithful enjoy a greater abundance of blessings than before; and it is already apparent that the piety of the Sicilians towards the most holy Eucharist will finally burst forth in expressions of the most profound veneration, charity, and devotion.

And since We do not wish to be absent from such an event, which will be a memorable occasion in the annals of Catholic Sicily, We, through you,

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venerable Brother,

[*Latin ed. p. 367*]

The Acts of Pope Pius XI, page 367, reveal to us your devotion to the august Sacrament, you who hold the office in Panormum and preside over the Eucharistic gathering with our authority. We are certain that you will perform this duty so that the sacred rites may be enriched with the greatest dignity and majesty, and that you will contribute to the endeavors of the assembly with wisdom and effectiveness. Furthermore, with these words, we promise to all those who will gather in Panormum that we will ensure that the flame of charity and the impulse for a more holy pursuit of Christian life, conceived during these great solemnities, will be communicated by them, upon their return home, to the other citizens, following the example of the Apostles; thus, it is hoped that the assembly in Panormum, as it benefits those present, will also bring benefits to those absent. Meanwhile, as a harbinger of heavenly gifts and a testament to paternal benevolence, we impart, with fervent prayer in the Lord, our apostolic blessing to you, venerable brother, and also to our beloved son, the Cardinal Archbishop of Panormum, and to all the bishops, priests, and faithful who will gather in Panormum. Given at Rome, near Saint Peter, on the sixth day of the month of August, in the third year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. NOTICE. With the declaration promulgated on May 31st of the preceding year by the Acta Apostolicae Sedis (volume XV, page 356), this Supreme Holy Congregation of the Holy Office, entrusted with safeguarding the integrity of faith and morals, wished to warn the faithful that, after an investigation into the facts attributed to Father Pio of Pietrelcina, a member of the Order of Friars Minor Capuchin, residing in the convent of the place commonly called San Giovanni Rotondo, in the diocese of Foggia, nothing could be ascertained regarding the alleged supernatural nature of these events; and it urged the faithful to conform their actions to this declaration. Now, having received further information from various and reliable sources, the same Supreme Holy Congregation deems it its duty to urge the faithful, in more serious terms, to abstain entirely from devotion to the aforementioned Father, and from any contact with him, even by correspondence. Given at Rome, from the offices of the Holy Office, on July 24, 1924. Aloysius Castellano, Notary of the Supreme Holy Congregation of the Holy Office. II DECREE OF CONDEMNATION: "THE ETHICAL EXPERIENCE OF THE GOSPEL." The Most Eminent and Reverend Lords, Cardinals entrusted with safeguarding faith and morals, in an ordinary session held on Thursday, July 30, 1924, in accordance with canon 1399, de-

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clared the following work to be condemned and ordered that it be placed in the Index of Prohibited Books: "L'esperienza etica del Vangelo" (Selections from the New Testament) - Introduction, translation, and notes by Adolfo Omodeo. Bari, Laterza.

[*Latin ed. p. 369*]

The Most Holy Congregation of the Holy Office. And on the following Friday, the 31st of the same month and year. Our Most Holy Lord, Pope Pius XI, by Divine Providence, having heard in the usual audience the report presented by the Most Reverend Assessors of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered it to be made public. Given at Rome, from the offices of the Holy Office, on the 1st of August, 1924. Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONSISTORY CONGREGATION.

Our Most Holy Lord, Pope Pius XI, by Divine Providence, has provided for the following churches, assigning them their own pastors, according to the decrees of the Sacred Consistory Congregation:

March 10, 1924. — To the Cathedral Church of Sobral, he appointed the Most Reverend Joseph Tupinambá de Frota, formerly Bishop of Uberaba.

July 4. — To the Cathedral Church of Uberaba, the Reverend Anthony Lustosa, a priest of the Venerable Society of Saint Francis of Sales, known as the Salesians of Don Bosco.

July 4. — To the Cathedral Church of Botucatu, the Most Reverend Charles Duarte Costa, who had been fulfilling the duties of General Vicar in the archdiocese of Rio de Janeiro.

July 4. — To the Cathedral Church of Juiz de Fora, recently erected, the Reverend Justin de Santa Ana, a parish priest in the diocese of Ilhéus.

August 2. — To the Cathedral Church of Rheims, the Most Reverend Maximum Rinaldi, from the Institute of Missionaries of Saint Charles for Italian emigrants (commonly known as the Scalabrinians).

August 5. — To the titular episcopal church of Fiapiolitana, the Reverend Francis Glancey, whom he appointed as Auxiliary to the Most Reverend John McIntyre, Archbishop of Birmingham.

Furthermore, by other decrees:

June 13, 1924. — The Reverend Anthony Antunes, titular Bishop of Betyma, formerly Auxiliary to the Most Reverend Emanuel Aloysius Coeho da Silva, Bishop of Coimbra, was appointed Coadjutor with the right of succession to the same Bishop.

August 7. — His Eminence, Cardinal Caietan S. E. E. De Lai, Bishop of Sabina, was appointed Apostolic Administrator of the diocese of Mande-

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lensis.

ACTS, Vol. XVI, n. 9. — 1-9-1924. 25

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

LITTERAE

AD REV.MOS ORDINARIOS

ITALIAE

CIRCA FACULTATEM CELEBRANDI MISSAM SUB DIO

AD NORMAM CANONIS 822 CODICIS I. C.

Illustrissimo et Reverendissimo Domine,

Multi Ordinarii d'Italia inveniuntur in gravibus difficultatibus circa resolutionem quae sumenda est, cum praesentantur petitiones quae tendunt ad permittendum celebrationem sacrorum mysteriorum extra ecclesias, id est, extra loca quae destinata sunt ad exercitium cultus. Sedes Sancta, interrogata de hoc, post accuratum studium et maturam deliberationem, ad eos refert considerationes sequentes.

Notissima est disciplina tradita ab Apostolicis Patribus, scilicet ut ecclesia sit locus destinatus ad celebrationem Sanctae Missae. Et quidem, tempus fuit in quo non permittebatur celebratio nisi in ecclesiis aut oratoriis consecratis. Cum tempore, propter diversas rationes, quae hic non sunt locum ad accuratam commemorationem, disciplina ecclesiastica in hac materia aliquantino benignitatis gradu accommodata est. Sed ei qui eam in evolutione sua studet, perspicue apparet quod, si aliquando celebratio divini Sacrificii extra ecclesias concessa est, semper hoc restrictum est ad casus necessitatis aut ad rationes exclusivam religiosa.

Haec disciplina tradita, confirmata ab multis Pontificibus et ab multis Conciliis, antiquissima et universalis, nuper novam sanctionem accepit ex Codice Iuris Canonici, ubi, in can. 822 § 1, statuitur quod: «Missa celebranda est super altare consecratum et in ecclesia «vel oratorio», etc., et deinde, in § 4: «Loci Ordinarius... licentiam celebrandi extra ecclesiam et oratorium... concedere potest iusta tantum «ac rationabili causa, in aliquo extraordinario casu et per modum actus».

Hinc facile inferri potest quod facultates Ordinariorum in hoc respectu valde limitatae sunt, non podendo exerceri nisi in aliquo casu extraordi-

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nario, nec sine iusta et rationabili causa, quae unica inspirata esse debet ad altissimas rationes cultus divini et ad bonum spirituale fidelium.

Deest etiam inculare et practicare cum debita severitate has normas disciplinarias, ut elevetur et purificetur sensus religiosus populi.

[*Latin ed. p. 371*]

The Holy Congregation for the Discipline of the Sacraments, 371. Therefore, it is undoubtedly the case that there would not be a just and reasonable cause, as desired by the aforementioned canon 822, if the celebration of the Mass outside of the church were requested on the occasion of profane commemorations or to give prominence to celebrations of a political nature: in such circumstances, the celebration of the Mass outside of the church remains absolutely prohibited by the aforementioned canon 822. This is even more so if the celebrations in question, by their very nature, suggest something superstitious or are dangerous to the sound religious sentiment or to the purity of the faith of the Christian people. In these cases, not only would the just cause of the Code not be given, but very easily an opportunity could be given for deviations from the sound discipline of the Catholic cult. In these cases, the Ordinary of the place should inform those interested that it is not within his power to grant the request, but, if those requesting insist, invoking special reasons of place, time, or persons, he will take care to transmit the petition to this Holy Congregation of the Sacraments, to which it belongs to decide in this matter. This is communicated to Your Eminence for your understanding and guidance. From the Holy Congregation of the Sacraments, July 26, 1924. M. CARD. LEGA, Prefect. L. © S. f L. Capotesti, Bishop of Terme, Secretary.

SACRA CONGREGATIO CONCILI! LUCE, regarding a matter from December 1923.

QUESTION. — Since the General Vicar in the diocese of Reest is not a canon, the question has arisen as to whether, according to the wording of canon 370 § 1 of the Code of Canon Law, he would have a place in the choir and in the Chapter. Some believed that the words of canon 370 § 1, "also in the choir and in chapter acts," were added solely to temper or correct the old and widely accepted norm, according to which the General Vicar, if he is a canon, should sit in his stall for the distribution of [sacraments]. They added that it would be inconvenient to have a stall distinct from that of the Canons for the Vicar.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - The official commentary states that a general vicariate, whether canonical or not, especially within the choir, must conform to the established order. Therefore, a certain Bishop, in order to eliminate ambiguities, reverently presented the question to this Sacred Congregation for resolution, under the formula of a doubt: "Does a

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general vicariate, which is not a canon, have the right of precedence, even in the choir and in chapter acts, over all canons and dignitaries?" OPINION OF THE CONSULTOR. - The Code, which has completely ordered the entire matter concerning precedence (cf. canon 106; S. C. C. in Cuneen, and Utinen., May 17, 1919), expressly states: "Even in the presence of the Bishop, the general vicariate has the right of precedence publicly and privately over all clerics, "not excluding dignitaries and canons of the cathedral church, even in the choir and in chapter acts, unless the cleric possesses the episcopal rank, and the general vicariate lacks the same" (canon 370 § 1). In order to definitively resolve certain questions that arose in ancient law, and to eliminate all doubt, the following words were added: "not excluding dignitaries and canons of the cathedral church, even in the choir and in chapter acts." Thus, the right of precedence is simply and absolutely granted to the general vicariate, even in the choir and in chapter acts, without any distinction being made between a canonical and a non-canonical general vicariate, since it is clear from canon 367 that any priest, endowed with the necessary qualifications, can be appointed as a general vicariate by the Bishop, even if he is not holding a canonical office. The only exception or limitation regarding the right of precedence pertaining to the vicariate is: "unless the cleric possesses the episcopal rank, and the general vicariate lacks the same" (canon 370 § 1). Therefore, since the Code makes no distinction between a canonical and a non-canonical general vicariate, and refers only to one exception or limitation, it logically and undoubtedly follows that the general vicariate, even if not canonical, has the right of precedence, both publicly and privately, whether in the choir or outside the choir, over all clerics, except for those who possess the episcopal rank. This is clearly confirmed by the general principles of precedence, which are set forth in the Code. Canon 106 states these principles: "1° He who holds a certain office, obtains precedence therefrom... 2° He to whom authority is granted over persons, whether physical or moral, has the right of precedence over those persons." But the general vicariate holds the office of the Bishop, whether canonical or not; the same vicariate enjoys jurisdiction over the entire diocese (cf. canon 368, § 1), whether he is a member of the Chapter or not; and therefore, the right of precedence is solely to be attributed to the office which he holds, to the authority with which he is endowed, and not from another source, such as from a canonry or a chapter dignity.

[*Latin ed. p. 373*]

373. The Holy Congregation of the Council further notes that, even in the ancient discipline, that is, before the Code of Canon Law, the Vicar General, although not a member of the Chapter, possessed the right of precedence over all and each cleric, and also over the canons and dignitaries of the cathedral church, both in the choir and outside the choir, although

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regarding the choir, the question was whether the Vicar General should be present in his canonical habit or in his vicariatal habit (cf. Barbosa, *De canonicis*, chapter 18, paragraphs 12 and following; Ferraris, *Bibliotheca*, volume *Vicarius Generalis*, article III, paragraphs 1 and following; Wernz, II, paragraph 805; Santi, Book I, title 28, paragraph 36). The Code, however, did not correct or restrict this ancient right in this matter, but rather openly recognized and confirmed it, and, indeed, dispelling all doubts and controversies, extended it in favor of the Vicar General. From the foregoing, a certain and indubitable conclusion is evident. The inconvenience that might arise in practice, besides being inappropriately introduced when dealing with the exposition of a clear norm of law, is easily resolved, since it is sufficient for precedence if the Vicar General occupies the first and most distinguished stall in the choir (cf. S.E.C., paragraph 1886, ad I), as the *Caeremoniale Episcoporum*, Book I, title XIII, chapters 9-12, warns regarding bishops or ordinary officials from outside the diocese, regarding nuncios, regarding Apostolic Visitators, etc. Therefore, etc. RESOLUTION. Furthermore, in the general meeting of the Holy Congregation of the Council, held in the Vatican Apostolic Palace on December 15, 1923, the Most Reverend Fathers, in order to answer the proposed question, judged: "Affirmatively, according to canon 370 § 1." Subsequently, regarding the foregoing, the Most Holy Lord Pope Pius Divine Providence XI, through the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm the given resolution. Julius E.p. tit. Lampsacen., Secretary. SACRED CONGREGATION FOR RELIGIOUS INSTITUTES INSTRUCTIONS REGARDING THE ENCLOSURE OF NUNS WHO HAVE TAKEN SOLEMN VOWS. Following the Decree recently published by this Sacred Congregation "regarding the nuns in France and in Belgium," dated June 23, 1923, many monasteries of those regions diligently sought to obtain for the nuns of the same faculties to take solemn vows; and they urgently supplicated this Sacred Congregation to give them precise instructions regarding the law of Papal Enclosure, which follows from such a concession.

[*Latin ed. p. 374*]

Acta Apostolicae Sedis - Official Commentary 374. Therefore, this Holy Congregation, considering that the law of enclosure, received in the Code of Canon Law, was derived from ancient law, and that, having been in force since the time of St. Pius V, it was confirmed by numerous responses of the Holy Congregations and elucidated by the writings of the Doctors, judged it opportune to promulgate an Instruction that would serve as a rule for all those monasteries of nuns, in which solemn vows are professed. After mature deliberation, the Holy Congregation decreed that the following prescriptions regarding the law of Papal Enclosure should be observed:

I. The nuns, by virtue of their profession and of ecclesiastical law, are obligated:

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a) To remain always within the enclosure of their monastery, so that, without a special indult from the Holy See, it is not lawful for them to leave it, except in the cases indicated below (canon 601);

b) To not admit within the same enclosure any person of any kind, condition, sex, or age, without the permission of the Holy See, unless it is a person excepted by the law, as will be said below (canon 600). This is the law and the obligation of Papal Enclosure; monasteries are also subject to it, even if the number of nuns is reduced.

II. Therefore, the monastery, together with the adjacent gardens (canon 597 § 2), must be enclosed in such a way that, as far as possible, external persons should not be able to see inside the enclosure, nor be seen from within it (canon 602).

1. If there are windows that face the public square and neighboring houses, or that allow communication with outsiders, they must be fitted with opaque glass or shutters, such that they prevent vision from one side and the other.

2. If the choir has grates that allow the nuns to see the altar, these grates must be arranged in such a way that the faithful, from the place reserved for them, cannot see the nuns.

3. The confessional must be arranged in such a way that the confessor is outside and the penitents are inside the enclosure.

4. The place where the nuns receive Holy Communion must be closed off with a door and a curtain, so that the nuns cannot be seen by the faithful.

5. Near the entrance of the monastery, in the sacristy, and wherever it is necessary, a wheel must be inserted in the wall, through which necessary things can be passed. It is not forbidden to make a small hole in the wheel, so that one can observe what things are being put into the wheel.

6. Within the limits of Papal Enclosure, the public temple with the attached sacristy is not included; therefore, the nuns cannot access it, without an indult from the Holy See.

III. The law of enclosure can be violated in two ways: either by the undue departure of the nuns from the enclosure of the monastery, under any pretext, or...

[*Latin ed. p. 375*]

I. The departure from the monastery, without the permission of the Holy See, is permitted to nuns, after their profession, only in the case of imminent danger of death or another very grave evil. This danger, if there is sufficient time, must be recognized in writing by the Ordinary of the place (canon 601).

a) Such dangers include: fire, flood, collapse of the building, terrors of war, invasion by soldiers, and similar events. They may also arise from the condition of a nun, for example, suffering from a dangerous form of

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dementia or an epidemic disease, in which case the nun herself must leave the enclosure, in order to ensure the safety of the religious community. However, if time permits, the Ordinary of the place, upon being requested by the nuns, must recognize the danger and the sufficient reason for leaving the enclosure in writing.

b) Therefore, without the permission of the Holy See, a nun cannot be transferred from one monastery to another, even if it is within the same Order and for a short time; nor can she leave to found a new monastery, or to exercise the office of abbess or superior, or as a mistress of novices, or to care for her own health, or to oversee the construction of a new monastery. However, the Holy See usually grants such permissions for just reasons and with the due conditions prescribed.

c) If there is a terrace above the roof of the monastery, the nuns may access it, provided that it is effectively protected all around by grates.

d) Since it is often necessary, for the decorum of the house of God, that the nuns themselves perform in the external church those tasks that are sought, so that the due cleanliness may always shine forth, and especially on major solemnities, the church may be adorned as is fitting, the Holy See grants to the superior, for monasteries that request it, the faculty to designate certain religious, as many as are deemed necessary, so that, at a time when no one else is in the church and it is completely closed, they may go down into it to perform therein all that pertains to the worship and cleanliness.

e) Although those aspiring to the religious habit, while making their postulancy, are subject to the law of enclosure (canon 540 § 3), they may nevertheless leave the monastery freely and without the permission of the Holy See, when it happens that they voluntarily return to the world or are dismissed by the Superiors; and the same applies to novices or those who have taken temporary vows, when their vows have expired or they have been legitimately dismissed.

2. The entry into the monastery without the permission of the Holy See, in virtue of canon 600, is permitted to the following persons:

a) The Ordinary of the place or the regular superior, when they visit the monastery, or other visitors delegated by them, may enter the enclosure, but only for the purpose of inspection, provided that they are accompanied by at least one cleric or religious of mature age (canon 600, I).

b) It is therefore permitted for the visitor to enter the enclosure only for the...

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium, Officiale visita dei locali. Visita personarum peragitur manente foris claustri, ad cancellis. Praeterea, extra actum visitationis, non licet intrare claustrum, propter officium

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suum, nec Ordinario, nec Superiorem regularem, nec visitatori. c) Ad explorationem quae fieri debet ante vestitionem et professiones ambas, sicut etiam ad electionem superioris, Ordinarius loci, seu delegatus eius, non debet intrare claustrum (can. 506 § 2, 552 § 2). d) Si Episcopus vel alius sacerdos praesidet vestitioni vel professioni monialium, nec illis licet intrare claustrum, nec postulanti, seu colei quae professa debet, exire. e) Visitor, qui intrare debet claustrum ad finem inspectionis, a minimo uno clericorum vel religiosorum, etiam conversorum, aetatis maturae, comitari debet, qui non potest ab eo discedere durante omni tempore quo in monasterio manet. f) Confessor, seu qui eius munera implet, cum debitis cautelis, potest intrare claustrum ad sacramenta administranda vel ad moribundas adiuvandas (can. 600, 2°). Haec facultas competit confessori ordinario monasterii, seu ei qui eius munera implet, quibus, per can. 514 § 2, competit administratio sacramentorum et adiuvamentum moribundarum in monasteriis monialium; sed, eorum defectu, etiam alius sacerdos potest intrare claustrum. g) Ad accipiendas confessiones infirmarum, intrare potest claustrum, quoties id requiritur, non solum confessor ordinarius, sed etiam extraordinarius vel adiunctus vel quilibet alius confessor a infirma gravi vocatus, de quo dictum est in can. 523. h) Cautelae debitae ad administrationem Communionis expositae sunt in decreto Sacrae Congregationis Religiosorum die 1 Septembris 1912: « Necessarium est ut quatuor religiosas aetatis maturae, si fieri potest, a porte claustri usque ad exitum, comitant sacerdoti, qui sagram pissidem portat, continentem aliquas particulas consecratas, administrandi Sacram Communionem, reditu in ecclesiam et sagram pissidem reponendi, observantibus rubris praescriptis Rituali Romano pro Communione infirmorum ». i) Ad accipiendam Confessionem, praescribuntur cautelae sequentes: duae moniae comitant confessorem ad cellam infirmae et ibi exspectant foris apud ostium apertum cellae, dum Confessionem audit, ut eum reditu ad portam monasterii comitari possint. k) Quotienscumque sacerdos intrare solet claustrum ad perficiendum aliquid ex ministeriis supra dictis, finito ipsius ministerio, statim ex monasterio exire debet. l) Si verbum Dei non potest commodissime ad grates praedicari, petendum est facultatem ab Holy See – quae, si grave sint causa, solum raro denegat – ut praedicares intrare possint claustrum et in choro seu in capitulo praedicant, observantibus tamen cautionibus et cautelis supra descriptis pro introitu confessoris.

[*Latin ed. p. 377*]

S. Congregation for Religious 377 m) Those who currently hold the highest office in nations, along with their consorts, may enter the cloister, along with their attendants; likewise, the Cardinals of the Holy Roman Church (canon 600, 3). n) It is the responsibility of the superior to permit, with due precautions, the entry of physicians, surgeons, and others whose services

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are necessary, after first obtaining at least customary approval from the Ordinary of the place (canon 600, 4). However, if necessity is urgent and there is insufficient time to request approval, such approval is presumed by law (canon 600, 4). o) Therefore, the superior, by virtue of the authority granted to her by the Holy See in this very law, may permit the entry of all those whose services are necessary within the enclosure of the monastery; but she must first obtain at least customary approval from the Ordinary of the place. Hence, the practice is for the nuns, at the beginning of each year, to record in a special register all those whose services will ordinarily be required during the year in the monastery, whether in the garden or in the workshops located within the enclosure (physicians or others needed for the care of the sick, workers for the garden, cellar, stables, artisans, and other similar persons); and this register is then presented to the Ordinary for signature, in order to obtain said customary approval. However, if, in some extraordinary case, the need arises to enter the monastery and there is no time to request it from the Ordinary, approval is presumed by law, that is, the law itself ratifies such presumption. p) In any case, however, it is incumbent upon the superior to exercise due precautions. These consist in ensuring that those admitted to enter are, according to reliable information, of excellent reputation and of exemplary conduct; that they are accompanied by two nuns, among the most devout, to the place where their services are required; and that no nun is permitted to speak with such persons, except those nuns who must deal with them regarding their duties. IV. The keys to the cloister must always, day and night, be kept with the superior, who will hand them to the designated nuns whenever it is necessary. If the superior, or any other person, were to introduce, or even merely admit, any person into the monastery without legitimate permission, she would not only commit a grave sin, but would also immediately incur the censure of excommunication simply reserved to the Apostolic See (canon 2342, 1). Those aspiring to the religious habit enter the cloister with the permission of the Ordinary. But without the permission of the Holy See, it is not lawful to admit young girls into the monastery for the purpose of education or for any other reason, even a pious one. V. In the parlor, where the nuns may – within the limits prescribed by the Constitutions of each religious order – receive external visitors, there must be two grates, spaced approximately twenty centimeters apart and fixed in the wall, so that they cannot be opened. If the Constitutions permit, a wheel may also be placed in the parlor. Regarding other matters concerning the parlor, especially concerning the constant vigilance over what is done or said there, the Constitutions proper to each monastery must be observed exactly.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary VI. The enclosure of nuns, even those subject to regular canons, with regard to the careful ob-

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servance thereof, is placed under the vigilance of the Ordinary of the place, who may also, with penalties and censures, correct, after the offense, those who transgress, not excluding the regular canons, and prevent such violations. The custody of the enclosure of nuns, subject to a regular Superior, is also entrusted to the same Superior, who likewise may inflict penalties on the nuns or other of his subjects, should they commit an offense in this matter (canon 603). Therefore, having related the aforementioned matters to the Most Holy Father Pius, by divine Providence, Pope XI, in the audience held by the undersigned Father Secretary of the Holy Congregation of Religious, on February 6, 1924, His Holiness approved the present Instruction and commanded that it be observed by all. Given at Rome, from the Secretariat of the Holy Congregation of Religious, on the day, month, and year as above. C. CARD. LAURENTI, Prefect. L. Eg S. Mauro M. Serafini, Abbot, O.S.B., Secretary.

SACRED CONGREGATION FOR RITES OF TURIN.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOSEPH CAFASSO, SECULAR PRIEST, MODERATOR OF THE ECCLESIASTICAL COLLEGE OF TURIN.

ON THE QUESTION: Whether, and concerning which miracles, there is proof in the case and to the effect of which we are speaking?

He who first endeavored to establish before his very eyes what a miracle is, according to philosophical and theological disciplines, and with which elements it coalesces and is brought about, and who sought to acquire a complete and genuine understanding of miracles, drawn from the purest sources, began to transfer, and to adapt to them, the two healings in question, from these two, with the comparison of the law with each fact, which he instituted, he was easily and rightly led to this, and indeed he was truly led to understand and clearly convince himself that the aforementioned two healings could have occurred only by a miracle. Indeed, from the acts and the approved testimonies, and after a thorough and diligent examination of the principles of medical and surgical science, it was possible to ascertain...

[*Latin ed. p. 379*]

379 The Holy Congregation of Rites, after careful deliberation and examination, has determined that the manner of both healings, as described in the records, exceeded the power of nature and its customary mode of operation. Indeed, the very essence of a miracle lies in the fact that it surpasses the power of nature; therefore, the greater the extent to which something surpasses the power of nature, the greater the miracle. For this reason, the Angelic Doctor proposed the following: "I answer that a miracle cannot

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be judged by comparing the power of God; for whatever is done, when compared to divine power, is the least, according to Isaiah XL: 'Behold, the nations are as the drop of a bucket, and as the dust of the scales.' But something is called a miracle in comparison to the power of nature that it exceeds. And therefore, the more it exceeds the power of nature, the greater the miracle is said to be. Something exceeds the power of nature in three ways. First, with respect to the substance of the act: as when two bodies are joined together; or when the sun turns back; or when a human body is glorified: which nature cannot accomplish in any way. And these hold the highest rank in miracles. Secondly, something exceeds the power of nature, not with respect to what is done, but with respect to in whom it is done: as in the resurrection of the dead, and the healing of the blind, and the like. For nature can cause life, but not in a dead person; and it can restore sight, but not to a blind person. And these hold the second rank in miracles. Thirdly, something exceeds the power of nature, with respect to the manner and order of doing: as when someone is suddenly cured of a fever by divine power, without any cure or customary process of nature in such cases, and when the air is immediately turned into rain by divine power, without natural causes, as happened at the prayers of Samuel and Elijah. And these hold the lowest rank in miracles. However, each of these has different degrees, according to how differently they exceed the power of nature" [Summa Theologica, Part I, Question 105, Article 8).

Therefore, if someone, with the clear and perspicuous doctrine about miracles transmitted by the Angelic Doctor before their eyes, again turns to the one and the other, about which we are speaking, namely the healings, and, with the help of experts in the art, carefully examines and considers all and each of the things that are presented in the records, it will certainly not be possible to fail to discover and recognize in at least one of the two modes of healing that very thing which manifestly exceeds the power of nature, in which, as we have recently seen, the entire reason for the miracle consists. This was certainly the case in the healing of Victorii Bertone, about which we spoke earlier.

[*Latin ed. p. 380*]

380 The Acts of the Apostolic See – Official Commentary, and it becomes even more evident, that the cold abscess, which had fixed its seat upon Victorii's shoulder, was an impediment to his recovery, and that this impediment had already permeated and afflicted Victorii's entire body, namely, a pulmonary tuberculosis, from which, after a short interval, he also acquired complete immunity, although this pulmonary tuberculosis had, according to the unanimous opinion of the physicians, become so grave that, especially in a subject such as this, any cure would have been impossible. Thus, with the most judicious norms applied, and also through the diligent and astute work of the expert judges and the excellent advocate of the cause,

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this inquiry, instituted concerning miracles, was brought to the desired outcome; since it was followed by a general Congregation, after two preceding preparatory Congregations, which, on the eighth day of this month of July, was convened before the Most Holy Pope Pius XI. In which, the Most Reverend Cardinal Caietano Bisleti, the Relator of the cause, proposed the following question for discussion: Of what miracles does the case consist, and to what effect do they pertain? The Most Reverend Cardinals and Fathers Consultors, each in turn, presented their votes; but these, having been received and considered with a joyful and studious spirit, the Most Holy Pope reserved the final judgment for Himself, and ordered all those present to offer prayers imploring heavenly light. And when He had determined to make His will manifest, He designated the present day, the sixth Sunday after Pentecost; therefore, having devoutly performed the sacred rites, He wished to summon the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Caietano Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, along with the undersigned Secretary, and, in their presence, solemnly declared: That both proposed miracles are established; namely, the first, of the instantaneous and perfect healing of the girl, Petra De Gaudenzi, from a congenital dislocation of the left hip; and the second, of the instantaneous and perfect healing of Victorii Bertone, from a purulent abscess flowing from a tubercular nature of costal osteo-periostitis. This Decree was ordered to be made public and inserted into the records of the Congregation of Sacred Rites on the thirteenth day of the month of August in the year 1924.

Signed: A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. L. VERDE, Secretary.

[*Latin ed. p. 381*]

381 Diary of the Roman Curia.

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, August 5, 1924, in the Apostolic Palace at Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors, discussed and gave their vote:

I. On the aforementioned doubt concerning the solemn Beatification of the Venerable Servant of God, Joseph Cafasso, a secular Priest and Rector of the Ecclesiastical College of Turin.

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II. On two miracles which are asserted to have been wrought by God through the intercession of the Blessed John Mary Vianney, Confessor and Parish Priest of the place called Ars, which miracles are proposed for his Canonization.

Tuesday, August 12, 1924, before the Eminent and Reverend Lord Cardinal Anthony Vico, Promoter of the Cause of Canonization of the Blessed Teresa of the Child Jesus, the preparatory Congregation of the Sacred Rites was held, in which the Reverend Officials and the Theological Consultors of the same discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the same Blessed; which miracles are proposed for Canonization.

SACRED ROMAN ROTA

NOTICE

It is hereby made known that registrations for the Study of Canon Law may be made, for the next academic year, from October 10th to November 30th, 1924, and no later.

August 20, 1924.

M. MASSIMI, Pro-Dean.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father Pius XI, happily reigning, deigned to appoint:

July 25, August 10, 1924.

Monsignor Giuseppe Trezzi, Defender of the Bond in the Tribunal of the Sacred Roman Rota.

The Reverend Father Anthony Rocchetti, of the Minor Conventuals, Consultor of the Sacred Congregation of the Sacraments.

[*Latin ed. p. 382*]

Acta Apostolicae Sedis - Official Commentary 382. By Breve Apostolic, the Most Holy Pope Pius X, reigning happily, deigned to appoint: March 7, 1924. The Most Reverend Cardinal Giovanni Battista Nasalli Rocca, Prolector of the Institute of the Sisters of the Sorrowful Mother of Rimini. July 11. The Reverend Tommaso Muniz Pablos, Extraordinary Auditor of the Supreme Tribunal of the Rota, at the Nunciature of Spain. The Reverend Giuliano Diaz Valdepares, Extraordinary Auditor of the Supreme Tribunal of the Rota, at the Nunciature of Spain. March 18. The Most Reverend Cardinal Luigi Sincero, Protector of the Carmelite Sisters of the Third Order. Assistants to the Papal Throne: July 25, 1924. Monsignor Michele Gregorio

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Vuylsteke, Bishop titular of Caradro and Apostolic Vicar of Curaçao. Apostolic Protonotaries *ad instar participantium*: March 5. July 23. July 24. July 31. 1924. Monsignor Giuseppe Ormisda Brodeur, of the diocese of Prince Albert. Monsignor Enrico Paolazzi, of the diocese of Trento. Monsignor Michele T. O'Brien, of the diocese of Great Falls. Monsignor Guglielmo Enrico Mahoney, of the diocese of Auckland. Monsignor Nicolò Tabulov-Truta, of the diocese of Sebenico. Monsignor Aristide Botti, of the diocese of Faenza. Domestic Prelates of His Holiness: March 6, 1924. Monsignor Giovanni Battista Bourdel, of the diocese of Prince Albert. May 30. Monsignor Valerio Cantineau, of the diocese of Tournai. July 20. Monsignor Renato Moissenet, of the diocese of Dijon. July 23. Monsignor Emilio Göller, of the archdiocese of Freiburg im Breisgau (Baden). July 25. Monsignor Giorgio Guglielmo Schuhmann, of the diocese of Louisville. July 30. Monsignor Tommaso P. O'Reilly, of the diocese of Glasgow. Monsignor Tommaso H. Barret, of the diocese of Buffalo. Monsignor Giuseppe Gambino, of the same diocese. August 8. Monsignor Luigi Gallo, of the diocese of Conversano. Monsignor Giovanni N. Codori, of the diocese of Altoona.

[*Latin ed. p. 383*]

From the Roman Curia Diary, 383: HONORS. By Apostolic Briefs, the Most Holy Father Pius X, reigning happily, deigned to bestow: The Commander's Cross of the Order of St. Gregory the Great: July 17, 1924. Upon Mr. Egon Luigi Humann, of the diocese of Breslau. The Commander's Cross of the Order of St. Gregory the Great, conferred vivace: July 28, 1924. Upon Mr. Giovanni Guglielmo Antonio Beijnes, of the diocese of Harlem. The Knighthood of the Order of St. Gregory the Great, civil class: July 26, 1924. Upon Mr. Francesco Wieber, of the diocese of Munster. July 29, 1924. Upon Mr. Edoardo Guglielmo Giuseppe De Heusden Van der Sluyse, of the diocese of Bois-le-Duc. July 31, 1924. Upon Mr. Luigi Fournier, of the diocese of Costantina. August 9, 1924. Upon Mr. Luigi Dassonville D'Alluni, of the diocese of Lille. Upon Mr. Ippolito Scalabrini, of the same diocese. Upon Mr. Enrico Barbry, of the same diocese. The Commander's Cross of the Order of St. Sylvester the Pope: July 26, 1924. Upon Mr. Bodrigo Wejers, of the archdiocese of Colonia. The Knighthood of the Order of St. Sylvester the Pope: July 18, 1924. Upon Mr. Giovanni Van Rijzewijk, of the diocese of Bois-le-duc. July 26, 1924. Upon Mr. Nazareno Dottarelli, of Rome. Upon Mr. Luigi Bozzetti, of the diocese of Brzesc.

HIS HOLINESS'S HOUSEHOLD: APPOINTMENTS. By letters from His Eminence, the Most Reverend Monsignor, the Maggiordomo, the Most Holy Father Pius X, reigning happily, deigned to appoint:

Secret Chamberlains, honorary: June 4, 1924. Monsignor Biagio Verghetti, Rome. July 29, 1924. Monsignor Domenico Lucchini, of the diocese of Verona. July 30, 1924. Monsignor Porfirio Sampaio, of the

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diocese of Fortaleza.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale, July 30, 1924. Most Reverend Vincenzo Soter De Alencar, of the diocese of Crato.

August 2. Most Reverend Alessandro Galosi, of the diocese of Montalto.

August 9. Most Reverend Anthony Glattfelter, of the diocese of Treves.

August 12. Most Reverend Luigi Bugada, of the diocese of Bergamo.

August 13. Most Reverend Matteo Bauehinger, of the diocese of St. Hippolytus.

August 13. Most Reverend Stanislao Anthony Wachowiak, of the Archdiocese of Baltimore.

August 13. Most Reverend Francesco Pititto, of the diocese of Mileto.

August 13. Most Reverend Giuseppe Gnlotta, of the same diocese.

August 13. Most Reverend Giuseppe Janda, of the Apostolic Administration of Tirnava.

August 13. Most Reverend Vittore Szakacs, of the same Apostolic Administration.

Secret Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: August 12, 1924. Mr. Cavaliere Camillo Beccari, of the Archdiocese of Bologna.

Chamberlains of Honor in Peacock Blue of His Holiness: July 30, 1924. Most Reverend Hippolito Constabile, of the diocese of Pelotas.

August 12. Most Reverend Vincenzo de Mendonca, of the diocese of Aterrado (Brazil).

August 12. Most Reverend Mario da Silveira, of the same diocese.

Chamberlain of Honor of the Sword and Cape, Supernumerary, of His Holiness: August 2, 1924. Mr. Vincenzo Intonti, of the Archdiocese of Trani.

Chaplains of Honor Extra Urbem of His Holiness: August 12, 1924. Most Reverend Giovanni Tyukos, of the Apostolic Administration of Tirnava.

Most Reverend Tommaso Czaban, of the same Apostolic Administration.

NECROLOGY: July 26, 1924. Most Reverend Leone Haid, titular Bishop of Messene.

August 25. Most Reverend Calogero Licata, Bishop of Calvi and Teano.

[*Latin ed. p. 385*]

Year XVI - Vol. XVI, October 15, 1924, No. 10. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. PAPAL ACTS. POPE PIUS XI. APOSTOLIC CONSTITUTION. THE STATUTES OF THE CARTHUSIAN ORDER, REVISED IN ACCORDANCE WITH THE CODE OF CANON LAW, ARE DEFINITIVELY APPROVED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PER-

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PETUAL REMEMBRANCE:

Those who, according to their institute, lead a life of solitude, far removed from the noise and distractions of the world, so that they may not only contemplate the divine mysteries and eternal truths with all their being, and, through fervent and constant prayer, seek to promote the growth of God's kingdom and its ever wider propagation, but also, through prescribed or voluntary penances of body and spirit, atone for their own and the sins of others, are truly those who have chosen the best part, as Mary of Bethania did. No other condition or way of life can be proposed to men that is more perfect, if, indeed, the Lord calls them to it; and the close union with God and the interior sanctity of those who live a solitary life in silence within the cloister are so abundantly nourished that the Immaculate Spouse of Christ Jesus offers and presents them as a model for all, and calls them to conversion. It is not surprising that the writers of former ecclesiastical ages, recognizing the virtue and effectiveness of such religious men, have...

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - The official commentary on the prayers would include, and they would explain, that they have progressed to the point where they compare these prayers to the prayers of Moses, recalling the most famous event: namely, when Joshua, having engaged in battle with the Amalekites in the plain, and praying for the victory of his people, Moses, on the summit of a nearby mountain, raised his hands to heaven, and it happened that, as long as he held up his hands, the Israelites prevailed; but whenever, on the contrary, he lowered his hands through weariness, the Amalekites overcame the Israelites; therefore, Aaron and Hur supported Moses's hands on either side, until Joshua prevailed in the battle. This example, as we have mentioned, very aptly signifies the prayers of the religious members, since they are supported, as it were, by the august sacrifice of the altar and by the practice of penance, as by two supports, one of which, in a certain way, represents Aaron, and the other represents Hur. It is, in fact, the most important and, so to speak, characteristic duty of such solitaries, as we have said above, to offer and dedicate to God, for their own salvation and that of their neighbors, sacrifices of expiation and offerings, as a kind of public service. - Therefore, from the earliest times, this way of life has flourished and increased throughout the Church, and has been most beneficial and fruitful to the entire Christian name, to a degree that is beyond the belief of many. For, if we pass over the "ascetics," who, from the very beginnings of our religion, were accustomed to live so austerely in their own homes that they were considered by Cyprian to be "the most distinguished part of the flock of Christ," it is known that, when many faithful from Egypt fled to the desert region of Egypt, because the Christians were being persecuted by the emperor Decius, they discovered

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that this solitary life was very effective for attaining perfection, and they persevered in it, either from the beginning or after the peace of the Church was restored; and from these hermits, whose number was so great that it was said that as many lived in the deserts as there were citizens in the cities, some lived far from all human society, while others, following the example of Anthony, began to gather together in monasteries. From this, gradually, a communal life arose, regulated and ordered by certain laws, which, spreading rapidly throughout the regions of the East, later reached Italy, Gaul, and the provinces.

[*Latin ed. p. 387*]

The acts of Pope Pius XI, page 387, state that the Carthusian order spread throughout Africa, established in monasteries everywhere. This institution, which was entirely dedicated to the idea that monks, secluded in their cells, should be free from all external duties and devote themselves solely to heavenly matters, proved to be of great benefit to Christian society. For the clergy and people of that time could not fail to observe, with great advantage, men who, drawn by the love of Christ to the most perfect and arduous things, imitated the interior and hidden life that He Himself led in the house of Nazareth, and who, by fulfilling what was lacking in His sufferings, offered their own sufferings as sacrifices to God. However, this most perfect form of contemplative life, as it is called, gradually declined and diminished over time. For, although the monks withdrew from the care of souls and other external duties, it gradually happened that they began to combine contemplation and divine matters with the activities of life. It seemed necessary either to provide assistance to the clergy, who were unable to meet the needs of the people – as the bishops strongly insisted – or to take charge of and manage the public institutions that Charles the Great was promoting. Furthermore, it happened that, due to the disturbances prevalent in those ages, some monasteries suffered damage and decline. Therefore, it was greatly to the interest of the Church that this most sacred form of life, which had remained intact in monasteries for so many centuries, should be restored to its former state, so that it would never fail, but would always be a source of benefit, providing intercessors who, constantly imploring divine mercy, would derive every kind of blessing from heaven for the salvation of those who were negligent of their own salvation. Indeed, the most benevolent God, who has always been accustomed to consider the needs and advantages of His Church, chose Bruno, a man of outstanding sanctity, to restore the contemplative life to its original integrity. For this reason, he founded the Carthusian Order, which he imbued with his own spirit and provided with rules that would effectively lead the members to quickly pursue the most arduous path of interior sanctity and penance, by completely avoiding external duties and functions, and also to persevere,

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with unwavering zeal.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - They encouraged, with that very severity and harshness of life, the observance of the Apostolic virtues. And it has been demonstrated that the Carthusian Order has so faithfully preserved the spirit of its Founder and Lawgiver, that, unlike other religious congregations, no Order has, over so long a period of time, required any amendment or, as they say, reform. But how can those men fail to inspire admiration who, completely separated from the company of men and withdrawn from all worldly affairs, so that they may safeguard the eternal salvation of others through a hidden and silent apostolate, live in the solitude of their cells, never leaving for any reason, out of necessity, or at any time of the year? Moreover, they assemble in the sacred building, day and night, not to chant, as is the custom in other Orders, but to perform the divine office "with a living and resonant voice," without any accompaniment of instruments, and in the most ancient Gregorian melodies, singing the entire office: and will not the merciful God grant the prayers of these devout members, who thus invoke Him for the Church and for the reformation of men? Just as Urban II, our predecessor, did not fail to appreciate and favor the Carthusian Order, having used a most learned and holy man, a master in the schools of Bohemia, as his advisor and confidant, so the Carthusian Order, which is moreover distinguished by its simplicity and a certain holiness of life, has continuously enjoyed the special favor of the Apostolic See. And We, too, cherish the Carthusian members with equal affection, and We desire that this most salutary institution may be promoted and expanded more widely. For if ever there was a time when such hermits were needed in the Church of God, it is certainly now, when we see so many Christians, neglecting the contemplation of heavenly things, and indeed abandoning all thought of eternal salvation, eagerly pursuing earthly riches and pleasures, and adopting pagan customs, which are entirely contrary to the Gospel, and exhibiting them both privately and publicly. And perhaps some still believe that the virtues which are now called passive are obsolete, and that a broader and more liberal discipline should replace the old monastic rule.

[*Latin ed. p. 389*]

The acts of Pope Pius XI, page 389, state that the practice of active virtues is: a view which Our predecessor of immortal memory, Leo XIII, in the Apostolic Letter *Testimonium Benevolentiae*, dated January 22, 1899, refuted and undermined – and it is clear to all that this doctrine is both harmful and detrimental to Christian perfection in theory and practice. It is, moreover, easily understood that those who dedicate themselves to the constant practice of prayer and penance contribute far more to the growth of the Church and the salvation of the human race than those who cultivate

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the Lord's field through labor; for if those divine graces were not drawn down from heaven to irrigate the field, the fruits of the work of the evangelical laborers would certainly be much less abundant. How much hope and expectation the Carthusian Brothers inspire in us is scarcely worth mentioning; for if, while observing the laws of their Order not so much with strict accuracy as with a generous spirit, and if the observance of these laws easily conforms their souls to a higher sanctity, it cannot be doubted that these religious men will become and remain powerful intercessors for the Christian people before the most merciful God. Such statutes, by which the Carthusian Order is governed, were deemed worthy by Our predecessor Innocent XI, and were strengthened by the "patronage of the Apostolic ministry": for by the Apostolic Constitution, issued on March 27, 1688, Our predecessor approved, in a specific manner, the statutes which we have mentioned. In that Constitution, we read of the great praise bestowed by the same predecessor upon the Carthusian men, which carries even greater weight because it comes from the Pope, inspired by their most holy life: he did not hesitate to write that his predecessors, the Roman Pontiffs, had called this Order "as a good tree planted in the field of the militant Church, and constantly producing abundant fruits of justice," and that he "cherished the aforementioned Order and its members, who ceaselessly dedicate themselves to the contemplation of divine things and serve the Lord with all their heart." Now, since these statutes must now be adapted to the Code of Canon Law, granting the Carthusian Brothers the right to assemble in a General Chapter at...

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary: They met, having been duly summoned, to complete the matter according to established councils. And they indeed completed it admirably, having repealed those chapters of the law and customs which, while the institute of life remained intact, had become obsolete or were deemed no longer suitable for the times, and having added, on the contrary, certain prescriptions of the General Chapters. This law, written in the Latin language, and thus, as we have said, amended and revised, was presented to the Sacred Congregation responsible for the affairs of religious sodalities, as was fitting. The text of this law is as follows: STATUTES OF THE CARTHUSIAN ORDER, etc. BEGINS THE PROLOGUE TO THE STATUTES OF THE CARTHUSIAN ORDER: For the praise of God, for the common good and salvation of all, and for the increase of the observance of the rule... and the rest. When the General Minister of the Carthusian Order and all those who had been lawfully summoned to the General Chapter had expressed their desire to us that the Statutes, which we have inserted and included in the aforementioned Apostolic Constitution, be approved by our apostolic authority, we were most willing to grant and accede to their wishes.

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Therefore, the Statutes of the Carthusian Order, as they are presented above, corrected and amended, we approve and confirm with our apostolic authority, and we add to them the inviolable strength of our apostolic sanction, and we supply and remedy any defects that may have occurred therein. We know indeed that the members of the Carthusian Order require no exhortation from us to observe the law given to them, so that, as they have constantly and faithfully observed it in the past, so too they will, with the utmost zeal, observe it in the future.

[*Latin ed. p. 391*]

391. The acts of Pope Pius XI follow. However, that we may encourage them and express the special favor of Our paternal benevolence towards them, We grant, through these Letters, perpetually, that each year, on the eighth day of the month of July, on which day, indeed memorable, the statutes of the Order were again approved by the Apostolic See, all members of the Carthusian Order, who have visited their own church and have fulfilled the other customary conditions, may obtain the full remission of their admitted faults in the Lord. We command this, decreeing that these present Letters, and the statutes contained within them, shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall, now and in the future, be of the greatest benefit to those to whom they apply; and that it shall be rightly judged and determined, and that it shall be declared void from this moment and null, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions, even those of special and individual note. We wish that to the copies and extracts of these Letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, the same faith be given as would be given to the originals, if they were presented or shown. Given at Rome, near Saint Peter, on the first day of the month of July, in the year 1924, the third year of Our Pontificate.

P. Card. GASPARRI

O. CARD. LAURBNTI

a Secretis Status
S. Congreg, de Religiosis
Praefectus
Dominicus Jorio,
Protonotary Apostolic.
Vincentius Bianchi-Cagliesi,
Protonotary Apostolic.

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In place of £8 of lead.

Registered in the Apostolic Chancery, volume XXX, number 16.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER ISSUED BY THE APOSTOLIC VICARIATE OF LAOS, CONCERNING A PORTION OF TERRITORY TO BE ADDED TO THE APOSTOLIC VICARIATE OF CAMBOGIA. PIUS PP. XI. For the sake of posterity. — From this most holy See of Peter, the Prince of the Apostles, which we hold by divine right, as from a lofty vantage point, we turn our thoughts to all regions, however distant, separated from this center of the Christian faith, and with diligent study, we deliberate and decide what matters will better serve the sacred cause and contribute to the growth of the Catholic name. Indeed, when the venerable brother Angelus Maria Gouin, titular Bishop of Orcistien and Apostolic Vicar of Laos, proposed to us that a small portion of the territory of his jurisdiction be reduced, and when the venerable brother Henricus Lecroart, titular Bishop of Anchialen, Apostolic Visitor of the Indochinese region, strongly recommended this proposal, We, after consulting with the Most Reverend Fathers, Our Cardinals, Prefects of the Congregation for the Propagation of the Faith, considered it necessary to grant the prayers of these aforementioned Apostolic Vicars. Therefore, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, by the present document, We separate from the Apostolic Vicariate of Laos that portion which consists of the civil province of Stung-Treng, which remains under the civil jurisdiction of the Kingdom of Cambodia, and We unite this portion, thus separated or dismembered, to the Apostolic Vicariate of Cambodia. We decree, We command, We ordain that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall most amply benefit those to whom they pertain, now and in the future; and that they shall be duly judged and defined, and shall be declared void from this moment and null and void if anything contrary to these should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's Ring, on the eighth day of the month of August, in the third year of Our Pontificate, 1924. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 393*]

Acts of Pope Pius XI, 393. LETTERS TO HIS HOLINESS. TO THE MOST REVEREND THEOTONIO EMMANUEL RIBEIRO VIEIRA DE CASTRO, BISHOP OF SANCTI THOMAE DE MELIAPOR, CELEBRATING THE FIFTIETH AND TWENTIETH ANNIVERSARY OF HIS EPISCOPATE. Venerable Brother, greetings and apostolic blessing.

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Since it has recently been brought to Our attention that you are about to complete the fiftieth and twentieth years since the beginning of your episcopate, We do not wish to let this auspicious event pass without sharing in your joy and that of your flock. We are not unaware that you have, during this not inconsiderable period of time, merited great things for the Church of God; and We especially commend the diligence and care with which you have devoted yourself to the sacred missions of Lusitania, which you have long directed. We do not doubt that Our pronouncements will be, at times, the very pronouncements of the Chief Shepherd of Christ; for such an apostolate, though indeed most arduous, if one strives to achieve the best and most fruitful results, will surely bring to him the love and reward of Christ Jesus, for which nothing can be more pleasing than to lead the unbelievers to the knowledge of the evangelical truth and to eternal salvation. Therefore, We congratulate you, venerable brother, on the well-managed administration of your diocese and of the sacred missions; and We implore God to grant you a blessed fiftieth and twentieth anniversary of your episcopate. From this, as a testimony of Our benevolence and from the public expressions of gratitude that your flock will undoubtedly offer, We wish you to receive both the solace of past labors and the encouragement to persevere in these labors, which are truly most useful for the conversion and salvation of souls. And so that the approaching anniversary may bring to you and to the clergy and people entrusted to you a considerable increase in spiritual life, We grant, with the full approval of Our pontifical authority and in Our name, that you may, on that very day, with the clergy present, bestow blessings, according to the usual conditions, which you may deem fitting.

Meanwhile, may the heavenly reward be with you, and as a testament of Our paternal charity, We impart to you, venerable brother, and to your entire clergy and people, Our apostolic blessing.

Given at Rome, near the Holy Peter, on the second day of August, in the third year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary II TO THE DISTINGUISHED MAN, HENRY STEIGER, PRESIDENT OF THE COUNCIL OF HANNOVER, ATTENDING THE LXIII CATHOLIC CONVENTION FROM GERMANY. Beloved son, greetings and the apostolic blessing. — We have read with great pleasure the most dutiful letter which you sent to Us on the fifth and twentieth of last month, in which you announced that matter and expressed our gratitude for the useful work accomplished. You wrote that the sixty-third annual Catholic Convention from Germany, as it

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had been decided to be held this year in Hannover, would be prepared by you, under the auspices and guidance of your Bishop of Hildesheim. And that you would, as is your custom, prepare it with the utmost care, so that, as in previous celebrated gatherings, it may proceed most successfully; indeed, We are certain of this, and so too are all those who recognize your sagacity and perseverance in the cause of defending the Catholic faith. In this endeavor to defend the most sacred things, that illustrious citizen of yours, Ludovicus Windthorst, has undoubtedly inspired you, by his own example and by the great legacy of his spirit which he has left to you, to confirm you in the future. Nor has the choice of the city of Hannover, where such a Convention would be held, detained you, since there are many more non-Catholic people in the city and in the diocese, and perhaps there may not be enough lodging available to accommodate all those who need it. We encourage you, therefore, to face these difficulties with courage and to expect the best results; for when men have done all that is within their power, with a pious heart and willingly and actively, the most benign God is accustomed to supply what may be lacking. It is pleasing to Us to see that the next Convention will have a special and distinctive character, so that it may be particularly evident to Catholic men who are in the "Diaspora," and who possess a precious faith, and who have a greater purpose and are exposed to greater dangers. Therefore, it is clear that those who attend the gatherings, and hear the most skilled orators, will perceive those remedies more deeply and will be more firmly determined to apply them, just as We, shortly after the beginning of Our pontificate, strongly urged all the bishops, clergy, and faithful to do, in order to heal individuals and to restore society. And those who, for the sake of this beautiful event, will come together, will they not, with great benefit, observe with their own eyes—

[*Latin ed. p. 395*]

From the Acts of Pope Pius XI, page 395, what works have these past years been undertaken by the Catholics of Hanover, for the increase of the divine worship, for the defense of the religion, and for the expansion of works of charity? And concerning the tomb of that man of immortal memory, whom we have mentioned above, will they not, considering his deeds, establish a foundation, so that battles may be fought for the Lord, and victory may be obtained in them? Therefore, let this most awaited assembly of Catholics of all Germany arrive with joyful omens, which we anticipate, so that, in treating grave matters, and in public benefits, it may be, in no way, less fruitful than those two and sixty celebrated Congresses which preceded it. And let the Catholic name, as is evident, be a witness and an example, so that, as you always solemnly affirm with the Apostolic See, you may demonstrate not only the closest union, but also, and especially, the constancy and stability of your faith, as well as the testimony

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and encouragement of charity: with these virtues you will daily become more apt to heal every kind of evil from which your fatherland is afflicted and tormented. In the meantime, may the Lord grant wisdom from the seat of His majesty, that He may be with you and work with you; and may this divine protection bring about the paternal sign of Our benevolence, which We impart to you, beloved son, to the members of this Council and to all those who will gather in Hanover, in the Lord. Given at Rome, at Saint Peter's, on the tenth day of the month of August, in the third year of Our Pontificate. PIUS XI, POPE.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

DECREE

Our Most Holy Lord Pope Pius, by the divine Providence, XI, by decrees of the Sacred Consistory, has provided for the following churches, each with its own pastor, as follows:

29 April, 1924. — To the Cathedral Church of Soana-Pitilia, together with the Cathedral Church of Grosseto, united in one person, he appointed the Reverend Father Gustavum Matteoni, Bishop of Grosseto, who henceforth shall be called Bishop of Grosseto and Soana-Pitilia.

4 July. — To the newly erected Cathedral Church of Sorocaba (in Brazil), he appointed the Reverend Joseph Carolus Aguirre, parish priest of the city of Bragança, in the archdiocese of Saint Paul.

12 August. — To the Cathedral Church of Hamilton, he appointed the Reverend Joseph Thomam Mae Nally, formerly Bishop of Calgary.

1 September. — To the titular episcopal Church of Thebanae in Egypt, he appointed the Reverend Gulielmum Bürger, parish priest of Saint Urban in Friburg, whom he appointed as Auxiliary to the Most Reverend Charles Fritz, Archbishop of Friburg.

30 September. — To the Cathedral Church of Premisli, of the Latin rite, he appointed the Reverend Anatolium Nowak, formerly titular Bishop of Irenopolis.

— To the Cathedral Church of Herbipolis, he appointed the Reverend Mathiam Ehrenfried, a doctor and lecturer at the Theological College of Eichstätt.

1 October. — To the Cathedral Church of Larino, he appointed the Rev-

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erend Odpnem Bernacchia, a canon of the Cathedral Church of Fano.

[*Latin ed. p. 397*]

397. The Most Holy Congregation of the Council. SACRED CONGREGATION OF THE COUNCIL, in APOLLEN. CONCERNING CHORAL SERVICE, July 9, 1921. STATEMENT OF FACTS: The Reverend Doctor, canon theologian of the cathedral of Apollens, with the permission of his Ordinary, has been appointed professor of Canon Law and Moral Theology in the regional seminary of Melphictensi, where students of the seminary of Apollens are also admitted, both in name and in fact. The aforementioned canon theologian receives, in the aforementioned regional seminary, not only lodging and sustenance, but also an annual stipend. When a question arose between the aforementioned canon theologian and the Chapter of Apollens, concerning whether he was obligated to provide a substitute at his own expense to read the scriptural lessons in the cathedral church, the Bishop of Apollens proposed the following question to this Holy Congregation for resolution: "Whether a canon theologian of the cathedral church, who, with the permission of his Bishop, is absent from the diocese in order to teach theology in a regional seminary (namely, in the region to which the diocese belongs), receiving a stipend, is excused from the obligation of delivering the theological lesson; or whether he is obligated to fulfill this obligation through a substitute."

OPINION OF THE CONSULTOR. — Setting aside all questions that were formerly debated, and which can be found most suitably treated in Benedict XIV, *De Synodo*, book XIII, chapter 9, paragraphs 17 and following; in Gennari, *Monitore eccl.*, 1900-01, pages 115 and following; and in the case file presented to this Holy Congregation on June 26, 1847, concerning the *praebenda theolog.*, now, with regard to this question, we have in the Code canon 400, § 3, where it is stated: "The Bishop can, for a serious reason, order a canon theologian to teach sacred disciplines in the seminary, in place of reading in the church." And canon 420, § 1, n. 2, where it is stated: "They shall be excused from the choir so that they may receive the fruits of the *praebenda* and daily distributions... 2° The canon theologian, on each day on which he performs his office." Besides these legal texts, which directly concern the canon theologian, we also have canon 421, § 1, which indirectly touches upon this matter, and in which it is stated: "Those who are excused from the choir..."

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale "sed percipiunt praebendae fructus dumtaxat, non autem distributiones: 'I Qui de licentia Ordinarii loci publice docent in scholis ab Ecclesia recognitis sacram theologiam aut ius canonicum'. His autem positis textibus iuris, argumentari posse mihi videor hoc modo: Canonicus theologus, de quo in dubio quaer-

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itur, certe ex illis est, qui excusantur a choro et percipit fructus praebendae (e. 421): docet enim de licentia Ordinarii loci in scholis ab Ecclesia recognitis (in Seminario regionali). - Quaestio esse potest an lucrari etiam possit quotidianas distributiones. Et certe eas lucratur singulis diebus, quibus suo munere fungitur' (c. 420, § 1, n. 2). - Quaestio igitur ad hoc reducitur, utrum canonicus theologus, docens in Seminario de mandato Episcopi, dicendus est fungi munere suo. Porro, supposito praescripto § 3, can. 400, si Episcopus potest, gravi de causa (de qua Episcopus ipse est iudex), theologo committere ut, loco lectionum in ecclesia, sacras disciplinas in Seminario doceat, canonicus, praecepto Episcopi obediens, munere suo fungi certo dicendus est. Lucrat ergo in casu canonicus theologus distributiones etiam quotidianas. Non lucratur tamen nunc, ex praescripto citati canonis 420, § 2, distributiones inter praesentes contra ea, quae dicebantur antiquo iure ex responsionibus huius S. Congregationis in Avenionen., oct. 1586; in Oriolen., 12 aug. 1628 et in Barchinonen., 2 iun. 1860, quae correctae sunt in novissimo iure. Praeterea, quum ille, qui munere suo legitime fungitur, non possit dici teneri ad alium sibi substituendum, qui muneri suo satisfaciat, canonicus theologus, qui in casu, ut videmus, munere suo fungitur, ad designandum substitutum teneri nullo modo videtur. Difficultates autem ad haec opponi possunt, quas imo innuit Episcopus ipse dubium proponens, qui in ipsa propositione in hunc finem, ut puto, duo subpunxit, scilicet: abest a dioecesi, ut in Seminario regionali doceat; et stipendium accepturus. Prima igitur difficultas ex eo desumitur, quod superius dicta non videantur aptari posse iis, qui ad docendum a dioecesi abesse coguntur. Nam canonicus theologus, etsi excusetur a choro, tenetur tamen lege residentiae. Verum haec mihi videntur properantius dicta. Residentia enim illa obligationis quidem est, si intelligitur de loco, ubi susceptum officium est explendum; sed si intelligatur de residentia in urbe cathedrali vel in loco, ubi constitutum est Capitulum, non videtur mihi dici posse ex obligatione retinenda. Idsuadent: a) Accuratum examen can. 420, § 1, in quo fere omnes, qui dicuntur a choro excusari et lucrari praebendam et distributiones quotidianas, supponuntur abesse a civitate, ut ita dicam, capitulari. Cfr. nn. 1, coll. can. 422, §§ 2, 6, 7, 8, 9, 10, 12.

398 Acta Apostolicae Sedis - Official Commentary: "but they receive only the fruits of the prebend, and not the distributions: 'I. Those who, with the license of the local Ordinary, publicly teach in schools recognized by the Church, either sacred theology or canon law.' However, with these legal texts presented, I believe I can argue as follows: The canon theologian, about whom the question is asked, certainly belongs to those who are excused from the choir and receives the fruits of the prebend (c. 421): for he teaches, with the license of the local Ordinary, in schools recognized by the Church (in the regional seminary). - The question may be whether he can also receive daily distributions. And certainly he receives them on each day in which he performs his office' (c. 420, § 1, n. 2). - The question is therefore

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reduced to this: whether the canon theologian, teaching in the seminary by order of the Bishop, is to be considered to be performing his office. Furthermore, assuming the provision of § 3, can. 400, if the Bishop can, for a serious reason (of which the Bishop himself is the judge), order the theologian to teach sacred disciplines in the seminary, in place of readings in the church, the canon, obeying the order of the Bishop, is certainly to be considered to be performing his office. Therefore, in this case, the canon theologian receives even daily distributions. However, he does not receive now, according to the provision of the cited canon 420, § 2, distributions among the present, contrary to those things which were said under the ancient law, from the responses of this Holy Congregation in Avignon, Oct. 1586; in Orléans, Aug. 12, 1628, and in Barcelona, June 2, 1860, which have been corrected in the latest law. Furthermore, since he who legitimately performs his office cannot be said to be bound to appoint another to substitute for him, who will fulfill his office, the canon theologian, who in this case, as we see, performs his office, does not seem to be bound to designate a substitute. Difficulties, however, can be raised against these points, which, indeed, the Bishop himself seems to indicate by proposing the question, which in the very proposition, for this purpose, I believe, he has subdivided into two points: namely, that he is absent from the diocese in order to teach in the regional seminary; and that he will receive a salary. Therefore, the first difficulty arises from the fact that the aforementioned statements do not seem to be applicable to those who are forced to be absent from the diocese in order to teach. For the canon theologian, although excused from the choir, is nevertheless bound by the law of residence. But these statements seem to me to be premature. For that residence is indeed an obligation, if it is understood as the place where the accepted office is to be performed; but if it is understood as residence in the cathedral city or in the place where the Chapter is established, it does not seem to me to be said to be an obligation to be maintained. Furthermore: a) A careful examination of can. 420, § 1, in which almost all those who are said to be excused from the choir and to receive the fruits of the prebend and daily distributions are presumed to be absent from the city, so to speak, of the Chapter. Cf. nn. 1, coll. can. 422, §§ 2, 6, 7, 8, 9, 10, 12.

[*Latin ed. p. 399*]

S. Congregation of the Council 399 b) Prescribed by canon 421, § 1, nos. 1, 2; for among those who are excused from the choir, because they teach theology or canon law with the permission of the Ordinary in schools recognized by the Church, and who devote themselves to the study of these disciplines in public schools approved by the Church, are certainly included those who do so outside the chapter city, as is evident from ancient law (cf. c. 5, X, de magistris, V, 5; c. 2 de privileg., V, 7, in 6; Council of Trent, Session V, ch. 1, de ref.; Constitution *Sanctissimus* of Pius V, November 24, 1564;

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S. C. C, March 31, 1607), according to whose norm (canon 6, nos. 2, 3) the aforementioned canon is to be understood. c) A legal fiction, which seems entirely to be present, according to which the regional seminary should be considered as a diocesan seminary, and consequently, those who reside there to perform some office are considered as those who reside in a diocesan seminary. - This legal fiction is proven by those things which Pius X, of blessed memory, wrote and established in his Constitution *Susceptum*, concerning the governance of the major seminary in Calabria, on March 25, 1914, namely: "It is permissible for all Ordinaries of Calabria to consider this seminary as their own, to visit it whenever they please, and to see their clerics there"; and afterwards: "The students shall be initiated into the sacred Orders in the oratory of the seminary; and the Bishops shall designate, in annual meetings, the one who will administer the sacred rites in turn" (not therefore the Ordinary of the place). Therefore, if the regional seminary is the seminary of each Bishop, it is considered the same to teach in the regional seminary as in the diocesan seminary, and those who are sent by their Bishop to teach in the regional seminary are considered as if they were sent to teach in the diocesan seminary, with all the legal consequences that follow therefrom. Another difficulty can be inferred from this, and is indicated by the Bishop, namely, that a canon theologian in this case receives a salary for the lectures given in the regional seminary. - However, whatever may be the case concerning ancient law (cf. the responses of this S. Congregation in Carthaginien, April 11, 1891, and in Oxomen, July 25, 1891, according to which a canon theologian, exercising the office of teaching in a seminary, does not receive choral distributions for the days on which he teaches, if he receives a pension from the seminary), it seems to me that the difficulty proposed is not urgent now, from the most recent response of the Pontifical Commission for the Interpretation of the Code. For the Commission was presented with the following question: Whether in § 1, no. 1, of canon 421: "Those who publicly teach Sacred Theology or Canon Law in schools recognized by the Church with the permission of the local Ordinary," should also be included canon lawyers who teach with the permission of the Ordinary, receiving a special remuneration for the lecture; or only those who, without such remuneration, have undertaken to teach theology or canon law; to which the same, on November 24, 1920, responded: "Affirm-"

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary, pertaining to the matter in question; negatively, to section 2. Furthermore, this response, it seems to me, should also apply to a canonical theologian teaching; for I see no legal principle that would apply to the case presented, but not to the case of a canonical theologian.

Indeed, an economic argument could be made that it applies to one case

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and not the other; and this consists in the fact that the response of the Commission cited refers to those who only delay the granting of fruits, while the canonical theologian, on the contrary, also receives daily distributions. But this reasoning, which does not have much weight even from an economic point of view, especially if we consider the scarcity of daily distributions that are customary in Chapters, does not seem to me to have influenced the response, which undoubtedly rests on a legal foundation. Therefore, etc.

RESOLUTION. - Furthermore, in a general meeting of the Sacred Congregation held at Vatican on July 9, 1921, the Most Reverend Fathers, considering two formulated questions: I. Whether a canonical theologian is, in this case, obligated to bear the expenses of a substitute who would give the readings from Holy Scripture, according to canon 400, § 2. And, to the extent that the answer is negative: II. Whether he himself receives daily distributions, in this case; it was decided to respond: To I. Negatively, to II. Affirmatively. After a report was subsequently made to His Holiness, Pope Benedict XV, in an audience granted to the undersigned Secretary of the Sacred Congregation, His Holiness deigned to approve and confirm the given resolution.

I. Mori, Secretary.

II. FOROLIVENSI.

PRECEDENTS. On February 10 and June 9, 1923.

FACTS OF THE CASE. - In the cathedral church of Forlì, in addition to the canonical pastor of that church, there is present the pastor of the church of St. Thomas in St. Mercurialis, who, by virtue of the union of benefices completed in the year 1611, is the Primicerius of said cathedral church. The parish of St. Mercurialis is the first among the parishes of the city, both because of its antiquity and because of its size; it includes seven thousand faithful, while the cathedral parish is more recent and numbers barely two thousand faithful. Before the promulgation of the Code of Canon Law, the right of precedence among pastors was, by custom, determined by the seniority of promotion to the parish, so that the Bishop, if he had something to entrust to the pastors,

[*Latin ed. p. 401*]

401 The Holy Congregation of the Council of Decans. – And for this reason, until the present time, the current parish priest, who held the title and office of Dean, enjoyed the right of precedence. However, with the promulgation of the Code of Canon Law, in which, in canon 478, it is stated: "Just as the parish priest of the cathedral church, so too the vicarious of the cathedral chapter 'precedes all other parish priests or vicars of the diocese...'," a doubt arose as to whether the parish priest of the cathedral church, who is a simple canon, is entitled to precedence even over the

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parish priest of the church of Saint Mercurialis, who holds the united dignity of Primicerius in the same cathedral church. However, as is evident, this doubt does not concern the capitular functions, in which the right of Primicerius is clearly established, but rather purely parochial functions, such as the meeting of parish priests, funerals, processions, etc., in which only parish priests participate. The canon, as a parish priest, requests that the prescription of canon 478 be applied purely and simply; the Ordinary, on the other hand, requests that the right of precedence be granted to the parish priest of Saint Mercurialis, who, as he himself says, "is a Primicerius born of the Cathedral and therefore possesses a greater sum of titles, because if he is a parish priest, like all [others], if he is a canon, like the parish priest of the Cathedral, he has a third title 'which belongs to him alone as a Capitular Dignity.'" Therefore, the question is: what should be answered to the proposed doubt: Does the right of precedence belong to the canon-parish priest of the cathedral church of Forlì, or to the canon holding the office of Primicerius in that case?

OPINION OF THE CONSULTOR. – The question of precedence between the canon-parish priest of the cathedral church of Forlì and the parish priest of the church of Saint Mercurialis, who simultaneously holds the dignity or office of Primicerius of said cathedral church, seems to be readily resolved if appropriate distinctions are made and the principles of law are carefully considered. Indeed:

1° According to the prescription of canon 478, § 1, the parish priest of the cathedral church precedes all other parish priests of the diocese. This prescription must be understood in light of the dignity of the aforementioned church, whose name, as is evident from the very etymology of the word, signifies a church in which the seat or chair of the Bishop exists, and which is therefore rightly called by canonists the "principal church," the matrix of all churches of the diocese, the head of all the churches of the entire diocese (cf. Francés, *De ecclesia cathedrali*, cap. I; Garcías, *De beneficiis ecclesiasticis*, part. 1, cap. 2, n. 35 ss.; De Luca, *De praeeminentia*, disc. 4, n. 13 ss.; Pallottini, *Collectio omnium conclusionum, etc.*, vol. VIII, v. *Ecclesia matrix*, nn. 3, 8, 9, 19 ss.). The precedence belongs to the parish priest of the cathedral church as a parish priest, and indeed in the company of other parish priests as such, but not always.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - An official record, absolutely binding in all assemblies or gatherings. Therefore, it does not contradict that, at times, another priest – e.g., the rector of a seminary, or the director of a pious sodality – may precede the parish priest of the cathedral church, provided that this occurs not as a parish priest, but as a private person or a simple priest. 2° The dignity of the Chapter – in our case, the parish priest-primicerius – is entitled to precedence, but not as a parish priest of St. Mercurialis, but

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solely as a dignity or primicerius. Therefore, there is certainly no contradiction in the fact that he enjoys this precedence by right in chapter acts, while as a parish priest, he lacks this right. Hence, a distinction must now be considered and made regarding the difference in status, which is widely observed and can be confirmed by numerous examples. 3° It must be carefully noted that, neither by ancient law (cf. S. R. C., Sutri, December 20, 1603; Agrigento, December 2, 1673, etc.; Ferraris, Bibliotheca, etc., see Canonicus, articles 7 and 8, see Precedence; Bouix, De Capitulis, chapter 5, § 1 ss.) nor by new law, are dignities always and universally superior to other canons and priests. The Code simply and absolutely grants precedence to: a) The bishop, who precedes all archbishops and bishops in his territory, except for cardinals, papal legates, and his own metropolitan (can. 347); b) The vicar general, who precedes all clerics, including dignities and canons of the cathedral church, even in the choir and in chapter acts, unless the cleric possesses the episcopal character, and the vicar general lacks it (can. 370, §1); c) Dignities and other offices adorned with the episcopal character, which precede all dignities and canons constituted solely in the presbyteral order (can. 408, §1). I believe it is important and opportune to note this carefully, lest anyone – as also appears to have happened in this case – give a completely erroneous interpretation to can. 468, § 1, and draw entirely false conclusions from it, contrary to the express prescriptions of the Code. As far as dignities and canons are concerned, the Code expressly admits of special statutes and legitimate customs regarding the right of precedence. "In the same chapter, saving special statutes or legitimate customs... Dignities, maintaining their order of precedence among themselves, precede canons..." (can. 408, §1). Therefore, it is not the case that a dignity lacks the right of precedence, as seems to be argued in the acts of this case, but rather, on the contrary, the legislator himself recognizes possible contrary statutes and legitimate customs. All of these, at least implicitly, are confirmed by canon 415, which determines the relationships between the parish priest of the cathedral church and the Chapter. 4° Contrary to the application of can. 478, § 1, or in favor of the dignity of the primicerius, there is no apostolic privilege or special statute in this case.

[*Latin ed. p. 403*]

403. The Holy Congregation of Councils, following a custom already long established, grants the right of precedence not to the Primicerius as such, but to the older parish priest. Indeed, the Ordinary of Forlì, in letters addressed to this Holy Congregation on December 15, 1921, states: "The custom in force, prior to the publication of the Code, was that the parish priest who was the dean preceded the other colleagues, and this rule of precedence 'by seniority' was recently confirmed by the Bishop..." And in letters also addressed to this Holy Congregation on March 13, 1923, he adds: "a) That 'the current Primicerius is the oldest of the urban parish

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priests; b) That 'in his capacity as the oldest, he presides over the meetings of the parish priests...'". Therefore, according to the custom in force, the Primicerius, not as Primicerius but as the older parish priest, precedes the other parish priests today. This custom clearly demonstrates that no opposition to it has been found up to now, and that there is no reason to consider it inconvenient, in that precedence is granted not to the Primicerius as such, but to the older parish priest; therefore, the aforementioned custom clearly refutes what is affirmed in the documents, namely that it is more fitting to grant precedence to another parish priest, rather than to the Primicerius. This custom, if it is not ancient or centenaria, has been completely abolished by the Code (canon 5); or, if it is ancient or centenaria, and that under the proper conditions, it can be tolerated, according to the terms of the same canon 5, if the Ordinary deems it prudent to not remove it. 5°. From the above, it is clear that either there is room for tolerance of an ancient or centenaria custom, if it truly exists, from which the right of precedence is granted to the older parish priest; or, conversely, canon 478, § 1, must be applied, so that precedence pertains to the parish priest of the cathedral church. Since the evidence of the custom is not clearly established in the documents, and especially when no reason is demonstrated why, in this case, the supposedly prudent custom cannot be removed, it seems appropriate, following the style of this Holy Council, which has been confirmed on several occasions (cf. e.g., Zagabrien, November 13, 1920; A. A. S., XIII, 46), to adhere to the general law of the Code. Therefore, etc. / RESOLUTION. - Furthermore, in the plenary sessions of the Sacred Congregation of Councils held at Vatican on February 10 and June 9, 1923, after all had been considered, the Most Reverend Fathers judged that the answer to the question above should be: Affirmative to the first part; negative to the second. After this was subsequently reported to His Holiness, our Most Holy Father Pius Divine Providence XI, Holiness deigned to confirm and approve the resolution. I. Bruno, Subsecretarius.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE RELIGIOSIS

INSTRUMENTUM DE CLAUSURA SORORUM QUI VOTIS SOLLEMNIS OBSTANT

Paene postquam ab hac Sacra Congregatione editum est, die 23 Iunii 1923, Decretum "de sororibus in Gallia et Belgica," multi monasteria in illis regionibus se contulerunt, ut facultatem impetrarent ut sorores eorum ad professionem votorum sollemne admitti possent; et instanter postulabant ab hac Sacra Congregatione instructiones proprias de lege clausurae pa-

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palis, quae ad talem concessionem pertinet.

Considerans autem eadem Sacra Congregatio legem clausurae in Codice Iuris Canonici scriptam esse ex iure antiquo, et ab tempore Sancti Pii V observatam, postea confirmatam multarum responsionum Sacrarum Congregationum, et illustratam per numerosissima studia Doctorum, censuit opportunum esse Instrumentum edere quod normam praebere possit omnibus monasteriis sororum in quibus vota sollemna fiunt.

Proinde, post maturum ponderatum, Sacra Congregatio decrevit ut de lege clausurae papalis observetur quod sequitur:

I. Sorores, per virtutem professionis et legis ecclesiasticae, obligantur:

a) semper manere intra limites proprii monasterii; ita ut, absque speciali permutatione a Sede Apostolica, non possint ex eo exire, nisi in casibus quae infra continentur (can. 601);

b) etiam intra eosdem limites, personam aliquam, qualis sit, sine licentia a Sede Apostolica, non admittere, nisi si persona illa a iure excepta sit, ut infra dicendum est (can. 600).

Haec est lex et obligatio clausurae papalis, quae etiam ad illa monasteria extenditur, in quibus numerus sororum, quamvis parvus sit.

II. Monasterium, igitur, simul cum hortis et iardinis adnexis (can. 597, § 2), tamquam fieri possit, ita circumdatum esse debet, ut intra non videantur personae extrinsecus, nec extrinsecus personae intrinsecus (can. 602).

1. Si fenestrae ad forum publicum vel ad domos vicinas aperiuntur, vel quae communicationem cum extrinsecus habent, perspicua vel persianas habere debent, ut visus ab utraque parte impedatur.

2. Si, ut sorores altare videant, chorum reticulae habent, haec ita disponenda sunt, ut fideles, ex loco eis reservato, ipsas sorores non possint videre.

[*Latin ed. p. 405*]

I. The Holy Congregation of Religious, 405, 3°. The confessional must be situated in such a way that the confessor is outside the enclosure, and the penitents are within.

4. The communion area for the nuns must be enclosed, either with a small door or a curtain, so that the nuns cannot be seen by the faithful.

5. At the gate of the monastery, in the sacristy, and wherever it is deemed necessary, a speaking tube shall be placed in the wall through which necessary items can be passed. It is not objectionable if there is a small hole in such a speaking tube through which one can see what is being placed in it.

6. The public church, nor its sacristy, are not included within the limits of Papal enclosure; therefore, the nuns cannot enter these areas without an indult from the Holy See.

III. The law of Papal enclosure can be violated in two ways: either by the

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nuns improperly leaving the enclosure of the monastery, under any pretext whatsoever, even for a short time (canon 601); or by the improper entry of any other person, without the permission of the Holy See.

1. Leaving the monastery, without the permission of the Holy See, after profession, is only permitted to the nuns in the case of imminent danger of death or of another very grave evil. This danger, if time permits, must be recognized in writing by the Ordinary of the place (canon 601).

a) Such dangers include: those of fire, flood, collapse of the building, the terrors of war, military invasion, and others of a similar nature. These dangers can also arise from a nun, for example, who is afflicted with dangerous dementia or an epidemic disease, in which case the said nun must leave the enclosure to protect the community. However, if time permits, the Ordinary of the place, at the request of the nuns, must recognize the danger in writing and the sufficiency of the reason for leaving the enclosure.

b) Consequently, without the permission of the Holy See, a nun cannot be transferred from one monastery to another, even of the same Order, not even for a short time; nor can she leave to found a new monastery, nor to exercise the office of Abbess or Superior or Mistress of novices; nor to regain her health; nor to oversee the construction of a new monastery. However, the Holy Congregation often grants these permissions for just reasons and prescribing the necessary conditions.

c) If the monastery has a roof, the nuns may go up to it, provided that it is properly surrounded by latticework on all sides.

d) Since it is often necessary, for the sake of decency in the house of God, for the nuns themselves to perform in the external church everything that is required for it to always shine with due cleanliness and neatness, and especially to adorn it appropriately on the most solemn feasts, the Holy See grants to monasteries that request it the faculty that the Superior designates as many religious as seem necessary, so that they may go to the church, when it is completely closed and there is no one in it, and carry out there everything that pertains to the adornment and cleanliness of the church itself.

[*Latin ed. p. 406*]

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e) Although those aspiring to the religious habit are subject to the law of enclosure while they are postulants (canon 450, § 3), they may nevertheless leave the monastery freely and without permission from the Holy See, when it happens that they themselves spontaneously return to the world, or are dismissed by the Superiors; and the same must be said of novices or those who have made temporary vows, once the term of their vows has expired, or when they are legitimately dismissed.

2. Entry into the monastery without permission from the Holy See is licit

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for the following persons, in virtue of canon 600:

a) To the Ordinary of the place or to a regular Prelate when they make a visitation of the monastery, as well as to other visitors delegated by them, it is permitted to enter the enclosure only for the purpose of inspection and with the precaution of being accompanied by at least one cleric or religious of mature age (canon 600, 1).

b) Thus, only for the purpose of making a local visitation is it licit for the visitor to penetrate the enclosure. The personal visitation must be made from outside the enclosure, at the grille. Neither the Ordinary nor the regular Superior nor the visitor is permitted to enter within the enclosure, by reason of their office, outside of the act of visitation.

c) The Ordinary of the place or his delegate must not penetrate the enclosure for the examination that the Ordinary or his delegate must make before the investiture and before each profession (canon 506, § 2, 552, § 2), nor for the election of a Superiress.

d) If the Bishop or another priest presides at the investiture or profession of the nuns, neither of them is permitted to penetrate the enclosure, nor is the postulant or the professed permitted to leave it.

e) When the visitor enters the enclosure to make the inspection, he must be accompanied by at least one cleric or religious, even a layperson, of mature age, who must not depart from him for the entire time that he remains within the monastery (canon 600, 2).

f) The confessor, or one who acts in his place, may, with due precautions, enter the enclosure to administer the Sacraments to the sick or to assist the dying (canon 600, 2). This faculty pertains to the ordinary confessor of the monastery or to one who acts in his place, to whom, by virtue of canon 514, § 2, it belongs to administer the Sacraments and to assist the dying in monasteries of nuns; in their absence, another priest may also enter the enclosure.

g) To hear the confessions of the sick, not only the ordinary confessor, but also the extraordinary and the assistant, or any other confessor called by a seriously ill person, may enter the enclosure as often as they are required, according to what is stated in canon 523.

h) The precautions that must be observed for the administration of Holy Communion are set forth in the Decree of the Sacred Congregation of Religious of September 1, 1912, and are as follows: "It is necessary that four religious of mature age, if possible, accompany [the person administering Communion] from the moment that [he/she] enters the..."

[*Latin ed. p. 407*]

407 The Holy Congregation of Religious: "A priest, to whom the enclosure has been opened, shall administer the Holy Communion, with some consecrated particles, to those within; he shall then return to the church

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and reserve the sacred chalice, observing the rubrics prescribed by the Roman Ritual for the Communion of the sick."

i) For the hearing of confessions, the following precautions are prescribed: Two nuns shall accompany the confessor to the cell of the sick person, and there, before the open door of the cell, they shall wait while the confession is heard, so that they may accompany him again when he returns to the door of the monastery.

ii) Whenever a priest enters the enclosure to perform any of the aforementioned ministrations, he must leave the monastery as soon as he has completed that ministry.

iii) If it is not possible to conveniently preach the word of God to the nuns through the grilles, permission must be requested from the Holy See, which usually does not refuse it if there are serious reasons, so that preachers may enter the enclosure and preach in the choir or in the chapter room, always observing the warnings and precautions previously indicated for the entry of the confessor.

iv) Those who currently exercise sovereignty in the towns and their wives, with their retinue, may enter the enclosure; likewise, the Cardinals of the Holy Roman Church (canon 600, 3).

v) It is incumbent upon the Prelate, employing due precautions, to permit the entry of doctors, surgeons, and others whose services are necessary; but she must previously obtain the approval, even if habitual, of the Ordinary of the place; however, if the need is urgent and there is no time to request approval, it is presumed to be granted by right (canon 600, 4).

vi) Thus, the Prelate, by virtue of the faculty that the Holy See grants her, according to this very law, may permit the entry of all those persons whose services are necessary within the enclosure of the monastery; provided, however, that she must previously obtain the approval, even if habitual, of the Ordinary of the place. From this has originated the practice that, at the beginning of each year, the nuns write in a certain book the list of all those persons whose services are judged to be ordinarily necessary during the year in the monastery, or in the garden, or in the offices that are located within the enclosure (such as doctors or other persons necessary to care for the sick, gardeners, cellarers, stablemen, artisans, and other persons of the like kind); which book they present to the Ordinary in order that he may sign it in order to grant the aforementioned habitual approval. But if, in any extraordinary case, the need arises to enter the monastery and there is no time to request approval from the Ordinary, this approval is presumed to be granted by right, that is to say, the same law ratifies this presumption.

vii) However, the Prelate is obligated to employ due precautions in any

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case. These, moreover, consist in that...

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale: The individuals who enter must, according to trustworthy reports, be of the best reputation and of good morals; they must be accompanied to the place where they are to perform their services by two nuns of the most serious character; and it must not be permitted for any nun, other than those who are to deal with them in matters of their office, to speak with such individuals. IV. The keys to the enclosure must always, both day and night, be in the possession of the Superior, who will hand them to the nuns designated whenever it is necessary. And if the Superior, or any other person, without legitimate permission, were to introduce into the monastery, or even merely admit, any person whatsoever, not only would they commit mortal sin, but they would also, by the same act, incur excommunication simply reserved to the Holy See (can. 2342, I). Those who aspire to the religious habit enter the enclosure with the permission of the Ordinary. But girls cannot be admitted to the monastery, for the purpose of education or for any other reason, even if it be pious, without the permission of the Holy See. V. In the *locutorium*, where the nuns, within the limits prescribed in the Constitutions of each religious order, may receive visitors from outside, there must be two grilles, distant from each other by about twenty centimeters and fastened to the wall, so that they cannot be opened. If the Constitutions permit, there may also be a screen in the *locutorium*. In all other matters relating to the *locutorium*, especially with regard to the continuous vigilance over what is done and said there, the Constitutions of each monastery must be observed exactly. VI. It is the responsibility of the Ordinary of the place to ensure the strict observance of the enclosure of the nuns, even those subject to the Regular Canons, who may, after the offense, punish those who infringe it, without exception, including the Regular Canons, even with penalties and censures, and restrain them from violating it. It also belongs to the Regular Superior to safeguard the enclosure of the nuns who are subject to him; therefore, he too may punish with penalties the nuns and other subjects of his who fail in this regard (can. 603). Therefore, having related the foregoing to Our Most Holy Lord Pope Pius XI, by divine Providence, in the audience granted to the undersigned, Father Secretary of the Sacred Congregation of Religious, on February 6, 1924, His Holiness approved the present Instruction and ordered that all observe it. Given in Rome, in the Secretariat of the S. Congregation of Religious, on the day, month, and year mentioned. C. CARD. LAURENTI, Prefect. L. S. Mauro M. Serafini, Ab. O. S. B., Secretary.

[*Latin ed. p. 409*]

The Most Holy Pope Pius, of Divine Memory, Pope XI, by decree of

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the Sacred Congregation for Propagating the Faith, dated June 11, 1924, deigned to appoint the Reverend Father Alexander Lépicier, titular Archbishop of Tarsus, as Apostolic Visitor of the dioceses and missions of Eastern India, which depend on the same Sacred Congregation for Propagating the Faith. By decree of the Sacred Congregation for Propagating the Faith, dated June 30, 1924, the Reverend Father Ferdinand Olivier, of the Congregation of the Missions, was appointed President of the Pontifical Missionary Works for the Republic of Chile.

SACRED CONGREGATION FOR RITES

Regarding the Beatification and Canonization of the Servant of God, Mary Joseph Rossello, of the Third Order of St. Francis, Foundress of the Institute of the Daughters of Mercy.

In the maritime town of Albissola, in the diocese of Savona, she was born on January 27, 1811, the daughter of Bartholomew Rossello and Mary Dedone, both Christians, and on the same day she was baptized in the sacred font, receiving the name Benedicta. Eight children were born to them, four sons and four daughters, who were raised in a religious manner, but Benedicta, the eldest of the sisters, scarcely reached adolescence, and immediately began to respond to the cares and piety of her parents more than the others, and the example of her prayer and virtue shone forth both within and outside the family home, especially on feast days. Indeed, she would join her companions, young girls, and go to the sacred chapel, located near the town, to recite prayers and sing praises. Meanwhile, upon returning home, she taught her brothers and sisters the rudiments of letters and the arts suitable for women, which she had learned in school, and she also diligently assisted in the family affairs and in the work of her mother.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - An Official Commentary, which she sometimes also used. She was accustomed to attending the Sacrifice of the Mass in the church of the Capuchin Brothers, to hear sermons, and to receive the Sacraments; and she endeavored to foster and increase the seed of religious vocation which she had received in her heart, through prayer and pious exercises, with the sentiment proposed to herself and to others: "Mind towards God, hand to labor." At the age of sixteen, she entered the Third Order of St. Francis. Then, she went from her paternal home to the house of Angela Monleoni, a woman from Savona, quite wealthy, but without children. This woman, attending to her husband who suffered from a chronic illness, and burdened with domestic cares with solicitous and anxious love, had Benedicta as a helpful and diligent assistant, whom she considered most acceptable as a daughter. Seven years later, when the Handmaid of God wished to enter a cloister and requested it, she was rejected by the

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superior of a certain monastery in Savona, due to a lack of dowry. Although she had earned this dowry through her faithful service and filial love, Lady Angela, not wanting to be separated from her, whom she had promised to call the heiress of her goods, if she remained at home, denied her the necessary and appropriate support to embrace the religious state, on this account. However, Benedicta, despite this double rejection, which put her vocation in jeopardy, remained firm and unwavering in her purpose, and surrendered herself entirely to divine Providence. And the intervention of that same Providence was not lacking to the girl who asked and trusted in it. For, having become certain of the good will of the Bishop of Savona concerning the Handmaid of God, whom he considered quite suitable for gathering girls and instructing them piously, he assigned her, at the age of twenty-six, to this work, provided that she chose certain companions of the same spirit. Three women had already been chosen who were worthy of this undertaking: Paulina Baria and the two sisters, Angela and Dominica Pescio; with these, the Handmaid of God, with the approval and assistance of the Bishop, laid the foundations and established the first seat of her association in a small house, provided by benefactors, with meager furnishings and a very simple way of life. All four, devoted to teaching, opened a double school, one for poor girls, and another for those who could pay a fee. Thus, the Institute of the Daughters of Mercy was founded, in the year 1837, in the month of August, on the tenth day, dedicated to the holy Martyr Lawrence. Angela Pescio, being the eldest, was appointed to be in charge of the nascent religious family and the administration of the schools; the Handmaid of God was assigned the duties of a vicar, an economist, and a teacher of novices. In the year 1839, all and each took the religious vows, and in the following year, with the number of members increased to eleven, new elections were held in which Sister Benedicta was to assume the office of superior, which, with unanimous suffrage, was repeatedly renewed, although she resisted with her heart, but obeyed with her virtue, for four-

[*Latin ed. p. 411*]

The Holy Congregation of Rites sustained the work for 411 years until its demise. In the meantime, through a legate left by the deceased Bishop De Mari, divine Providence provided a new and larger house, adjacent to the old one, to accommodate the growing Institute, which was legally recognized by a regional decree on June 15, 1841. In the courtyard of the new house of God, the Servant of God placed an image of the Blessed Virgin Mary, Mother of Mercy, and of her most chaste spouse, Saint Joseph, depicting them kneeling and offering the keys to the heavenly patron and guardian of the house and the Institute. "Fear not, little flock," for it has pleased your Father to give you the Kingdom. Act constantly; let Blessed Mary Joseph, ever in religion, exhort you frequently: "Mind towards God,

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hand to labor."

The new Bishop of Savona, Alexander Eiccardi, who in 1845 had provided regulations for the Institute and the religious habit for new members, established a house for clerics, or a small seminary, to train young men called by the Lord. The Servant of God assisted this episcopal seminary as much as she could, even admitting some of the clerics who were under her care, for the benefit of her Institute and the Savona diocese. She also provided assistance to another work of redemption, rescuing young black girls who were being sought and redeemed by pious priests, Olivieri and Verri, on the African coasts. These girls were then gathered, nourished, and instructed in the Christian faith by the Sisters of Mary Joseph in their religious house.

In governing the Institute, she was most concerned about the solid vocation of the students to serve God. Those who were found to have this vocation, even if poor and lacking a dowry, were gladly received, despite the memory of the former rejection she had experienced. Those received were kept in the holy religious life under the observance of the rules, with herself leading with prudence, charity, and example. She provided evangelical care for the sisters afflicted with infirmity, and she encouraged her daughters to perform these services, saying: "Sisters, you must care for the infirm as solid pillars, who, with patience, suffering, and prayer, with love of God and neighbor, sustain their own house and the religious Institute, obtaining and receiving heavenly gifts from the Father of mercies and God of all consolation."

The Institute of Mercy, and its Sisters and works, have grown and developed greatly over time, bringing forth abundant fruits for both religious and civil society. In the year 1921, there were 2830 sisters, 189 houses, of which 125 were in Italy, 60 in the Republic of Argentina, and 4 in the United States of America. The spiritual and corporal acts of mercy and the apostolic zeal of the sisters are expended in nurseries for infants, in elementary and secondary schools, in hospitals, in orphanages, and in places of penance; and they have expended and continue to expend all their strength, with the help of the Virgin Mary, Mother of Mercy, and with her most chaste spouse, Joseph.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - An Official Commentary, by divine inspiration, concerning the Sacred Heart, with the promise and hope of eternal recompense and blessedness. Finally, Sister Mary Joseph, a faithful and devoted disciple of the holy Father Francis, and the primary foundress and exemplar of the Daughters of Divine Mercy, already seventy years of age, weakened by labor and afflicted by a chronic heart condition, having been refreshed by the Sacraments of the Church, and surrounded by her sisters and others, with her last words expressing her joy, and through the grace

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and protection of the Holy Family of Nazareth, she surrendered her spirit most peacefully to God on December 7th, in the year 1880. Scarcely had the news of her death spread throughout the city, when a great throng of the people gathered at the convent, where her body remained exposed for four days, so that the desires and piety of the faithful might be satisfied. The funeral ceremonies were first held in the chapel of the sisters, the following day in the parish church of St. John the Baptist, and after a month, again in the chapel of the sisters, in the presence of the Bishop, the clergy, and the people of the city of Savona. Her remains were then taken to the public cemetery and buried; subsequently, through the care and diligence of the sisters themselves, they were transferred to Savona, to the garden of the religious house, and placed in a marble urn, surrounded by cypress trees, where they rest in peace with Christ. Meanwhile, the fame of her holiness and virtues, which the Handmaid of God had acquired in life, spread more and more after her death, along with accounts of signs and miracles; consequently, an official inquiry was instituted in the ecclesiastical court of Savona. Upon its completion, and after being transmitted to the Sacred Congregation of Rites in Rome, everything was prepared according to the law, and after a proper examination of the writings of the Handmaid of God, it was determined that nothing stood in the way of proceeding further. Therefore, at the urging of Father Anthony Mary Santarelli, a member of the Order of Friars Minor, and appointed promoter of this cause, and after considering the letters of request from several Eminent Cardinals, numerous Archbishops and Bishops, as well as Chapters and Religious Orders, and the civil and municipal authorities of Varazze and Savona, together with the entire Institute of the Daughters of Our Lady of Mercy, the Eminent and Reverend Cardinal Raphael Scapinelli di Léguigno, the same being the Promoter or Relator of this cause, in the ordinary meetings of the Sacred Congregation of Rites, convened at the Vatican, proposed the following question for discussion: Should a Commission for the Introduction of the Cause be appointed in this case, and for this purpose? And the Eminent and Reverend Fathers, entrusted with the sacred rites, after hearing the report of the Eminent Promoter, and after hearing the voice and written testimony of Father Angelo Mariani, the General Promoter of the Faith, after considering all matters, decided to write: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. July 15, 1924. Subsequently, these matters were brought to the attention of the Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites.

[*Latin ed. p. 413*]

The Holy Congregation of Rites, having received a report, and with due consideration of the aforementioned rescript of the same Sacred Congregation, has deigned, with its own hand, to sign the commission for the

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introduction of the cause of beatification and canonization of the Servant of God, Mary Joseph Rossello, of the Third Order of St. Francis, foundress of the Daughters of Mercy. July 23, 1924.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Bishops.

L. S. Alexander Verde, Secretary.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION, NOTICE. It is hereby announced that the registrations for the practice of law within the Studio of the Sacred Congregation of the Council will close on November 10th, and that the course will commence on the 18th of the following month.

SECRETARY OF STATE, BY ORDER. By a letter from the Secretary of State, dated July 22, 1924, the Holy Father, Pope Pius XI, of blessed memory, deigned to include the Most Reverend Cardinal Evaristo Lucidi among the Cardinals who are members of the Sacred Congregation of Religious.

By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

Apostolic Protonotaries, as if participating:

August 18, 1923. Monsignor Francesco Fisher Nevin, of the archdiocese of Philadelphia.

1924. Monsignor Giuseppe Feiten, of the archdiocese of Kolin.

19. Monsignor Rocco Pellettieri, of the diocese of Marsico and Potenza.

23. Monsignor Agostino Rousset, of the diocese of Susa.

26. Monsignor Andrea A. Olaizola, of the diocese of Santa Fé.

Monsignor Giuseppe Rosenberg, of the diocese of Paderborn.

Monsignor Giovanni Linneborn, of the same diocese.

September 2. Monsignor Giovanni Zagórski, of the diocese of Luceoria and Zitomir.

September 3. Monsignor Paolo Birroni, of the archdiocese of Milan.

September 5. Monsignor Paolo Luigi Fages, of the diocese of Guadalupa.

Domestic Prelates of His Holiness:

August 7, 1924. Monsignor Giovanni Giuseppe Murray, of the archdiocese of Baltimore.

Monsignor Giuseppe Luigi Cunnane, of the same archdiocese.

Monsignor Giuseppe Cassidy, of the same archdiocese.

August 13. Monsignor Andrea B. Meehan, of the diocese of Rochester (United States of America).

Monsignor Giovanni Francesco O'Hern, of the same diocese.

Monsignor Michele I. Nolan, of the same diocese.

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August 16. Monsignor Maurizio Me Auliffe, of the diocese of Hartford.

August 23. Monsignor Adamo Langhauser, of the diocese of Spires.

August 26. Monsignor Cristiano Bartels, of the diocese of Paderborn.

Monsignor Bernardo Bartmann, of the same diocese.

Monsignor Bernardo Rasche, of the same diocese.

September 4. Monsignor Giovanni Nogara, of the diocese of Molfetta.

September 5. Monsignor Paolo Boyer, of the diocese of Guadalupa.

September 6. Monsignor Ludovico Kirschbaum, of the archdiocese of Colocsa.

[*Latin ed. p. 415*]

Diarium Romanae Curiae, September 6, 1924.

Most Reverend Monsignor Giovanni Battista Filippucei, of the Apostolic Vicariate of Constantinople.

Most Reverend Monsignor Francesco Eomaisz, of the Diocese of Cinque Chiese.

Most Reverend Monsignor Mattia Slavic, of the Diocese of Ljubljana.

Most Reverend Monsignor Gaetano Malchiodi (Rome).

Most Reverend Monsignor Ettore Castelli, of the Diocese of Fano.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross with Plaque of the Order of Saint Pius: August 30, 1924, upon Mr. Guglielmo Dreesmann (Netherlands).

The Cross of the Order of Saint Pius: September 2, 1924, upon Mr. Edgardo Bonnet (Egypt).

The Cross of the Order of Saint Gregory the Great, civil class: August 18, 1923, upon Mr. Doctor Ernesto Laplace, of the Archdiocese of Philadelphia.

March 14, 1924, upon Mr. Edoardo Zurstrasse, of the Diocese of Liegi.

August 21, upon Mr. Don Romano Paz, Minister of Relations and Cults in Bolivia.

August 30, upon Mr. Professor Emmanuele de Oliveira Lima, of the Archdiocese of Baltimore.

September 1, upon Mr. Ferdinando Paleari, of the Archdiocese of Milan.

September 2, upon Mr. Count Carlo de Serionne (Egypt).

September 4, upon Mr. Adolfo Hardy, of the Archdiocese of Malines.

September 5, upon Mr. Doctor Nicola Giovanni Lorenzo Brantjes, of the Apostolic Vicariate of Curaçao.

September 19, upon Mr. Paolo Daher (Marseille).

The Knight's Cross of the Order of Saint Gregory the Great, civil class:

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June 11, 1924, upon Mr. Federico Vlöebergh, of the Archdiocese of Malines.

August 18, upon Mr. Filippo Maria Beccari, of the Archdiocese of New York.

August 23, upon Mr. Guglielmo P. Mac Phee, of the Diocese of Denver.

Upon Mr. Taddeo Mac Donald, of the Diocese of Wichita.

Upon Mr. Architect Francesco Kirchhof, of the Diocese of Denver.

Upon Mr. Attorney Giovanni H. Heddin, of the same Diocese.

September 2, upon Mr. Baron Luigi de Benoist (Egypt).

Upon Mr. Professor Giulio Barberi, of the Archdiocese of Bologna.

Upon Mr. Cesare Marchesi (Rome).

Upon Mr. Salvatore Calcagnini (Rome).

Upon Mr. Claudio de Riálp y Navinés, of the Diocese of Barcelona.

Upon Mr. Doctor Eugenio Courbis, of the Diocese of Valence.

Upon Mr. Doctor Giovanni Hoyois, of the Archdiocese of Malines.

Upon Mr. Giuseppe Teodori, of the Diocese of Viterbo.

The Knight's Cross of the Order of Saint Sylvester the Pope: August 21, 1924, upon Mr. Captain Salvatore Busacca (Smyrna).

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentary.

OF THE FAITHFUL

MAGGIORDOMATO OF HIS HOLINESS

By tickets from His Eminence, the Monsignor, the Most Holy Father Pius X, may He reign happily, deigned to appoint:

Secret Chamberlains, honorary and extraordinary, of His Holiness:

August 16, 1924.

Monsignor Guglielmo Enrico Flynn, of the diocese of Hartford.

August 23, 1924.

Monsignor Giuseppe Piccirilli, of the diocese of Sora.

August 25, 1924.

Monsignor Pietro Waékiewicz, of the diocese of Vladislavia.

August 27, 1924.

Monsignor Antonio Magini, of the diocese of Fano.

August 30, 1924.

Monsignor Ludovico Zajaczkowski, of the diocese of Kamieniec.

Monsignor Riccardo Bohusz-Szyszko, of the same diocese.

Monsignor Giacomo Bossle, of the diocese of Spira.

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Monsignor Alfonso Lattanzi, of the diocese of Alatri.

September 2, 1924.

Monsignor Guglielmo Liese, of the diocese of Paderborn.

Monsignor Guglielmo Peters, of the same diocese.

September 10, 1924.

Monsignor Giovanni Delaney, of the diocese of Kildare and Leighlin.

September 13, 1924.

Monsignor Tommaso Zavattaro, of the diocese of Casale Monferrato.

Chamberlains of honor, in peacock blue attire, of His Holiness:

September 5, 1924.

Monsignor Guglielmo Otten, of the archdiocese of Colonia.

Monsignor Giovanni Schündelen, of the same archdiocese.

September 13, 1924.

Monsignor Ambrogio Arrigoni, of the archdiocese of Milano.

Chamberlains of honor, of Sword and Cape, honorary and extraordinary, of His Holiness:

August 25, 1924.

Mr. Mario Vacchini (Rome).

September 5, 1924.

Mr. Cavaliere Carlo Carletti (Rome).

Secret Chaplains of honor of His Holiness:

February 14, 1922.

Monsignor Bernardo De Felicis (Rome).

September 13, 1924.

Monsignor Giuseppe Franzone, of the diocese of Caserta.

NECROLOGY

June 2, 1924.

Monsignor Ferdinando de Schlör, Bishop of Würzburg.

September 2, 1924.

Monsignor Natale Serafino, titular Bishop of Tricalla.

September 18, 1924.

Monsignor Matteo Vìdo, Archbishop of Naxos, Andros, Tine and Micone.

September 19, 1924.

Monsignor Antonio Augusto Intrecciargli, Archbishop of Monreale.

[*Latin ed. p. 417*]

Annus XVI - Vol. XVI, 5 Novembris 1924, No. 41. ACTA APOLOGETICA. COMMENTARIUM OFFICIALE. ACTA PII PP. XI, MOTU PROPRIO, DE

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PECULIARI SCHOLA LITTERARUM LATINARUM CONSTITUENDA IN ATHENAEO GREGORIANO.

PIUS PP. XI. Quod litterae Latinae quanta sint dignitas et praestantia, nulli obscurum putamus, qui monumenta antiqua eorum non ignorat et in studiis humanitatis et artium optimarum aliquem sensum habeat. Nam scriptores Romani – quos, improprie dicis, scribendo et imitando, meros pedisequos Graecorum fuisse – cum horum, contra, sapientiam et inventa ad patriam accommodaverint ingenium suum et ipsorum industria elaboraverint – tali commentariis et voluminibus suis rerum sententiarumque gravitate ornaverunt, et in amplo et apto composito verborum circuito praeferunt maiestatem cum concinnitate et elegantia coniunctam, ut lingua Latina, quae, in omnes gentes pervagissima, Imperii universitati servierat, Romanus Pontificatus delegent habueritque dignam, qua tamquam magnifica caelestis doctrinae et sanctissimarum legum veste uteretur. Nec facile quisquam infitietur, complures e Patribus, Doctoribus et christianae fidei defensoribus latine ita scripsisse, ut optimis ethnicorum non multum videantur a vi et venustate orationis.

[*Latin ed. p. 418*]

418 The Acts of the Apostolic See – the Official Commentary – seem to suggest this, and furthermore, it is a matter to be commended to the Church, not only because it has rescued the most ancient Latin codices from the ravages of time, preserving them unharmed for posterity, but also because those who, throughout the course of the centuries, have flourished in the praise of Latin, are almost always found either in both the clergy or have gained the applause and rewards of the City [of Rome]. From this laborious art, it is commonly accepted by the learned that a fruit can be perceived, and indeed a very pleasing one: namely, that the more study and labor are devoted to the Latin language, the greater the efficiency and the more suitable the structure of words for translation into the vernacular. In this regard, it is well known that James Bossuet and Paul Segneri, who hold the foremost place among the orators of their respective nations, were accustomed to say that if anything of dignity and virtue was present in their orations, they attributed it first and foremost to the study of Marcus Tullius [Cicero]. Therefore, since it is the interests of religion itself and of the Catholic Church that are at stake, and the fullest knowledge of the Latin language must be promoted and propagated among the clergy, and since this knowledge must not be confined to precepts and art, but also be translated into the practice and the elegant art of writing, it is not surprising that Our Predecessors, always, and in accordance with the conditions of the times, have taken into consideration the reasons for Latin: and they pursued this with all the more diligence, as the state of the Latin language declined. Indeed, these Roman Pontiffs have shown their love for a purer Latin by this very fact, that, whenever it was possible to them – and it was

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not possible to all of them – they made use of assistants who were highly skilled in the Latin language. It scarcely needs to be mentioned, since we are dealing with a well-known matter, how immensely Our Predecessor Leo XIII endeavored to promote the study of literature, especially of the Latin language, among the clergy. As for what Our own intentions are in this matter, we have made it clear on several occasions – namely, through the Apostolic Letters to all Offices, and the *Unigenitus Dei Filius*, on the first day of August in the year 1922, and again on the nineteenth day of March of this year. Whether it is concerning Seminaries, or

[*Latin ed. p. 419*]

In the Acts of Pope Pius XI, page 419, discussions were held concerning the promotion of the studies of clerics, or regarding the proper instruction of students in the Orders of regular canons and other religious congregations. We did not invoke, as they say, a peremptory precept of the Code, but rather, with the addition of a wealth of arguments, we declared our will, and with a particular intention, that both clergy should possess a knowledge and understanding of the Latin language. In this matter, although we do not doubt that the diligence of those entrusted with the care and responsibility for the proper instruction of their students will be forthcoming, and that they will strive for the growth of the sacred order, we do not wish to omit any means to ensure that that praise, which has previously shone forth in both clergy, of a more perfect Latinity, does not entirely disappear, but rather, as far as possible, may flourish. It is fitting that within the Roman Curia, in the episcopal chancelleries, and in religious congregations, there should be no lack of assistants or officials who, in the preparation of decrees and judgments, and in the so-called correspondence, may treat the Latin language with such decorum that their writings may not, in any way, disgrace the Church, the foster mother of the finest arts. Therefore, these matters which follow, by our own authority, we decree as a Motu Proprio: I. In the Gregorian University, the Society of Jesus, to which a sum of one hundred thousand livres was granted by the Apostolic See a year ago, shall, from the coming month, have a special school dedicated to the teaching of the Latin language. II. Whoever the superiors of the Society or the University may choose, with our consent, to appoint to this task, let them religiously undertake to cultivate and elevate the students, through the commentary of the most excellent examples of Latinity, or through frequent exercises in writing in Latin, to a more refined form of expression. III. This curriculum of Latin studies shall, for the present and temporarily, last for two years. To those students who, after the completion of the two years, shall have proven themselves, at their own risk, to the chosen judges, a certificate, or diploma, of excellent completion of the curriculum shall be granted. And those who shall obtain this certificate, or diploma, shall, all other things being equal, be given preference in competitions for any

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offices within the Sacred Congregations, diocesan curias, and seminaries.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary XI. Those who, after a two-year period of Latin studies, have not only excelled among their fellow students, but have also been deemed worthy of a special award by the judges, will be presented with the aforementioned gold medal. V. The school shall be open to all, without exception, even to laymen. We desire that it be attended also by students of religious seminaries and sodalities, whether they are studying at home or at other universities, indeed – and this certainly would not be without benefit – even by younger priests who are dedicating their services to the Roman Curia. Furthermore, the Bishops of Italy and of foreign lands will render a most useful and pleasing service to their dioceses, and to Us, if they should order that some of their clerics, who are to be instructed in sacred disciplines, and who are particularly inclined to the study of Latin, attend this school upon its opening. Let the aforementioned matters, having been established, be observed and maintained, notwithstanding any contrary provisions. In the meantime, with the help of God, and furthermore, with the diligence of our beloved sons, the Prefect General of the Society of Jesus and the directors of the Gregorian University, whose piety and obedience have been most clearly demonstrated to Us on many occasions, and whose prudence in matters of governance is well-known, we are greatly confident that things will proceed in such a manner as we desire. Given at Rome, near Saint Peter, on the twentieth day of the month of October, in the third year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 421*]

ACTA PII PP. XI 421. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE DIOCESE OF *JUIZ DE FORA*.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

We acknowledge that it pertains to the sacred office of the apostolate, which has been entrusted to Us by divine disposition, to divide and erect dioceses throughout the world, as the utility of Christ's faithful and the circumstances of times and places require.

The archdiocese of *Mariannensis*, although already wisely divided into several churches, still extends very widely, so that its Ordinary can scarcely, within the canonical time, visit it in its entirety. Therefore, the venerable brother Helvetius Gomez de Oliveira, the present Archbishop of *Mariannensis*, has earnestly requested Us to divide his diocese and to erect another in the city of *Juiz de Fora*; and his supplications have been strongly commended to Us by the present Apostolic Nuncio in the Brazilian Republic.

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We have decided to receive these earnest requests with benevolence, in order more easily to attain the spiritual salvation of the faithful, especially because in the city of *Juiz de Fora* there are already many religious institutions, hospitals, orphanages, and commerce and industry flourish there.

Having heard the vote and supplication of Our venerable brothers, the Cardinals of the Sacred Congregation Consistorial, and having, where necessary, obtained the consent of those whose interests are involved, and using the fullness of Our Apostolic power, We, by these Apostolic Letters, reserved to the Apostolic See, dated the twenty-seventh day of the month of April in the year of Our Lord one thousand eight hundred and ninety-two, erect a new diocese, to be called *Juiz de Fora*, by Our Apostolic authority, and We assign to it the following parishes, which We separate from the archdiocese of *Mariannensis*, namely:

1. *Antonio de Juiz de Fora*, No. 8.
2. *da Gloria*, No. 8.
3. *Anna da Vargem Grande*, No. 8.
4. *Anna do Deserto*, No. 8.
5. *Anna de Pirapetinga*, No. 8.
6. *da Assumpçâo de Chapeu d' Uvas*, No. 8.
7. *Antonio da Otaria*, No. 8.
8. *Antonio do Chiador*, No. 8.
9. *Antonio de Aventureiro*, No. 8.
10. *Antonio da Providencia*, No. 8.

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary.

Bom Jesus do Bom Jardim, Bom Jesus do Bio Pardo, S. Barbara do Monte Verde, S. Barbara do Bio Novo, N. S. da Conceiçâo de Ibitipoca, N. S. da Conceiçâo do Formoso, N. S. da Conceiçâo do Rio Novo, N. S. das Dores de Tam Assu, N. S. das Dores de Parahybuna, N. S. das Dores da Unido, N. S. das Dores de Lima Duarte, Espirito Santo de Guararà, Espirito Santo de Piaú, S. Francisco de Paula, S. José de Bicas, S. Joâo Nepomuceno, S. José de Alem Parahyba, S. José de Bio Preto, S. Joâo da Serra, N. S. do Libramento da Ayuruoca, N. S. do Livramento de Sarandy, S. Miguel de Palmyra, Madre de Deus de Angustura, N. S. das Merces de Mar de Hespanha, N. S. do Porto do Turvo, Bom Jesus dos Passos do Rio Preto, S. Pedro de Alcantara (formerly Simâo Pereira), N. S. do Rosario da Bocaina, S. Rita de Ibitipoca, S. Rita de Jacutinga, N. S. do Rosario de Juiz de Fora, S. Sébastiâo do Barreado, S. Sebastiâo da Estrella, S. Sebastiâo da Chácara, SS. Trindade do Descoberto.

Therefore, the boundaries of this new diocese shall be the same as those of the parishes from which it was constituted. We establish the seat and

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cathedral of the diocese in the city commonly called Juiz de Fora, from which the diocese derives its name, and therefore we raise it to the rank of a city's episcopal see; we likewise raise and exalt the church located there, dedicated to Saint Anthony of Padua, to the status and dignity of a cathedral, and we grant to it and to its respective Bishops the honors, insignia, favors, graces, privileges, and rights with which other cathedrals and their prelates in Latin America are commonly endowed, or enjoy by legitimate custom. We constitute this cathedral church as a suffragan of the Metropolitan Church of Mariana, and we subject its respective Bishops to the metropolitan jurisdiction of the Archbishop of Mariana, reserving, however, to the Apostolic See the faculty freely to determine the division of this diocese whenever it may seem opportune.

Since the present circumstances prevent the establishment of a Chapter of Canons in this diocese, we order that, in place of Canons, diocesan Consultors be elected, according to the provisions of canon 423 and following of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the provisions and regulations of the same Code, as laid down by the Sacred Congregation for Seminaries; and we also command that, at the expense of the diocese, two chosen young men, or at least one at present, be sent to the Pontifical College Pio Latino Americano in the city, without interruption.

As for the administration and governance of this Church, concerning the election of a Capitular Vicar, or an Administrator in the vacancy of the see, concerning the clergy and the faithful...

[*Latin ed. p. 423*]

By the grace of God, We, Pope [number] of blessed memory, decree and order that the rights and obligations, which the sacred canons prescribe, be observed. Concerning matters pertaining particularly to the clergy, We establish that, immediately upon the erection of the diocese, the priests of the Church are to be considered as belonging to that diocese, and are legitimately present within its territory. The Ordinary of Mariana shall deliver to the Chancery all documents and records pertaining to the new Church, so that they may be preserved in its archives. The Episcopal table shall be constituted from the revenues and other offerings which are customarily provided by the faithful, for the benefit of which the diocese has been established, in addition to those which have already been collected for this purpose. Furthermore, all that We have decreed by these Letters, with Our Apostolic authority, may not, at any time, be infringed upon, or contradicted, or in any way opposed by any person whatsoever. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of all these matters, We entrust this task to Our venerable brother,

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Henry Gasparri, titular Archbishop of Sebastes and Apostolic Nuncio in the Brazilian Republic, and We grant him the necessary faculties for this undertaking, including the power to delegate another person of ecclesiastical standing, and to render a definitive judgment on any difficulty or opposition that may arise, imposing upon him the obligation to transmit to the Sacred Congregation Consistorial, within six months from the date of these presents, a faithful and authentic account of the absolute execution of this Our mandate. Finally, We declare that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, near the blessed Peter, in the year of Our Lord nineteen hundred and twenty-four, on the first day of the month of February, in the second year of Our pontificate.

PETER CARDINAL GASPARRI,

gß C. CARD. DE LAI, Bishop of Sabina, Secretary of State.

S. G. Consistorial Secretary.

Dominicus Iorio, Apostolic Protonotary.

Vincentius Bianchi Cagiiesi, Apostolic Protonotary.

In place of gg Plumbi.

Registered in Cane. Ap., vol. XXX, n. 19.

[*Latin ed. p. 424*]

I 424 Acta Apostolicae Sedis - Official Commentary II. CONCERNING THE DIVISION AND ERECTION OF THE "NULLIUS" PRELATURE OF SAINT JOSEPH OF "ALTO TOCANTINS" IN GOYÁS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD: It pertains to Us, having been entrusted by the eternal Shepherd with pastoral duties, to divide extensive dioceses and to bestow them upon prelates, who may more diligently care for the spiritual welfare of Christ's faithful. The diocese of Goyás, which encompasses nearly half of the civil State commonly called Goyaz, is so extensive that it cannot be properly governed by a single bishop, extending as it does for more than three hundred kilometers quadrata. Wherefore, after mature deliberation, the venerable brother bishop of that diocese, having consulted with the Apostolic Nuncio, humbly petitioned Us to erect a "Nullius" prelature in the northern region of this diocese, which would comprise thirteen parishes, to be separated from the aforementioned diocese of Goyás. Wherefore, We, for whom the spiritual welfare of Christ's faithful is the supreme law, did not hesitate to accept the offered petition. Therefore, with the consent of Our beloved sons, the Most Reverend Cardinals, Fathers, and, as far as possible, those who have an interest in the matter, of the Sacred Congregation Consistorial, and also taking into account what is reserved to Us and to the Apostolic See in the Apostolic Letters dated

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the twenty-seventh day of the month of April of the year of Our Lord one thousand eight hundred and ninety-two, We separate the following thirteen parishes from the diocese of Goyás, which they call: Nossa Senhora da Conceição de Crizâa, Nossa Senhora do Pilar, Nossa Senhora do Rosário de Flores, São Sebastião do Forte, São José do Tocantins, Nossa Senhora da Conceição de Trahyras, São Rosa, Nossa Senhora da Abadia, Sant'Anna da Posse, Sant'Anna do Cavalcante, São Domingos, São Teodoro de Nova Roma, São Antonio do Amaro Leite. Within the boundaries of these parishes, We erect the "Nullius" Prelature of Saint Joseph of Alto Tocantins, until it is constituted as a proper and distinct diocese.

[*Latin ed. p. 425*]

Acta Pii PP. XI 425. We establish the seat and prelacy of this Church in the city commonly known as 8. Jose do Tocantins. To this seat and to this Church, we grant all the rights and privileges which other seats and episcopal Churches in the Republic of Brazil enjoy and possess by common law, and which are permitted by the statutes of the Code of Canon Law. Furthermore, in this Church, we establish a seat and a prelacy, analogous to the episcopal dignity, for one Prelate of a Diocese *Nullius*, who shall preside over this Church and Prelature, with the rights, offices, sustenance, honors, and privileges which the prelates of Churches in Brazil enjoy and possess, except those which, by law or by special indult, pertain only to Bishops. In order that the constituted Prelate may be able to fulfill all his duties within the assigned territory, as Bishops do in their dioceses, we decree that he shall be distinguished by the episcopal character and dignity: therefore, together with the Prelature, a titular episcopal Church shall be conferred upon him. Moreover, We command that those things which are arranged concerning this matter in the aforementioned Apostolic Letters of the twenty-seventh day of the month of April in the year of Our Lord one thousand eight hundred and ninety-two, be religiously observed, according to the Code of Canon Law and the statutes of the Plenary Council of Latin America. Furthermore, We command that the endowment of this Prelature be constituted by offerings, subsidies, and donations of any kind freely given for this purpose, and that they be conferred. Finally, We subject this Prelature, thus erected, to the Metropolitan Archdiocese of Marianense, and to its Archbishop for the time being, as a suffragan. Those things which, by Our Apostolic authority, We have decreed in these Letters, it is permitted to no human being, at any time, to infringe, to contradict, or in any way to oppose. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. To these matters, for execution, We entrust the venerable brother Henry Gasparri, titular Archbishop of Sebastens, and Apostolic Nuncio in the Republic of Brazil, granting him the necessary and appropriate powers,

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including the power to delegate, to any person constituted in ecclesiastical dignity, in order to effect what is intended, and to definitively pronounce judgment on any difficulty or opposition that may arise, imposing upon him the obligation, within six months from the reception of these Letters, to transmit to the Sacred Congregation Consistorial, in authentic form, a report on the absolute execution of this Our mandate.

[*Latin ed. p. 426*]

42 & Acta Apostolicae Sedis - Official Commentary. We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fourth, on the twenty-fifth day of the month of July, in the third year of Our Pontificate. PETRUS CAED. GASPARRI, © C. CARD. DE L A I, Bishop of Sabina, from the Secretariat of State. S. C. Consistorial Secretariat. Dominicus Iorio, Apostolic Prothonotary. Vincentius Bianchi Cagliesi, Apostolic Prothonotary. In place of £B Plumbi. Registered in Cane. Ap., vol. XXX, n. 20. LETTER TO THE MOST REVEREND P. D. FRANCIS, S. R. E., DEACON OF SAINT CAESAREI IN PALATIO, CARDINAL EHRLE, IN THE EIGHTYTH YEAR OF HIS AGE; INSTALLATION. Beloved Son, health and the apostolic blessing. — Or, if anyone were to separate in mind and thought the highest dignity, which you possess, of the Roman purple, such is the judgment of your doctrine, of your writings, and of the work which you have given for the maintenance of the Vatican Library, and this is joined with a greater desire towards you, that the seventeenth day of this month, on which you will enter the eightieth year of your age, may be celebrated diligently and thoughtfully. In this endeavor, there are certainly those who surpass all others – and not a few of them are even non-Catholics – whom, when they were investigating the literary monuments in that Library, you have wonderfully assisted with the light of your counsel and science. Among these men, many had proposed to honor you on this auspicious occasion of your eightieth birthday, by composing a work, under Our auspices, who succeeded you in the prefecture of the Library, and to publish it jointly with other such writings, and We not only approved of this plan, but also ordered that the various commentaries submitted to Us, and carefully reported in doctrine, be arranged and published in five volumes and printed. It was indeed Our wish, if there were a little leisure...

[*Latin ed. p. 427*]

The acts of Pope Pius XI leave me with the task of fulfilling my apostolic duties, and, considering the abilities and inclinations we share, I feel compelled to offer some words, as is customary today, as a sort of preface. However, since we have no free time for such a task, it remains for us

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to approach this paternal and public literary endeavor with joy, offering congratulations to you. We say to you: rejoice! For what prevents you from looking back with a joyful heart on the past years of your life, during which, in seeking the glory of God, you have toiled diligently, and in cultivating the disciplines of history and literature? And why should you not rejoice – as we ourselves rejoice – that you have reached the fullness of old age, and that you are still so healthy and vigorous that you can continue to devote yourself to studies, as is your custom? Certainly, you have lived so long a life, with God's help, that you could not have lived it more actively or more fruitfully. For, as I refrain from speaking of the time you devoted to instructing young people and to the salvation of souls, when, shortly after your ordination, the superiors of the Society of Jesus, recognizing the worth of your talents, entrusted you with the task of contributing to the journal "Stimmen aus Maria Laach," or, as it was later called, "Stimmen der Zeit," you not only fulfilled your religious and intellectual duties with diligence and wisdom, but also, then and subsequently, through extensive travels throughout Europe, you gathered a wealth of material, from which you produced weighty books and commentaries, with subtle discernment and treatment. Which of the men devoted to the study and appreciation of history is not familiar with your work, apart from certain important accounts of events in the history of the Church, or the "Archiv für Literatur und Geschichte des Mittelalters," which you, along with the esteemed religious scholar H. Denifle, began to publish and which you enriched with numerous and important writings, or your more extensive works on philosophy and Scholastic theology, and on the libraries and buildings, both in Avignon and in the Vatican? But among all your excellent achievements, the one that shines most brightly and is most widely known is the expertise and dedication you brought to bear in organizing and improving the Vatican Library, after you were appointed to that position following the sudden death of Isidore Carini by our blessed predecessor, Pope Leo XIII. We can only touch briefly on this, although much more could be said. As prefect of the Library, you undertook to provide all the necessary conveniences and aids to facilitate the work of scholars. And no one can deny that, thanks to the foresight of the Roman Pontiff and your efforts, the Vatican codices, some of which had suffered damage from a fire, were moved to a safer location; the hall 1...

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis – The Official Commentary contains a wealth of information, illuminating matters for learned men from all quarters; it was made readily available to them, not only through indices of codices, compiled by the librarians of the Vatican Library under your guidance and inspiration, but also through the codices themselves, and furthermore, through the publication of all books printed in the nearby halls; finally, the

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number of days and hours the Library is open has been increased appropriately to meet the needs and desires of scholars. Moreover, you have striven with the best of intentions to enrich the Library's collection of codices, so that, through the generosity of the Pontiff, the Burgundian and Barberini codices might be brought to the Vatican and added to its holdings; and furthermore, you have happily established an Institute for the preservation of codices from decay and destruction. Although, due to the many and pressing duties that you undertook when you began to write books, you were unable to complete them, nevertheless, in addition to the fact that, thanks to you, the librarians of the same Library brought many literary and historical monuments to light, you yourself diligently took care to have ancient descriptions of the City published and numerous documents of the greatest importance reproduced phototypically, as they say. When, after much entreaty, you finally obtained permission to resign from your duties as Prefect, ten years ago, you used the leisure time to devote yourself anew to the most rewarding studies and to complete and finish the works that you had begun long ago; which, however, did not prevent you from, at the same time, teaching and explaining the ancient art of interpreting texts, or paleography, as it is called, to the students of the Biblical Institute. Your merits, which are so outstanding for the Church and for the humanities and literature, were such that Our Predecessor, when you completed sixty years of religious life, acknowledged them in a letter full of praise, and We, in turn, have added to the honors and esteem with which you are commonly regarded by raising you among the Cardinals. But God, the rewarder of those who seek Him, will surely bestow even greater rewards upon you, your faithful servant. We certainly desire that such blessedness, achieved through your long and active life, be deferred, for the sake of the Church, which still counts on your labors, and for Our own sake, who love and cherish you so wonderfully. In the meantime, receive this Apostolic Benediction, which We impart to you, Our beloved son, with all our heart in the Lord. Given in Rome, at St. Peter's, on the 3rd day of the month of October, in the year 1924, the third of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 429*]

Sacred Congregation of the Council

SACRED CONGREGATION OF THE COUNCIL

OF AGUASCALIENTES-DE GUADALAJARA

DECREE ON THE DIVISION AND UNION.

Already since the year 1914, Ignatius Valdespino, Bishop of Aguas-

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calientes, had requested from the Holy See that, for the better advancement of the clergy and the flock, the two parishes commonly called Encarnación and Teocaltiche, which belong to the metropolitan Church of Guadalajara, be separated from it and attached to the jurisdiction of his small diocese; moreover, because these parishes, being situated near the city of Aguascalientes, could more easily be administered by its Ordinary.

Therefore, Our Most Holy Lord Pope Pius XI, with the consent of the Most Reverend Father Francis Orozco, Archbishop of Guadalajara, and with the support of the Most Reverend Lord Ernesto Filippi, Archbishop of Sardica, who was then the Apostolic Delegate in the Mexican Republic, and the Most Reverend Lord Tito Crespi, who now governs the same Apostolic Delegation, and with the necessary provisions made, and with the consent of those whose interests are involved, has issued this Consistorial decree, whereby the aforementioned parishes of Encarnación and Teocaltiche, as they were in the year 1914, together with all the faithful who reside and dwell there, with the clergy and the churches, including even the newly established parishes commonly called El Bajío, Michoacanejo, and Belén, which are newly erected within the boundaries of said parishes, with the exception only of that of St. Sebastian, which remains with and is preserved by the same archiepiscopal see of Guadalajara, are permanently separated from the aforementioned archdiocese of Guadalajara and united and joined to the diocese of Aguascalientes; concerning which matters, the present Consistorial decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the papal seal. Notwithstanding any contrary provisions.

For the execution of these matters, the same Most Holy Lord has appointed the Most Reverend Father Joseph Mora y del Rio, Archbishop of Mexico, granting him the necessary and appropriate powers, including the power to delegate, to...

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary: Regarding the matter under consideration, any man holding ecclesiastical office is charged with sending, within six months from the date of this notification, an authentic copy of the completed execution to this Sacred Congregation Consistorial. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 14th day of the month of March, in the year 1924. jjg C. CARD. DE L A I, Bishop of Sabina, Secretary. L. © S. fFr. Raphaël C, Archbishop of Thessalonica, Assistant.

II. PROVISIONS FOR CHURCHES: Our Most Holy Lord Pope Pius, by divine Providence, XI, through decrees of the Sacred Congregation Consistorial, has provided for the following churches, assigning them individual pastors, as follows:

16 October 1924. – To the titular episcopal Church of Samaria, he ap-

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pointed the Reverend Father Anthony Lippolis, formerly Bishop of Uxentia.

21 October. – To the cathedral Church of Novara, he appointed the Reverend Father Joseph Castelli, formerly Bishop of Como.

23 October – To the titular episcopal Church of Lycopolis, he appointed the Reverend Father Louis Anthony Castro, formerly Bishop of Saint Charles of Ancud.

26 October. – To the cathedral Church of Saint Charles of Ancud, he appointed the Reverend Father Abraham Aguilera, formerly titular Bishop of Issus.

28 October. – To the cathedral Church of Thermara, together with the cathedral Church of Larino, united in the same person, he appointed the Reverend Father Odon Bernacchia, Bishop of Larino, who henceforth shall be called Bishop of Thermara and Larino.

Furthermore, by decree of the 13th of June, 1924, Our Most Holy Lord Pope Pius, XI, appointed the Reverend Father Anthony Antunes, titular Bishop of Rhithymna, as Auxiliary to the Reverend Father Emmanuel Al. Coelho a Silva, Bishop of Coimbra, and as Coadjutor to the same Bishop, with the right of future succession.

[*Latin ed. p. 431*]

SACRED CONGREGATION OF THE COUNCIL

CONCERNING THE NORMS TO BE OBSERVED BY CATECHETICAL ASSEMBLIES AND OTHER CONVENTIONS FOR SCHOOLS OF RELIGION.

It is clear to all that those assemblies and conventions for schools of religion, through which the faithful of Christ, especially children and adolescents, may be taught the Christian doctrine in a better and easier manner, contribute greatly to this end. Therefore, those who undertake to prepare and hold such assemblies and conventions do well and appropriately, striving that, with the advice of learned men, the entire catechetical activity may be effectively promoted. Since the matter concerns the supreme good of the Church and requires vigilance and care, and since a special Office has been established within this Sacred Congregation to provide for these matters, the Most Reverend Fathers of this Sacred Congregation, in their plenary meetings on April 12th of the current year, have decreed the following to be observed:

1. Catechetical assemblies and other conventions for schools of religion, whether national or provincial, shall henceforth not be held without first submitting to this Sacred Congregation, along with a report of the proceedings of each assembly, a document or sample thereof, in a timely manner.

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2. It is most fitting and indeed desirable that the same rule, as stated above, be observed also in the convening of diocesan assemblies.

All of these things, having been presented to the undersigned Secretary on the 16th day of the same month, were deigned to be approved by His Holiness Pope Pius XI, and He commanded that they be made public by this decree.

D. CARD. SBARRETTI, Prefect.

L. © S. f Iulius, Bishop, titular of Lampsacus, Secretary.

[*Latin ed. p. 432*]

Acta Apostolicae Sedis - Official Commentary II NICOSIA. ON THE APPOINTMENT AND ELECTION OF CANONS. June 9, 1923. CIRCUMSTANCES. — In the cathedral church of St. Nicholas, in the diocese of Nicosia, the collation of canonical benefices takes place through a graded option and through an alternating election made by the Bishop and the Chapter, with the exception of the dignity of archpriest and the theological and penitential canonries. This practice is based primarily on the bull *Superaddita* of Pope Pius V, dated March 17, 1816, by which the church of St. Nicholas, already a collegiate church, was raised to the status of a cathedral. However, since in the Code of Canon Law, canon 396 § 2, option is prohibited, whether with regard to dignities or with regard to canonries (Pont. Comm., November 14, 1920), a contrary custom is disapproved of, notwithstanding a special apostolic indult (Pont. Comm., October 16, 1919), but subject to the law of foundation; and canon 403 states that it pertains to the Bishops, "after consulting with the Chapter, to confer all and singular benefices and canonries..., disapproving any contrary custom and revoking any contrary privilege, but maintaining the contrary law of foundation"; the question is asked: "Whether the aforementioned bull *Superaddita* should be considered as the law of foundation for the cathedral chapter of Nicosia, in the sense of canons 396 § 2 and 403." — In matters of benefices, to found is to give a fund or endowment for a benefice; in this sense, the Code of Canon Law, canons 1417, 1448, 1471, and analogously canons 1489-1494, speaks of founders, of conditions imposed at the time of the foundation, etc.; but sometimes to found a benefice, in the canonical sense, is the same as to constitute, to erect: thus, canon 1435 § 1, no. 2, benefices founded (that is, erected) outside of Rome are reserved, and the Council of Trent (Session 25, chap. V, on reforms) wishes that those things be observed which are established in the "erection or foundation of any benefices." OPINION OF THE CONSULTOR. Consequently, the law of foundation, in the strict sense, signifies the conditions legitimately imposed by the founder or benefactor; in a less strict sense, it also signifies the statutes established at the time of the erection, in order to safeguard or compensate for rights acquired by a third party, e.g., civil authority by reason of concordats, or another ecclesiastical person who may suffer

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damage from the new erection; in a broad sense, it also signifies gracious concessions or, as they were called in Reg. IX Canon, "privileges granted at the time of erection," which privileges have greater force than those granted after the completion of the erection.

[*Latin ed. p. 433*]

The Holy Congregation of Councils, 433. Having stated these things, in order that the solution to the difficulty proposed by the Bishop of Nicosia may be clear, the following must be inquired into: 1°, concerning the fact: in what sense should the right of option and alternative election be understood to be founded in this case, according to the law of foundation? 2°, concerning the law: in what sense should the clause of canon 396 § 2 and 403 be understood: "saving the foundation"? For the matter at hand, we state the following:

1. The right of alternative election, and especially of option, of which we speak in our case, is founded on the law of foundation in the broad sense, or on an apostolic privilege granted at the very beginning [of the institution]. Indeed:

a) From the bull of Leo X of June 11, 1521, the church of St. Nicholas, already a parish with an archpriest and ten chaplains, at the request of its clergy, as it appears, was erected into a collegiate church with dignities, prebends, and simple benefices, the endowment of which is assigned from the revenues of the church of St. Nicholas itself, and provision is to be made always, by election of the Chapter and confirmation of the Archbishop of Messina, from the clergy of the same parish, if suitable candidates are found. Furthermore, this right of election granted to the Chapter, at that time, should not be considered a great or rare thing, given that the rights of canons were generally much better in those days (Weinz, vol. I, no. 780). Moreover, the specific nature of this so-called foundation does not appear in any way: for there is no necessary difference between the church that endows and the one that is endowed; the favor is granted to this one, not to that one; and the authority that establishes it does not even seem to have been moved to the concession by consideration of the endowment. It can be objected that, since the endowment was made from common funds, the right of patronage arose from the old discipline (c. 25, X, III, 38) concerning individual benefices in favor of the church that is endowed, a right which, in our case, since the church is a collegiate church, is exercised by the Chapter. But even if this right did not expressly declare the founder's reservation to acquire the right of patronage, nowhere was it granted that such an acquisition would be sufficient by an endowment made from common funds in any way: moreover, in our case, it is not understood how the Chapter or the collegiate church could merit the right of election by endowing themselves. It should also be noted that the cited legal provision applies to the right of presentation, and not to the right of election, which

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is very different, so that canonists teach that if a patron allows a patronized church to become a collegiate church, the right of patronage ceases, because then presentation no longer takes place, but election (Eeiffenstuel, in l. III, vol. 38, no. 125). Therefore, the right of election granted to the collegiate Chapter of Nicosia was not due to the aforementioned strict foundation. But neither was it to preserve or compensate the rights of a third party; for who could this third party be whose rights would be compromised? It does not appear from the documents. It would indeed be fitting that the current archpriest and chaplains...

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium - Officiale, concerning canonical rights; furthermore, the Pontiff might have been moved to grant privileges to the chapter from the parish, based on reasons of equity, namely, because the church of St. Nicholas could acquire goods for the benefit of the church through offerings from the parishioners; but regarding the right of election, the same cannot be said, and nothing remains except to hold that the Pontiff granted the chapter the privilege solely out of benevolence, a privilege which at that time many other chapters possessed, and indeed possessed greater privileges (cf. e.g., 1. 31, X, I, 6, and the cases cited in Monitore eccl., year 1904, p. 442-443). b) In addition to the above, by the Bull of Pius VII, *Superaddita*, dated March 17, 1816, the collegiate church of St. Nicholas, at the request of King Ferdinand I, to whom the right to present a bishop was granted, was elevated to a cathedral, the chapter was increased in number, and its endowment was also derived from the revenues of the church itself, leaving the chapter the right to elect, but alternately with the bishop, while the right of option was admitted, except for the dignity of archpriest and the canonical prebends of theology and penance, which were to be conferred by the bishop with prior agreement (ibid., p. 12, 14). Thereafter, all that had previously been granted to the chapter was confirmed. Therefore, this bull greatly diminished the chapter's right of election, reducing it almost to the status of common law, from which the election of canons then belonged simultaneously to the bishop and the chapter (Ferraris, Bibl., v. canonieatus, art. I I, n. 1, 5; Wernz, t. I I, n. 781); therefore, it is not appropriate to speak of a concession based on any strict foundation in this chapter. But neither can the right of option be said to be based on such a foundation, as it is clear that even in this bull, no form of a strictly defined foundation appears by which the canons merit that right. Furthermore, the Pontiff admits the right of option, which perhaps was acquired through custom, as happens in other chapters (Wernz, l.c., n. 780), or through an apostolic privilege, as is suggested in the same bull, p. 7, in fine. The more favorable hypothesis for the canons is that the right of option arose as compensation for the limitation made regarding the

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right of election; but as we have seen, this right was granted by privilege at the very beginning of the elevation; therefore, even the right of option cannot be of a better nature. c) By the Bull of Pius IX, *Ad amplificandum*, dated July 14, 1847, the collegiate chapter of St. Mary Major was united with the cathedral chapter of St. Nicholas. Regarding the canons' rights of option and election, nothing new is stipulated, except that these rights, as they are held in the *Superaddita* bull, are extended to the canons and beneficiaries attached to the service of the church of St. Mary (ibid., p. 6). The words that seem to create a difficulty are these: "Given these... it is certainly fitting that the former rights, including those of patronage, to which each of them had hitherto been entitled in the cathedral chapter itself, be conferred together," etc. But if the context is examined, it is clear.

[*Latin ed. p. 435*]

The Holy Congregation of Councils, in document 435, states that, according to the mind of the Pontiff, those rights of patronage are not anything more than those granted by a papal bull. Furthermore, it is acquired through a gracious concession made at the very beginning of the establishment of the institution, a matter which the Pontiff denies. From what has been said thus far, it seems sufficiently demonstrated that the right of election, and especially the right of presentation, of the Cathedral Chapter of Nicosia, rests upon a law of foundation, understood in a broad sense. And this is positively evident from the aforementioned documents, so that the existence of other documents that could prove the contrary cannot be assumed.

2° However, we have a difficulty regarding the law: Canons 396 § 2 and 403 seem to leave the firm law of foundation, received by laymen, unfulfilled. The opinions to be held are as follows: a) because it does not deviate from the proper meaning of the words, and because a correction of rights seems odious, the norm of Canon 6 n. 4 and 23 appears to be applicable; b) because the Council of Trent (Session 25, Decree IX, concerning reforms) has received a benevolent interpretation in this matter in favor of the Chapters, as De Luca teaches (Theatrum veritatis, De beneficiis, discourse 17, n. 9), citing resolutions of the Holy Congregation and papal decisions; c) because if the legislator had wished to revoke the privileges granted at the beginning of the establishment, he would have expressly stated so, as he did in Regulation IX Canon; d) the law of foundation seems to be the same as the tables of foundation, but these include a description of the entire constitution of the institution (Canon 1490 § 1); therefore. It will not be irrelevant to note that when the Code wishes to signify only the conditions imposed by the founder, it calls them the will of the founder, the donor (Canon 420 § 2, 422 § 2, 493, 494 § 2, etc.). On the other hand, reasons that should not be disregarded suggest a negative opinion: a) the use of the word "foundation" in a strict sense is more proper and far more

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frequent in matters concerning benefices; b) according to the declaration of the Pontifical Commission, of October 16, 1919, by Canon 398 § 2, even a special indult is considered revoked, and by Canon 403, any privilege granted at the beginning of the establishment is revoked; c) it is manifest in the Code the intention of the legislator to restore the right of the Ordinary to freely grant benefices, to the extent that it can be done, saving equity; in conformity with this intention, the Bishop no longer needs to seek the consent of the Chapter in the granting of benefices and canonries (Canon 403), and the right of patronage can no longer be acquired (Canon 1450 § 1), but rather, if it already exists, it should be prudently removed (Canon 1451 § 1); d) the law of foundation remains valid, but the exception is to be strictly interpreted, especially since the Ordinary intends to found a right in the granting of benefices (Canon 1432 § 1). Therefore, having considered these various points, let the Eminent Fathers see what should be answered in this case.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary. RESOLUTION. In the plenary sessions of the Sacred Congregation of Rites, held on June 9, 1923, in the Apostolic Palace at the Vatican, regarding the proposed question: Whether, after the Code of Canon Law, the right of option and alternative reading is maintained in the case, the Most Reverend Fathers ordered that the answer be: Negative. After a report on this matter was subsequently presented to His Most Holy Eminence in an audience granted to the undersigned Secretary of the Sacred Congregation, His Holiness deigned to approve and confirm the given resolution. I. Bruño, Secretary. SACRED CONGREGATION OF RITES. BELLICEN. CONONIZATION OF THE BLESSED JOHN BAPTIST MARY VIANNEY, CONFESSOR, PARISH PRIEST OF THE VILLAGE OF "ARS." REGARDING THE QUESTION: Whether, and concerning what miracles, it is established that, after the veneration granted by the Apostolic See to the aforementioned Blessed, in the case and to the effect of which this concerns? It is easily perceived and will be clearly understood by those who give even a little attention to the aforementioned Blessed John Baptist Mary, who, throughout the entirety of his priestly years, which number three and forty, was the Parish Priest of a certain obscure village; and who, in this arduous and, as well as to the entire Christian people, most salutary ministry, proved himself to be so faithful a minister and dispenser of God, constantly and perseveringly, until his precious death, that, according to the judgment of God Himself and of men, he attained such renown, which all suspect and admire, and which this most distinguished and conspicuous Cause openly demonstrates and signifies, which, through the present Apostolic Decree, it makes for itself and acquires. What, indeed, do the laws established by this Sacred Forum demand, so that those who already enjoy public veneration

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and honors among men in the Church Militant may subsequently be included in the canon of the Saints? Benedict XIV, pertinently inquires, stating this in connection with the matter: "Let the Beatification be a transition to Canonization, always retaining the reasons for the Causes."

[*Latin ed. p. 437*]

The Holy Congregation of Rites, 437: "It is not a matter of mere outward observance for those who proceed along the path of sanctity, that after a granted Beatification, new miracles should occur, and be examined and approved by the Sacred Congregation and by the Supreme Pontiff, in order to obtain Canonization" (Book I, Chapter XXV, n. 1). The reason why this addition of new miracles after Beatification is required, and why discussion and approval are necessary, is explained by Benedict XIV, who continues as follows: "That the Supreme Pontiff may have new signs of Divine will through the occurrence of new miracles; for when a transition is made from a cult permitted and restricted, such as that granted in Beatification, to a cult obligatory and extended to the entire Church, such as that granted in Canonization (Ibid). Therefore, these new signs of Divine will, according to the wishes expressed in the cause, should be present in these two healings, which were therefore brought to their attention for examination. However, this assumption, as is immediately apparent to anyone considering it, rests on two suppositions, one of which is situated in the proper and duly performed invocation of the Blessed; the other consists in whether these two healings, of which we are speaking, were truly miracles worthy of consideration. But concerning the first, namely the invocation, it is a matter of no difficulty, and indeed it is clearly and legally proven; for both women, being sick, went to the tomb of the glorious Blessed John Baptist Mary, and there, accompanied by others, they stood before it, and, with the same people present, offered prayers, experiencing the very presence of the Blessed and experiencing his patronage; but concerning the second, it is a matter of considering the nature and character of each of the healings. Indeed, from this point, several difficulties have been raised, which, nevertheless, as their nature suggests, brought with them advantages in the course of the discussion, making it easier and clearer to reach a certain and safe judgment. When carefully and thoroughly examined summaries were presented, it was not difficult, in accordance with legal prescriptions, in the case of miracles, to find the foundation for both events, so that both were governed and supported by healing. It was also certainly and manifestly established that the elements of each event, as they are narrated and described in the records, having been carefully examined and considered by experts, were of such weight and importance that they were persuaded, with common accord, that both healings, since they were of this double quality, namely instantaneous and perfect, and obtained from an organic

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disease, were worthy of consideration."

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary: It is perhaps something that nature itself could have accomplished. And if anyone, with regard to the first matter, the healing, should perhaps judge that the experts, chosen from among three, expressed their opinion with less suitable words, nevertheless, having been requested by duty, they took care to prepare a new writing, in which, using clearer language, they removed any unexpected ambiguities and dispelled any reason for hesitation. Therefore, it is permissible to rightly infer from all of this that the matter, which the experts had undertaken to demonstrate, namely, with the help of their experienced and wise Patron, and with the great assistance and enlightenment of men skilled in the art, called upon by duty, is indeed demonstrated by the experts. Indeed, after the two previously established Congregations, namely, the preparatory and the preparatory Congregation, a general Congregation followed, which, on the fifth day of the preceding month of August, was convened before the Most Holy Pope Pius XI. In this Congregation, the Most Reverend Cardinal Anthony Vico, Relator of the cause, proposed the following question for discussion: Whether, and concerning which miracles, after the veneration of Blessed John Baptist de Vianney, granted by the Apostolic See, there exist, in fact and in effect, the cases about which we are speaking? Then, both the Most Reverend Cardinals and the Consultors expressed their own opinions, which, however, the Most Holy Pope, having followed with a joyful and attentive spirit, refrained from revealing his own mind, while meanwhile fervent and united prayers were offered to God, seeking grace and enlightenment from the Father of Lights. And after he had subsequently decided to reveal his own judgment, he designated this very day as a most auspicious one, since it is the feast of All Saints, and therefore, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and S. Rufina, Prefect of the Congregation of Sacred Rites and Relator of the cause, together with the Most Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican Basilica, and there, solemnly declared: That both of the proposed miracles are established; namely, the first, of the instantaneous and perfect healing of the sister of the Reverend Father Eugene, of the Congregation of St. Charles, from a varicose ulcer in her left leg; and the second, of the instantaneous and perfect healing of the girl Mathilde Rougeol from chronic tuberculous laryngitis with complete loss of voice. He ordered that this Decree be made public and recorded in the acts of the Congregation of Sacred Rites on the ninth day of November, in the year 1924. Signed: A. CARD. VICO, Bishop of Porto and S. Rufina,

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Prefect of the Sacred Rites. L. S. ALEXANDER VERA, Secretary.

[*Latin ed. p. 439*]

439 The Holy Congregation of Rites, in Turin, concerning the Beatification and Canonization of the Venerable Servant of God, Joseph Cafasso, Secular Priest, Moderator of the Ecclesiastical College of Turin. Regarding the Doubt: Whether, with the solemn approval of the aforementioned virtues and two miracles of the Venerable Servant of God, the process of Beatification can proceed. Although, here, almost at the end, in the fourth year after sixty, since the Venerable Servant of God, Joseph Cafasso, departed from this mortal life, his memory, far from suffering any detriment from the passage of time, flourishes indeed and grows stronger with each day, strengthened by the illustrious examples of all kinds of virtues which the Venerable Servant of God left behind, and supported by the works of the same, which continue to bear and to produce lasting fruit, all the more precious because they contribute greatly to the glory of God and to the salvation of souls. This was certainly understood by the distinguished Pastor of the Church of Turin, Augustine Cardinal Richelmy, who, after an investigation, to which the ordinary authority had granted its approval in the metropolitan curia, and having brought the matter to its conclusion, deemed it his duty to send another letter to the Roman Pontiff, so that the cause of the Beatification of the Servant of God, Joseph Cafasso, might begin its course within the Apostolic See. "Two reasons," he wrote, "above all, impel me, as Pastor of the Church of Turin, and as head, although unworthy, of the Subalpine province, to renew the prayers already made in union with my venerable confreres, the Bishops of Piedmont. - To the most pious Joseph Cafasso, the clergy appear to be eminently deserving for having known how to unite the exercise of the most heroic virtues, proper to the ecclesiastical state, with a most singular gentleness of manner. He made holiness lovable as a new Salesian; and he showed, both with words and with example, the arduous path of priestly perfection. Secondly, a special recognition is due from the Bishop, the clergy, and the people of these places to the Servant of God, Priest Joseph Cafasso, because, thanks to his indefatigable zeal, to his most wise counsel, to the instructions which he multiplied, both on parchment and in the scholastic classroom, the region of Piedmont experienced..."

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiate: "A complete victory against Janseniism and against its unhappy remnants, which even among us had caused and threatened to cause very grave damage" (Summar. Addit sup. Caus. Introduci.). Indeed, as was easily seen in the preceding discussion on virtues, the venerable Joseph, nurtured in the principles of solid and sound theology, cultivated by the sweetness of

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Saint Francis de Sales, fortified by the discernment of Saint Alphonsus Mary de Liguori, and armed and inflamed by the zeal for souls of Saint Ignatius of Loyola, achieved with great success and happiness that which he had constantly and perseveringly striven for throughout his entire priestly life, without clamor or noise, amidst silent and barren scholastic conceptions. Namely, he banished from his homeland and its vicinity the pestilence of the Janseniists and the innovators attached to that vast sect, utterly destroying them; and thus, those things which had been suppressed until then, flourished anew under the patronage of Saint Francis de Sales and Saint Alphonsus Mary de Liguori, and gave due honor to their doctrine. Moreover, the work of the Servant of God, which he pursued with such devotion and holiness as his vocation, and which he observed and guarded with remarkable constancy and fidelity, and which, by itself, provides the elements by which it is clearly and solidly demonstrated that the venerable Servant of God, Joseph Cafasso, attained the degree of heroic virtue. Thus, three years ago, a Decree was issued, in which the virtues exercised by the venerable Joseph were declared to be heroic in quality and approved; and to this apostolic Decree another recently followed concerning two miracles wrought by God through the intercession of the venerable Joseph; therefore, it is evident that all that was required, according to the formal law, for the attainment of Beatification, was scrupulously observed. Therefore, in the general assemblies of this Holy Order, which were held on the fifth day of the month of August of the present year, before His Most Holy Lord Pope Pius XI, with the proposal of the Most Reverend Cardinal Caietan Bisleti, the Relator of the cause, in the question: "Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the venerable Servant of God, Joseph Cafasso?" all those present, the Most Reverend Cardinals and Fathers Consultors, gave an affirmative answer. "However, Our Most Holy Lord, attentive to all with a studious mind, according to the custom of the Supreme Pontiffs, decided to postpone his final judgment, so that meanwhile humble prayers might be offered to God on this matter, for He is the same who, while working virtues in His servants, is Himself."

[*Latin ed. p. 441*]

The Holy Congregation of Rites, in its singular providence, arranges for the observance of its feasts within the Church, and for the honoring of the Church, through the Roman Pontiff, its Vicar on earth. And since His Holiness had determined to make His intentions manifest later, He chose this most auspicious day, on which the Church rejoices with the most delightful joy in the Lord, celebrating the feast of All Saints, ever watchful and solicitous for the faithful of Christ, its children. Furthermore, after careful deliberation and diligent work, the princes of the sacred Liturgy,

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including William Durando, declared that this feast (of All Saints) was instituted for four reasons. First, because of the preceding dedication of the temple (the Pantheon). Second, to make up for the omitted feasts. For, because of their multitude, we cannot specially celebrate all of them. Third, for the expiation of negligences committed during the feasts that we celebrate. And this reason is touched upon in the sermon that is recited on this day in the Church, where it is said: "It is decreed that on this day of All Saints, whatever human frailty, through ignorance or negligence, or through worldly preoccupations, has failed to fully accomplish during the solemnities of the Saints, may be made up in this holy observance." Fourth, for the easier attainment of our prayers. For it is easier to obtain what we ask for, if all together intercede for us; because it is impossible for a multitude to be unheard. Hence, in the prayer recited today, it is said: "With multiplied intercessors, Your gifts are abundant" (Rationale divini officii, book VII, chapter 34). Bartholomew Gavanto, the General Prefect of the Congregation of Clerics Regular of Saint Paul, the Barnabites, and in his time a most distinguished consultant of this sacred Congregation, referring to the venerable antiquity of the document known as the Roman Order, exhibits words of great weight and majesty: "In the Kalends of November, throughout the entire world, the entire people strive to gather in the Church, for the solemnities of the Masses, in honor of All Saints, attending to this, that whatever human frailty, through ignorance or negligence, has failed to fully accomplish during the solemnities and vigils of the Saints, may be made up in this holy observance" (Thesaurus sacrorum rituum, on the feasts of the Saints, in the month of November, section VII, chapter 13). Therefore, the Most Blessed Father, after having most devoutly attended the sacred Mass sacrifice, wished to be accompanied to the Vatican Palace by the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the sacred Congregation of Rites, and Caietan Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, and in their presence, He solemnly declared: "It is permissible to proceed to the solemn Beatification of the venerable Joseph Cafasso."

[*Latin ed. p. 442*]

Acts of the Apostolic See – Official Commentary. This [decree] was ordered to be published for the public, to be inserted into the acts of the Congregation for Sacred Rites, and to be issued as an Apostolic Letter in the form of a Brief concerning the solemnities of Beatification, to be celebrated, when it shall first be possible, in the Basilica of the Vatican, on the first of November in the year 1924.

Most Reverend Cardinal Vico, Archbishop of Porto and Santa Rufina, Secretary of the Sacred Congregation, and Most Reverend Alexander Verde, Secretary.

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SACRED CONGREGATION FOR THE EASTERN CHURCH.

PROVISO CONCERNING THE CHURCH. Our Most Holy Father, Pope Pius XI, by decree of the Sacred Congregation for the Eastern Church, dated July 16, 1924, appointed the Reverend Peter Gebe, canon of the same Church and its general vicar, to the cathedral Church of Munkácsien, of the Ruthenians.

[*Latin ed. p. 443*]

4-43 ACTS OF THE THREE JUDGES OF THE ROMAN TRIBUNAL. Citation of the edict concerning the nullity of marriage (COLUCCT-MIGNATTI). Since the actual place of residence of the Lord Caietan Mignatti is unknown, in the matter of the pending cause, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on the 29th of November, 1924, at the hour of 11 o'clock, to discuss the doubt in question or to affix his signature to the transcript, and to set a date for the hearing of the cause before the Rota.

QUESTION: Does the nullity of the marriage exist in the present case?

The Ordinaries of the place, the Curates, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Caietan Mignatti, ought, as far as possible, to ensure that he is informed of this edict of citation.

* Julius Grazioli, Prelate. L. 83 S.

* From the Chancery of the Tribunal of the Sacred Roman Rota, on the 25th of October, 1924, John Ladelci, Notary.

* Since the place of current residence of Mr. Gaétan Mignatti, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, via della Dataria, n. 94), on the 29th of November, 1924, at 11 o'clock, to agree upon or affix his signature to the doubt reported below, and to fix the day for the discussion of the cause before the Rota.

Does the nullity of the marriage exist in the present case?

The Ordinaries of the place, the Curates, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Gaétan Mignatti, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN SACRED CONGREGATION, Tuesday, October 21, 1924, before the Most Reverend and Most Reverend Cardinal Vico, Promoter of the Cause of Canonization of the Blessed Peter Canisius, Confessor, Professed Priest of the Society of Jesus, the Preparatory Congregation of the Sacred

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Rites was held, to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the same Blessed, which are proposed for his Canonization.

SACRED ROMAN ROTA TRIBUNAL

Thursday, October 16th, in the august presence of the Holy Father, the legal year was solemnly inaugurated in the Throne Room of the Vatican Apostolic Palace, with the attendance of the Lords Auditors, Officials, and Advocates. On this occasion, the Pro-Dean, Monsignor Massimo Massimi, after obtaining permission from His Holiness, read the following address:

Most Blessed Father, "We concluded the legal year of 1923-1924 on August 20th, during which the Tribunal of the Rota decided upon forty-eight cases, not including those judged by the Auditors as Prelates, and the numerous other cases which, through settlement or otherwise, reached a conclusion without reaching a final judgment.

"Now, after a brief period of vacation, as we inaugurate the new legal year, faced with the serious work that awaits us, the spirit is, as usual, filled with a sense of apprehension, which should not surprise those who realize the difficulties that our task presents, and the responsibilities that accompany it.

"Technical difficulties, greater than those encountered in other tribunals, arise from the singular nature of the Rota, which is the Court of Appeal of the Holy See for cases from all over the world, and for every type of case. Judges in a realm without borders, we see, alternating with the most frequent cases from Italy and France, those from all other parts of Europe and the world, with the greatest variety. Each year, the lands of the Missions also offer us material for judgment, from the regions of Africa to the Far East. Similarly, in terms of subject matter: now we discuss civil law, and now criminal law; now we deal with spiritual matters, or those connected to spiritual matters. Even matrimonial cases present questions of law that are most diverse from each other. Therefore, the difficulty of understanding the various environments, in order to properly assess the 'fact'; sometimes even the various legislations, where required by the nature of the subject, in order to establish the 'law.'

"On the other hand, it is only right to be concerned that the Rota judges in the name of the supreme authority of the Church. It is the Tribunal of the Holy See, of the Roman Pontiff, to whom the faithful from all parts of the world turn, full of trust. For, as Saint Bernard observed to Eugene III, it was not possible for the Pope to hear litigants from morning to evening; therefore, He had to entrust the knowledge of the cases to others. But when the faithful turn to us, they intend to turn to the Supreme Pontiff. What,

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therefore, would be our responsibility, if, through negligence..."

[*Latin ed. p. 445*]

The Roman Curia Diary, page 445, laments that those who come to Rome, hoping to find truth and justice, are often disappointed. "Above all, the handling of matrimonial cases is a grave matter, concerning as it does so great a sacrament. Justice demands, and the good of souls requires, that a bond which, in reality, does not exist, be declared null. Yet, against all false leniency, the admonishing voice of Christ resounds: 'What therefore God hath joined together, let not man put asunder!' Now, in all cases, sometimes the decision is easy, but at other times, the judge's conviction is formed only through long meditations. But in matrimonial cases, such investigations and reflections are particularly important, given the gravity of the matter. The judge, aware of his office, must not confuse effective arguments with flawed syllogisms, which are equally presented to him."

"In this just fear, our first comfort comes from prayer. Realizing how easily we can be deceived, we are led to seek help from above. Therefore, we invoke, at the foot of the altar, after the celebration of the ineffable mysteries, the Holy Spirit, that He may enlighten our minds, and together we raise our eyes to the beautiful image of that one Bride of the Holy Spirit, Mother of good counsel, imploring that she may grant us the grace not to err in our decisions. And whenever we convene to judge, we pray the same divine Spirit, that He may come to us, and be with us, that He may teach us what we must do, and suggest to us the just and equitable judgment."

"Another comfort for us is to present ourselves, Most Blessed Father, before Your Throne. From there, from where our mission to judge comes, may we receive the help to judge well. It would be very dear to us, before making definitive decisions, to prostrate ourselves before Your feet each time. But what we cannot do on individual occasions, we do now, at the beginning of the legal year. For this, above all, we have come here, to implore from Your Holiness a special blessing, as special is the mission entrusted to us; a blessing that may obtain for us every grace, necessary and opportune, for the proper administration of justice."

"But neither prayer to the Holy Spirit, nor the invoked Apostolic Blessing, can or should be an aid to negligence or unworthiness. We have recently renewed our oath to faithfully fulfill our duty. Remembering that, after having judged others, we ourselves will one day be judged, we wish to judge ourselves in the meantime, and to regulate everything so that, as we say in our customary prayer, in the future we may be rewarded with eternal recompenses for our good works."

"These intentions, which are suggested to us each year by a sense of duty, by the priesthood, and by the office entrusted to us, are this time colored with a more vivid light by the 'Holy Year,' which is now imminent. Your august words, O Most Blessed Father, which, in announcing the univer-

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sal Jubilee, recalled its great effectiveness in stirring up higher degrees of sanctity in all hearts, must be well understood by us, who are so close to Your Throne. The aspiration to holiness will help us in our arduous task. It will make us patient in difficulties, more diligent in study, enthusiastic about truth and justice. It will keep our gaze fixed solely on God, who is everything, setting aside every human consideration, which is nothing. It will draw us ever more abundantly into the graces of Christ, the supreme Legislator and Judge."

"Confirm, O Holy Father, our intentions with Your affectionate Blessing, which we instantly invoke. May it descend upon us and upon all those who, cooperating as Officials and Advocates, contribute to the administration of justice in the Tribunal of the Rota, and who share with us not only the difficult challenges, but also the grave responsibilities."

[*Latin ed. p. 446*]

448 Acta Apostolicae Sedis-: In a formal communication addressed to the Reverend Monsignor, the Pro-Dean, His Holiness deigned to respond, expressing his pleasure in witnessing the commencement of the judicial year of the Sacred Rota, sanctified at the feet of the Altar and under the gaze of the Mother of Good Counsel. He welcomed the members, assembled in the house of the common Father, where many duties await, among which the administration of justice is of utmost importance. He was pleased to hear with what sense of responsibility the Auditors were preparing for the work of the new year, which in itself was a guarantee of a happy outcome. He expressed his hope that the prayers they offered to the Divine Spirit, so dear to the Heart of God, would be abundantly fulfilled. They should also look to the past, to the work happily accomplished, and be encouraged, hoping that, with the help of God, the future would be similarly blessed. The impending "Holy Year" was a pledge of special graces, also for the administration of justice, which is holiness, just as holiness is justice. Nevertheless, they should return to the thought of the judgment of God. He who has the duty to judge cannot apply to his office the rule "Judge not, that you be not judged," but must repeat to himself: "We who judge, shall be judged." As for the Apostolic Blessing, which was particularly invoked, he bestowed it with heartfelt generosity upon the Auditors, the Advocates, and the Officials of the Rota, as a pledge of heavenly favors.

BY THE GRACE OF GOD, NOMINATIONS:

By Apostolic Briefs, the Holy Father Pius XI, may he reign happily, deigned to appoint:

Assistant to the Holy See:

June 22, 1924.

Most Reverend Monsignor Emanuele Vieira de Mattos, Archbishop of

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Braga.

Apostolic Prothonotary, as if among those participating:

October 14, 1924.

Most Reverend Monsignor Corrado Cerowski, of the Archdiocese of Zagreb.

Domestic Prelates of His Holiness:

September 18, 1924.

Most Reverend Monsignor Terenzio Brady, of the Diocese of Eric.

Most Reverend Monsignor Edoardo Hasse, of the same diocese.

Most Reverend Monsignor Rocco Collaro, of the Patriarchate of Constantinople.

September 25.

Most Reverend Monsignor Francesco Longoni, of the Archdiocese of Milan.

September 30.

Most Reverend Monsignor Giovanni Tarquini, of the Diocese of Veroli.

October 3.

Most Reverend Monsignor Domenico Gruero, of the Archdiocese of Turin.

October 10.

Most Reverend Monsignor Angelo Callegari, of the Diocese of Sarzana.

October 16.

Most Reverend Monsignor Giuseppe Pietroforte, of the territorial prelature of Alta.

October 16.

Most Reverend Monsignor Giacomo Tritto, of the same prelature.

October 16.

Most Reverend Monsignor Giuseppe Vallero, of the Archdiocese of Turin.

October 29.

Most Reverend Monsignor Giuseppe Boni, of the Diocese of Pavia.

[*Latin ed. p. 447*]

Diary of the Roman Curia ●HONORS●: - Milan - By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, has deigned to bestow: The Order of St. Gregory the Great, civil class: September 13, 1924. Upon Mr. Nicola Brady, of the archdiocese of New York. October 20th. Upon Mr. Léger Sanschagrin, of the diocese of Trois-Rivières. October 15th. Upon Mr. Count Maurizio Beauregard, of the archdiocese of Paris. October 17th. Upon Mr. Knight Enrico Belcoart, of the diocese of Arras. The Order of St. Gregory the Great, military class: October 8, 1924. Upon Mr. Colonel

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Count Giovanni De la Taille (France). The Knighthood of the Order of St. Gregory the Great, civil class: November 13, 1923. Upon Mr. Romano Kochanowski, of the diocese of Lodz. Upon Mr. Vladislao Adamski, of the same diocese. Upon Mr. Vladislao Wagner, of the same diocese. Upon Mr. Paolo Maciinski, of the same diocese. Upon Mr. Adolfo John, of the same diocese. May 20, 1924. Upon Mr. Doctor Angelo Boni, of the diocese of Pavia. September 16th. Upon Mr. Lawyer Giuseppe Loreta, of the archdiocese of Ravenna. September 17th. Upon Mr. Giuseppe Seep, of the diocese of Erie. Upon Mr. Guglielmo Hanley, of the same diocese. Upon Mr. Giacomo Agostino Farrell, of the same diocese. September 20th. Upon Mr. Beniamino Dumoulin, of the diocese of Trois-Rivières. September 22nd. Upon Mr. Giuseppe Serrano Orozco, of the archdiocese of Guadalajara. October 11th. Upon Mr. Roberto Pfaller, of the archdiocese of Bamberg. October 14th. Upon Mr. Hernand Behn, of the diocese of Havana, director of the "International Telephone and Telegraph Corporation of New York." October 15th. Upon Mr. Enrico Couturier (France). Upon Mr. Giulio Moisy (France). The Knighthood of the Order of St. Gregory the Great, military class: September 30, 1924. Upon Mr. Luigi Schutjes, of the diocese of Liegi. The Knighthood of the Order of St. Sylvester the Pope: September 23, 1924. Upon Mr. Master Luigi Baronehelli, of the archdiocese of Milan. Upon Mr. Alessandro Moreno, of the same archdiocese. Upon Mr. Luigi Santambrogio, of the same archdiocese.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary

BY THE GRACE OF GOD, PAPAL BULL, ISSUED BY THE HOLY FATHER, POPE PIUS XI, REIGNING HAPPILY, WHO HAS DEIGNED TO NOMINATE:

Secret Chamberlains, Extraordinary:

September 25, 1924.

Most Reverend Monsignor Carlo Buttafava, of the Archdiocese of Milan.

October 3rd.

Most Reverend Monsignor Francesco Liguori, of the Archdiocese of Sorrento.

October 7th.

Most Reverend Monsignor Vincenzo Maesano, of the Diocese of Acireale.

October 9th.

Most Reverend Monsignor Alessandro Darricades, of the Diocese of Cap-Haïtien.

October 13th.

Most Reverend Monsignor Orazio Anthony Vena, of the Diocese of

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Castellaneta.

October 14th.

Most Reverend Monsignor Giuseppe Degener, of the Diocese of Münster.

October 14th.

Most Reverend Monsignor Cristoforo Kleyboldt, of the same Diocese.

October 22nd.

Most Reverend Monsignor Tommaso Jachimowicz, of the Diocese of Sandomierz.

October 22nd.

Most Reverend Monsignor Giuseppe Maczyñski, of the same Diocese.

Chamberlains of the Sword and Mantle, Extraordinary:

October 8th, 1924.

Mr. Count Frederick Annoni, of the Archdiocese of Milan.

October 8th.

Mr. Ferdinand Alvarez de la Campa, of the Diocese of Barcelona.

October 8th.

Mr. Marquis Luigi de Alós y Mateu, of the same Diocese.

October 8th.

Mr. Ignatius de Lianza y de Montoliu, of the same Diocese.

October 8th.

Mr. Louis Dalmasés y Olivar, of the same Diocese.

October 8th.

Mr. Narciso Pia y Deniel, of the same Diocese.

October 8th.

Mr. Marquis Ignatius Pascual y Pons, of the same Diocese.

October 22nd.

Mr. Baron Arturo Reisky, of the Diocese of Sandomierz.

Chamberlains of Honor, in Peacock Blue, of His Holiness:

February 14, 1922.

Most Reverend Monsignor Enrico Iasoni (Boma).

October 5th, 1924.

Most Reverend Monsignor Alfred Pacini (Boma).

October 15th.

Most Reverend Monsignor Attilio Alai, of the Diocese of Reggio Emilia.

October 22nd.

Most Reverend Monsignor Domenico Sciskala, of the Diocese of Sandomierz.

NECROLOGY

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August 5th, 1924.

Most Reverend Monsignor Marcellino Carlo Marty, Bishop of Nîmes.

September 12th.

Most Reverend Monsignor Raymond Barbera y Boada, Bishop of Palencia.

October 4th.

Most Reverend Monsignor Victor Carlo Quinton, titular Bishop of Laranda.

October 17th.

Most Reverend Monsignor Edward Duarte Silva, titular Archbishop of Coni.

October 23rd.

Most Reverend Monsignor James Laminne, titular Bishop of Usula.

[*Latin ed. p. 449*]

Year XVI - Vol. XVI, December 3, 1924, No. 12. OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. APOSTOLIC LETTER CONCERNING THE ERECTION OF A BASILICA MINOR FOR THE CATHEDRAL CHURCH OF SAINT PETER THE APOSTLE AND SAINT CECILIA, VIRGIN AND MARTYR, IN THE CITY OF "MAR DEL PLATA," IN THE DIOCESE OF PLATA.

PIUS XI. For the perpetual memory of the matter. The city, situated on the shores of the Atlantic Ocean, commonly called Mar del Plata, is rightly and deservedly considered one of the most important in the Republic of Argentina, due to the beauty of the place and the frequentation by citizens and visitors. The principal ornament of this city is the cathedral, dedicated to Saint Peter the Apostle and Saint Cecilia, Virgin and Martyr, which shines with the magnificence of its structure, the amplitude of its size, its splendid paintings, its marble altars, and its notable works of art. Numerous faithful crowds, coming from all the cities and towns of the Diocese of Plata, venerate this church, which is also adorned with many sacred relics, among which it is pleasing to mention a piece of the Holy Cross of Our Lord Jesus Christ, and the bodies of Saints Severus, Maximus, Justin, Donatus, Gratia, and Elpides. The bishops and prelates visiting the city perform sacred duties in this church and give addresses to the people, among whom is the Apostolic Legate, who, with the approval of the Most Reverend Brother Francis, the Ordinary of Plata, will, God willing, soon celebrate the solemn consecration of this very church. Remembering these things, a beloved son, Aloysius Mary Fanton, the present parish priest of the aforementioned church, has humbly offered prayers, with the most serious support of the Bishop of Plata, so that the sacred building mentioned may be raised to the dignity of a Basilica Minor. ACTA, Vol. X-VI, No. 12. -

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3-12-1924. 30

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - We deem it fitting to issue an official commentary on the Apostolic benevolence, and we readily approve of these matters. To this end, after consultations with our venerable brother Anthony, Most Reverend Cardinal Vico, Bishop of Oporto and of the Holy Eufemia, Prefect of the Congregation for Sacred Rites, and after carefully considering all relevant aspects, in order to enhance the splendor of the divine cult and the spiritual well-being of the faithful, we hereby elevate, with our Apostolic authority, the curial temple of Saint Peter the Apostle and of Saint Cecilia the Virgin and Martyr, honored by both names and titles, located in the city of Mar del Plata, within the boundaries of the diocese of Plata, to the dignity of a Minor Basilica, with the privileges and honors that rightfully belong to the Minor Basilicas of this esteemed city, namely the ombrellino, but excluding all ornamentation of gold and silver, the tintinnabulum, and the Basilica insignia.

We decree that these present letters shall always remain valid and effective; that they shall have their full and complete effect; that those to whom they pertain, or who may pertain to them in the future, shall perpetually benefit from them; and that it shall be considered and declared to be duly judged and defined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding anything to the contrary.

Given at Rome, near Saint Peter, under the Fisherman's ring, on the second day of January, in the year 1924, in the second year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. CONCERNING THE CENTENNIAL CELEBRATIONS OF THE PAPAL ARCHBASSILICA OF THE LATERAN.

PIUS PP. XI. For the sake of posterity.

It is most fitting to solemnly celebrate the Lateran Basilica, the mother and head of all the churches of the City and the World, in the sixteenth century, at the end of the century following its dedication, since it is the proper seat of the Roman Pontiffs, and has been continuously frequented and reverently worshipped by all Christians, almost from the very beginnings of the Christian religion.

Greater and more numerous sacred rites have been performed upon the very altar of this Basilica by our predecessors, both in past and recent years, from times long past to the days in which, as is remembered, Pope Pius IX...

[*Latin ed. p. 451*]

The Acts of Pope Pius XI, page 451, state: "The Church of Christ was

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being governed; however, due to changes in the political situation and a lack of freedom, the most sacred Lateran Palace, as before, the Roman Pontiff could no longer visit. For this reason, also in the year 1886, the Basilica, having been extended further into the apse with most generous papal funds and adorned with mosaic tiles, Pope Leo XIII, who afterwards, due to his love for this sacred building, chose a place within it for his own burial, entrusted to one of the Cardinals of the Holy Roman Church, that on the day when the temple was thus inaugurated, he should perform the sacred rites above the principal altar, reserved for the Pope. For it is the tradition that only the Roman Pontiff should perform the ceremonies above the main altar of the basilicas of the city, which are called patriarchal and papal; however, at times, even in more recent times, on the occasion of outstanding events or commemorations, permission has been granted by the Supreme Pontiff to a Cardinal to celebrate the Mass there, even though the Supreme Pontiff himself is prevented from doing so. This also happened in the Lateran Basilica in the year 1913, when secular festivities were held there in accordance with the decree of Emperor Constantine, by which the Church was finally vindicated in freedom, after so many and such persecutions. But the present ceremonies surpass all others in their magnitude: for it is happily the sixteenth centennial year from the dedication of the Lateran Basilica; and also the feast day of the Altar reserved for Us is celebrated, which is the altar of the dedication of the holy temple, and which the clergy and the people ought to cleanse with devout prayer. Since, however, it is not permitted for Us now to attend Our venerated temple, dedicated to the Most Holy Savior, in the Lateran Palace, and to perform the divine rites there, on this solemn day We delegate Our venerable brother, Basil, Cardinal of the Holy Roman Church, Bishop of Velletri, Archpriest of the aforementioned Basilica and Chapter of the Lateran, and Our general vicarious in spiritual matters, to perform the Mass and other divine services in that temple, in pontifical vestments, on the ninth day of the coming month of November, in Our place, at the very altar reserved for the Supreme Pontiffs, even though We are absent, in the presence of the Most Eminent and Most Reverend Cardinals, and also of the Most Reverend Prelates, who have the right to attend the Papal chapels, as if those sacred rites were being celebrated before Us. Furthermore, to enhance the solemnity of this centennial commemoration, We grant another privilege, by which another Cardinal of the Holy Roman Church may, on the eighth day of the Dedication, celebrate the Mass with solemn rites at the aforementioned pontifical altar. However, We grant and bestow this permission, as is customary, only for these two occasions, through these Apostolic Letters. Notwithstanding the Constitutions and ordinances and Lit-"

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary, with all prior per-

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missions granted by the Apostolic See being hereby revoked, and all other contrary matters being nullified. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of October, in the year 1924, in the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

TO THE MOST REVEREND AND ILLUSTRIOUS LORD, JOHN, TITULUS SANCTI EUSEBII, BISHOP OF THE HOLY ROMAN CHURCH, CARDINAL CSERNOCH, ARCHBISHOP OF STRIGON, ON THE FIFTIE anniversary of his priesthood.

Beloved Son, greetings and the Apostolic Blessing.

How fitting, how deservedly, Our Predecessor, Pope Pius X, shortly before being called to heavenly rewards, bestowed upon you the highest dignity of the Roman Church. From this, it is evident and confirmed that your clergy and your people, indeed, all Hungarians, are conspiring and eager to celebrate the fiftieth anniversary of your priesthood – a day which will be the twenty-ninth of this month. From this sentiment of your citizens, it is clear that they intend to honor you in a special way and to congratulate you on this auspicious event, and that no one can fail to recognize that the work you have devoted to the Church and to your country has not only been highly valued and esteemed within the borders of Hungary, but has also earned you the most heartfelt gratitude and affection from these people.

Furthermore, it is fitting, as the Vicar of Jesus Christ, and as the Ecumenical Bishop of the entire Catholic world, that we should, above all, share in the joy that arises when any of our venerable brothers in the episcopate experience a cause for rejoicing, and that we should, in this instance, consider something, for the common good, regarding your long and fruitful priestly and pastoral life.

Indeed, if we were to look back at the years you have spent in the formation of clergy, in the exercise of the sacred ministry, and finally, in the performance of the most important duties within the Archdiocese of Strigon, it would be surprising, after you were elevated to the episcopal dignity, with what new understanding of your office and with what fervor you undertook the governance of the Dioceses of Csanad and Kollotschau, and the Archdiocese of Strigon, one after another.

But even more than this, the fact that you have been transferred to the most honorable seat of all those in Hungary, is surely an argument for...

[*Latin ed. p. 453*]

The Acts of Pope Pius XI, 453: Did you endure and sustain the expectations of great things? Indeed, you have completely fulfilled this hope, a fact that is evident to your citizens, and which is also clearly known and perceived by Us. You have returned to Strigonia, in the field of your former diligence, to the applause of all; and your pastoral activity has extended

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further and more widely, benefiting more people, and has become more intense and much more vigorous. Under your care and patronage, during these eleven years of your governance, the buildings of the great Lyceum of Tyrnau have been lavishly restored; the Christian Museum, which your predecessor, Cardinal Simor, had founded, has also been restored, embellished, and enriched; and, in addition to the twenty-seven parishes newly established, many more religious houses have been erected in Budapest and its suburbs, in order in every way to promote the salvation of souls and to care for the poor and needy. Furthermore, two houses have been established for priests, who, using the same dwelling, would in a particular way receive Christian children, especially. But another praise shines forth in you, our beloved son, which is certainly worthy of being publicly commemorated: we speak of your gift of eloquence, which you used marvelously even then, when, recently ordained to the priesthood, you held the office of cooperator, whether you gave sermons to the people or discussed matters learnedly in assemblies. And we believe that your gift of speaking, combined with solid doctrine and a fervent zeal for defending the Catholic cause and promoting the interests of the kingdom, has caused you to be elected, by the common votes of your citizens of Szakolca, as an orator to propose laws, no less than three times. And even now, whenever you are given the opportunity to address either the clergy or the people, you readily seize it, to explain the divine word and the Catholic doctrine on those matters that are most debated today, with eloquence and great knowledge. Therefore, confidently look back on these ten years of your priesthood, knowing that you have served God and the Church so long and so diligently. And to the tokens and testimonies of piety and love that you will soon receive from your people, we add the fullness of our paternal congratulations; and we desire that, at one and the same time, you may remain vigorous and safe for many years in this archdiocese and in Hungary. In the meantime, let our apostolic blessing be added to this wish and omen, which, as a pledge of heavenly gifts and a witness of Our singular benevolence, We impart to you, our beloved son, and to your entire clergy and people, with all Our heart, in the Lord.

Given in Rome, at St. Peter's, on the fourth day of the month of October, in the third year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary n. To the Most Reverend Father Remigio Gandasegui y Garrochategui, Archbishop of Vallisoletanum: Regarding the Assembly for the Promotion of Asceticism, held on the third centenary of the death of Venerable Lewis a Ponte, S.J. Ven-

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erable Brother, greetings and apostolic blessing. As we have learned with great pleasure from your most dutiful letters, you have decided, Venerable Brother, that, having reached the third centenary of the death of Lewis a Ponte, of the Society of Jesus, who, renowned for the sanctity of his life and the instruction of piety, wrote commentaries on the mutable disciplines of virtues and on the contemplation of divine things, and who, having translated these into the principal European languages, illuminated Vallisoletum, his homeland, that from the twentieth to the thirtieth of this month, here in the seat of your honor, an Assembly concerning asceticism and mysticism be held. This Assembly, it seems, will be held with great public interest and spiritual benefit, and the very ardor with which such a salutary undertaking is met pleases us; and We, as well as you, are delighted and moved that, in a matter which might seem to affect only a few, not only men of the sacred Order – including the Archbishop of Toletanus, Our Nuncio in Hispania, and the bishops of the kingdom – but also laymen, public officials of cities and towns, and members of civil organizations, have readily and willingly offered themselves to attend the Congress or to contribute to the advancement of this undertaking. It is of the utmost importance that all the people of Hispania be taught the way to strive for the highest perfection of life, and it is only right and proper that the ancient praise of this sanctity, which has shone and flourished in many of your people at no time in the past, should not be forgotten, but rather renewed, within the nation that steadfastly holds to the Catholic faith. Furthermore, you have written that you wish to hold "these contests of piety and Christian perfection" under Our "paternal care," and, as you rightly wrote, we received this with great gratitude; and, with our eyes fixed upon you, as you request, we now pray for your endeavors, and we hope that from the forthcoming gatherings a rich abundance of graces and benefits will flow into your homeland, which is so dear to Us. In the meantime, as a token of Our paternal charity, we impart to you, Venerable Brother, to your clergy and people, and to all those who will be present at the Assembly, our apostolic blessing in the Lord. Given at Rome, near Saint Peter's, on the fourth day of the month of October, in the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 455*]

To the Most Reverend Father Thomas Ludovic Heylen, Bishop of Namen, on the occasion of the twenty-fifth anniversary of his episcopate. Greetings and apostolic blessing.

Besides those who are more closely connected to you through mutual duties – we speak of the Prémontré monks, who owe to you, their confrère, not inconsiderable advancements of their Order, as well as priests and faithful from more than seven hundred parishes of this diocese, who also testify to the great benefits they have received from you – we deem it right and proper that, on the day you celebrate your twenty-fifth and

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twenty-sixth anniversaries as bishop, those who, outside of Belgium, have devoted more intense thought and care to the affairs of the entire Catholic world, should not be excluded from this auspicious event.

Has it not been heard and experienced by all, either directly or indirectly, of the remarkable social action that you have undertaken, or of the work that you, as President of the Council, have provided for the establishment and implementation of Eucharistic gatherings among nations? But truly, whoever considers separately the record of your pastoral governance will surely reflect on what is best and what should be remembered.

Scarcely had you assumed the administration of the diocese of Namen, following the benevolent order of Our Predecessor, Leo XIII, when, not so much through the exploration of doctrine and the praise of virtues, as through humanity and kindness, you endeared yourselves to your people: and their reverence and affection for you never ceased to grow, indeed, it flourished ever more intensely. For it is said that you have always kept before you, especially the poor and all those who have suffered greater evils and inconveniences from the war, and, while preserving the integrity of the principles of doctrine, you have striven to resolve all disputes according to the law of charity, pursuing all members of the flock with paternal indulgence: so that, as the diocese extends, the example of the Pastor, either inspired or confirmed, leads to peace, harmony of spirit, and charity.

And if your flock, in the midst of so much incitement to wickedness and vice, holds fast to the ancient faith and the integrity of morals, is it not largely due to you, who, having promoted the popular instruction of Christian doctrine, established new schools, now called free schools, so that boys and young men might learn to think Catholic, and who also founded or more widely supported daily newspapers and periodicals, so that the people might progress in right thinking and acting? And nothing is lacking, whether in religious, economic, or social matters, that the people of the diocese experience, but that you, yourself, through your counsel and leadership, guide and strengthen such endeavors.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary. For you have this as your objective: that no parish should lack those institutions which lead mortals to live a Christian life, and furthermore, in so far as human conditions permit, a convenient life; that no parish should be without the best of its citizens, who demonstrate knowledge of divine things and German piety, and who act as apostles. But, if it may be permitted, we cannot pass over the merits of the rest of your pastoral work; indeed, we must speak of that most excellent union of yours with the Roman Pontiff, which is evident from reverence, obedience, and zeal, nay, from complete devotion. Moreover, from the very beginnings of your episcopate, as if your heart could not be separated from its treasure, you have venerated the Apostolic See, visiting

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it at least every year, often more than once a year, in this beloved city. And have you not, through pastoral letters and sermons, constantly incited this your flock to venerate the Vicar of Jesus Christ above all? And when, in recent times and after the wars, those who, with minds burdened by anxieties and sorrows, accused the Pontiff, neither side, as befits a common father of all, understanding his intentions, and misinterpreting his words and actions, were rebuked and their opinions, which were full of danger, refuted by you, so that your children might be confirmed in due piety and charity towards the Roman Pontiff, and not fall away from it. And having imbued your clergy and people daily with this spirit of piety and obedience, it easily follows that whatever precepts or counsels the Apostolic See issues, they will be received and observed faithfully in the Namurcensi [diocese]. Therefore, many things have been introduced among you, which previously seemed to contradict common custom; for example, that the people might become accustomed to receiving the divine sacrament more frequently, indeed daily; that children might be allowed to approach the heavenly table for the first time with a special rite; that the laws of the liturgy, as well as the prescriptions of our predecessors regarding Gregorian chants and sacred music, might be religiously observed; that sodalities of the Most Holy Sacrament, and other salutary institutions, might be established in each parish. Since, in mentioning the most holy Eucharist, we have touched upon this matter, know that We have received with great pleasure the news that, every year, during the summer months, a parish is chosen in each of the thirty-six deaneries, of which the diocese consists, in which the eucharistic celebration is held; and that citizens of not only that parish, but of the entire region, participate in it, and that a great spiritual benefit is derived from it. These most excellent examples of pastoral care, which you demonstrate, are so worthy that We deem it proper to publicly commend them, so that they may serve as a model for your diocesan clergy.

[*Latin ed. p. 457*]

The acts of Pope Pius XI, page 457, recount with joyful memory the testimonies that stirred our sentiments. In this regard, it has pleased us to learn that, whatever sum may be collected by you for the celebration of such an occasion, you will dedicate it entirely to the construction of a house that will receive elderly or infirm priests free of charge. It is our wish that, on the occasion of the fifth and twentieth anniversaries of your episcopate, we may offer you our heartfelt congratulations, with the paternal affection of all your faithful, and that this event may be preserved in the memory of posterity. Furthermore, that the solemnities which are to be held this month in Namur may bring greater spiritual benefit, we gladly grant you, that on one day of those days of celebration, at your discretion, you may, with our approval and under the usual conditions, bestow blessings upon those present, in our name. Meanwhile,

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as a testament to the blessings of heaven and the paternal benevolence of Ourself, we impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing. Given in Rome, at St. Peter's, on the seventh day of the month of October, in the third year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND MONSIGNOR MICHAEL, TITULUS S. ANASTASIAS, SECRETARY OF STATE, PRELATE OF THE HOLY ROMAN CHURCH, CARDINAL DE FAULHABER, AND TO THE OTHER ARCHBISHOPS AND BISHOPS OF BAVARIA: IN ANSWER TO OFFICIAL LETTERS PRESENTED AT THE ANNUAL MEETING. Beloved sons, venerable brothers, greetings and apostolic blessing. — We respond with all the greater pleasure to the recent letters which you sent to Us, as you were about to begin the annual episcopal meeting in Freising, because they brought Us such comfort in the midst of so many concerns of the Apostolic office. We are pleased by the testimony of your abundant piety, zeal, and obedience, which, We know, is not contained in mere outward and customary words, but proceeds from an inner sentiment and is proven by your actions. And that you remember with grateful hearts the benefits which We have conferred upon you, this clearly demonstrates the gentleness of your humanity, and We urge you to be mindful and grateful to God, who has graciously granted to His Vicar the ability to assist in your needs. You have fulfilled both the duty of obedience and the duty of humanity when, on the occasion of the anniversary of Our Coronation, each of you...

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Regarding those matters which concern us, and which we desire to promote with prayers, you have held solemn observances, both within and outside the sacred buildings, and you have called us to participate. This custom, which has been adopted in many dioceses throughout the world to the benefit of the faithful, you have also decreed shall be observed annually in all of Bavaria, in the name of the Lord Pope. But other matters of no less importance arise, from which we draw joy. You write that, having completed the month of July, some of you met in Feingarn, others in Bamberg, with a large gathering of clergy and people, to celebrate the secular festivities of the holy Bishop Corbinian and the Emperor Henry for eight days; and that you have achieved such success that the devotion to these Saints has increased, and abundant fruits of eternal salvation for souls have been obtained. How can we fail to rejoice in such things? In order that you may receive even greater benefits from the Great Jubilee which we have proclaimed, we urge you, Catholics of Bavaria, to come to this Mother City during the Holy Year, as you have already been urged, or will soon be, so that as many of your common children as possible may be admitted, and that they may be more closely united with the Roman Pontiff in the perfect institution of the Christian life – if, indeed, we can

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stir them up to this by our words. Finally, praising you all for being ready, as you desire, to send, to the extent that it is possible for you, a student to the Eastern Institute, founded by the foresight of our predecessors, as a witness to the heavenly graces and to the paternal benevolence of Our own, we impart, to you, our beloved sons, venerable brothers, and to the entire clergy and people of each of your dioceses, our apostolic blessing. Given at Rome, near the Holy Peter, on the tenth day of the month of October, in the third year of Our Pontificate. PIUS PP. XI.

TO HIS HOLINESS, POPE, POPE DOMINIC, TITULUS SANCTAE MARIAE IN AQUIEO, S. R. E. REVEREND FATHER CARDINAL DUBOIS, ARCHBISHOP OF THE PARISIENSE: CONCERNING THE GREGORIAN CHANT IN THE RELIGIOUS SISTERHOODS OF CARMELITES.

Most Eminent Lord, – We have received urgent requests from your Eminence, as well as from several other individuals, that We express Our opinion regarding the Gregorian chant in relation to the recitation without notes, called *recto tono*, which is in use in the aforementioned places.

[*Latin ed. p. 459*]

Acts of Pope Pius XI, 459. Concerning the Carmelites of France, and this in order to dispel doubts, uncertainties, and anxieties that have arisen regarding this matter. The desire to respond adequately, as far as it depends on Us, to this request and to this noble purpose, has led Us to consider: a) that Pope Pius X, of blessed memory, by the Motu Proprio of November 22, 1903, established a general prescription for the chanting of the Gregorian chant in the functions of divine worship; b) that the same Pope Pius X, by the Decree of October 12, 1911, in response to the request of certain Carmelites, graciously granted or ordered: "let the custom from the beginning be observed"; c) that the original Constitutions of the Carmelite Order prescribe for the choral Office the recitation *recto tono* or without notes, and that nothing has been altered, in this regard, by the recent (February 1924) revision of the same Constitutions by the Holy Congregation of Religious; d) that the exception (especially if it is very limited) does not invalidate the rule, and that the particularity of the choral Office in use in the Carmelite monasteries is necessarily very restricted and isolated, and is, moreover, sufficiently justified by the very nature of the life and vocation of the Order; e) that, strictly speaking, there is not even a question of a true exception, since, in essence, it does not involve a different chant from the Gregorian, but rather a simple recitation; f) finally, that in some Carmelite monasteries in Spain, the Gregorian chant has been in use for some time, and that certain Carmelite monasteries in France seem favorably disposed to adopt it as well. For all these considerations, We deem it proper to declare and We declare the following: I. We have not, and have no intention of giving specific orders, nor of expressing formal desires regarding the aforementioned choral practices received by the Carmelite monasteries of

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France or of any other country, leaving each Carmelite monastery free to conform to one practice or the other, according to what local circumstances require. II. Our approval of the use of the Gregorian chant adopted by some Carmelite monasteries does not mean that We are less pleased with the *recto tono* recitation, maintained by others, for if We appreciate conformity to the common practice of the liturgy, We also appreciate fidelity to legitimately recognized and authorized family traditions. This, Eminence, is to convey the congratulations and wishes that We reserve for the unceasing activity that your zeal, for so many years, dedicates to the triumph of the Gregorian chant over all other chants in the functions of divine worship.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary. This is to say that with sentiments of the most particular benevolence, We grant the Apostolic Blessing to you, to your Archdiocese, and to all of France. From the Vatican, October 12, 1924. PIUS PP. XI.

His Holiness, Pope Pius XI, to the Most Reverend Father Celso Constantini, Titular Archbishop of Theodosia, Apostolic Delegate in China: Concerning the Joyful Celebration of the First Plenary Council of China.

Venerable Brother, greetings and the Apostolic Blessing.

Before the Vicars and Prefects Apostolic, entrusted with the sacred missions of this immense republic, convened with you in the Plenary Council, We wrote to you letters filled with hope and joy, in which We earnestly desired that this truly singular event, hitherto unheard of in China, might bring about the greatest and most numerous benefits for the wider propagation of the faith of Christ and for its firmer establishment. Indeed, We have not, and shall not, have been disappointed in this hope, since we have received swift news of the labors of the Council, and of the piety and reverence with which the Chinese people have received it, and we have rightly anticipated that you would, after the conclusion of the Council, communicate to Us in a common letter.

It was a truly memorable sight for all those who were present in the city of Shanghai at that time: it was possible to see a large number of people gathered together from many nations, from both the secular and religious clergy, and from almost every kind of society, who, despite their differences in origin and customs, were not divided, but united in faith and in the bond of charity, not seeking or determining what was of interest to themselves or to their own nation or society, but solely and completely what pertained to the eternal salvation of the Chinese people.

We are deeply saddened that in these regions, which seem to be so promising, the growth of the Catholic faith is often hindered by internal conflicts, or that Catholics and mission stations are exposed to dangers of bloodshed and devastation. We earnestly pray that, for the purposes you

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have presented to Us and for those common things which We share with you, "that the peace of Christ may be established as quickly as possible, even in China, as in the kingdom of Christ, and may endure forever."

Therefore, with fervent prayer, We implore the most benign God, that, through the blood of so many martyrs and through so many missions...

[*Latin ed. p. 461*]

The Acts of Pope Pius XI, 461: Moved by the labors and trials of this people, may the Church, as soon as possible, convert China to the true faith and religion, and may it increase and rejoice with countless offspring; and we do not differ from you, who moreover write that such a conversion would be most useful for the peace and prosperity of the entire world. Certainly, no one can deny that the arduous labor expended in saving souls here must be aided and supported by the help and generosity of all Catholics. As for ourselves, we intend not only to contribute, as far as our ability allows, to these sacred missions, but also, by our office of common charity, to invoke assistance for them, as our predecessors did not fail to do. Concerning these matters, we wish to instruct you, venerable brother, and the Fathers of the Plenary Council, upon their return to their respective territories; and let them not forget that they are bound to us in the very depths of their hearts, and that their apostolate should be valued above all else, by us, who succeed Peter in the primacy of the apostles. Meanwhile, as a pledge of heavenly graces and a witness of our paternal benevolence, we impart to you, venerable brother, and to all the Fathers of the Plenary Council of China, our apostolic blessing. Given from Rome, on the twelfth day of the month of October, in the third year of our pontificate. PIUS PP. XI.

To the Most Reverend James Ogier, Archbishop of Urban, General President of the "For Pope and Church" Society.

Beloved son, greetings and the apostolic blessing.

We have read with pleasure about this society, established among nations, and we are glad to learn that, despite the great difficulties of these times, it is in a good condition, that it has spread more widely, that it has produced more abundant fruits, and that, as in Poland, it has been successfully introduced into China. Since its purpose is primarily to bind the minds and hearts of its members and of outsiders more closely to the Roman Pontiff, we cannot disagree with our predecessor, Pope Pius X, who wrote to you that your society could not be sufficiently praised, considering its usefulness and its suitability.

Certainly, among the activities to which your society has been devoted in recent years, two seem particularly worthy of mention: one is...

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Official Commentary: "It is customary for this appellation to signify, with the sweetest meaning, that you have dili-

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gently striven, in your parishes, to promote, as much as possible, the devotion of the faithful through prayer, the administration of the Sacraments, the preaching of the divine Word, and the obedience and devotion due to the venerable Head of the Church; and that you have, for the relief of the needs of the Holy Father, and for the support of the Church in its good works and for the assistance of the poor, either contributed a larger sum to the association or have given generously from your own resources. But the spirit with which the Association has been imbued from its very beginning must be not only preserved, but also increasingly fostered in every way. It will be most beneficial if the members do not ignore the more important acts and documents of the Roman Pontiffs, but rather, by reading and meditating upon them, may they be transformed into their very substance and blood. For when they have understood the true doctrine concerning the divine constitution of the Church and the authority of the Roman Pontiff, and when they have a clear understanding of the necessary connections that must exist between the State and the Church, they will not only be able to refute old and recent errors, but will also love the Apostolic See with a most devoted heart, knowing that it has been established by the most benign God as a certain guide to the constancy of faith and the attainment of eternal salvation. No less profitably should the members study the lives and writings of those who, in their advanced years, zealously defended the Pope and the Church. They are truly worthy to be presented as examples for you to emulate, my dear sons; for, even if their memory may lie dormant among some Catholics, the Church needs such defenders as they were – who, whenever the situation demands, will not hesitate or refuse to endure the offense and the envy that may arise. Finally, there remains nothing but to desire greater and greater growth for your Association, which is most dear to Us. As a pledge of our paternal benevolence, We impart to you, my dear sons, and to all those who preside over your Association in their respective nations and in their own places, and to all the members, whether of the clergy or the laity, Our apostolic blessing. Given at Rome, at St. Peter's, on the twenty-third day of the month of October, in the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 463*]

Acta Pii PP. XI 463 VIII: TO THE MOST REVEREND DOMINIC, ARCHBISHOP OF ATHENS: CONCERNING THE CONTINUATION OF THE COLLECTION OF THE SACRED CONCILIARY DOCUMENTS OF JOHN DOMINIC MANSI. Venerable brother, greetings and the apostolic blessing.

— With the assistance of the Reverend Father J. B. Martin, and through the printing press of Hubert Welter, who are magnificently cooperating in this laudable endeavor, you have undertaken the continuation of the collection of the Sacred Conciliary Documents of John Dominic Mansi. We

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have, not long ago, with great pleasure, observed that, under your care, this work is progressing rapidly towards completion, when we examined two volumes which you most generously offered to Us, one containing the Acts of the Pre-Synodal period of the Vatican Ecumenical Council, and the other containing the Acts from the first session to the eleventh. While examining them, not only did the thought occur to Us of how much labor and study this great work has required of you, but also a good and joyful hope arose that the remaining volumes, which are to be published, would soon appear. Indeed, since the Church desires that she not be condemned for ignorance, and in order that the Acts of that Council may reach the knowledge of all, or at least of those who are studious, it becomes clear how blindly, how rashly, and how impudently the enemies of the Church have acted, when they have accused Our late predecessor, Pope Pius IX, and the effect of his decisions. Whoever, indeed, carefully considers the literary monuments which refer to the long preparation of the Council and to the labors of the most serious and most distinguished bishops, must, unless he is blinded by a most hostile prejudice against religion, come to this conclusion: that the entire Vatican Council, prepared, convened, and held, was indeed by divine inspiration and assistance; and furthermore, that the Pope was not serving the opportunity of his own age—which the censors deny with feeble arguments—but rather foresaw and anticipated the necessities of future times. Therefore, we have the greatest gratitude for you, and, if necessary, we add encouragement, so that you may continue to pursue this most useful undertaking with zeal. When you have completed it, you will not only create a monument more lasting than bronze for yourself, but you will also merit great praise for the Holy Church of God. May the light of heavenly wisdom, and the help of the good Mother of workers, be with you; and as a witness of these hopes and of Our paternal benevolence, we commend you, venerable brother.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Commentarium Officiale. We impart this to you, brother, and to your clergy and people. The apostolic blessing is imparted with earnestness. Given at Rome, near the Holy Peter, on the fifth day of November, in the year 1924, in the third year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER, JANUARY, BISHOP OF ALBANENSE, CARDINAL GRANITO PIGNATELLI DI BELMONTE, ON THE OCCASION OF THE COMPLETION OF THE TWENTY-FIFTH YEAR OF HIS EPISCOPATE. Most Reverend Brother, greetings and the apostolic blessing. It certainly pleases Us greatly, as it should please everyone, to congratulate, and to share in the joy, when anything fortunate happens to ourselves, by the grace of divine goodness; especially when it concerns some of the illustrious Fathers, who, since they devote themselves so diligently to the work of God's Vicar in governing the Church, deserve

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from Us, as is fitting, a special favor. Therefore, We were most pleased to learn that you are celebrating the twenty-fifth anniversary of your episcopate these days; all the more so because it is known to no one that you have, during this time, admirably fulfilled the duties of a good shepherd, shining forth with virtue and example. We are accustomed to admire not only the ornaments of your mind and the dignity of your actions, by which you have, in many ways, excellently promoted the welfare of the Catholic cause, but also the sanctity of your life, by which you have always devoted yourself with a special care to the glory of God and the eternal salvation of your neighbors. Therefore, We cannot help but give thanks to God with you for so greatly enriching your life; and We earnestly pray that He may deign to grant you many more years, equally full of merit. And in order to add to the joy of this happy event with a pontifical gift, We grant to you that, on the day you wish, you may, with due solemnity, bless [something], having it performed in Our name, and We grant to those present full admission to the same, according to the usual conditions of the Church. And as a sign of the blessings of heaven, and also of Our special favor, We impart to you, most Reverend Brother, and to all your loved ones in the Lord, the apostolic blessing. Given at Rome, near the Holy Peter, on the twentieth day of November, in the year 1924, in the third year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 465*]

SACRED CONGREGATION CONSISTORIAL

ACTS OF THE SACRED CONGREGATIONS

DECREE CONCERNING THE DIVISION AND AGGREGATION OF TERRITORIES OF THE DIOCESES OF UDINE AND CONCORDIA.

Whereas controversies have arisen concerning the exercise of pastoral care in the places commonly known as Carbona, belonging to the Diocese of Udine, and in the place known as Brische, belonging to the Diocese of Concordia; after hearing the Ordinaries of both dioceses, and after considering what the Apostolic Visitor reported, and also with the consent of those who are concerned or who believe themselves to be concerned, by the deliberate judgment of the Most Holy Fathers of the Sacred Congregation Consistorial, the Most Holy Pope Pius XI, by this Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the papal seal were issued, has decided to establish the following:

The faithful of the place commonly known as Carbona, formerly belonging to the parish of Saint Paul, in the Archdiocese of Udine, are hereby detached from that parish and aggregated to the Diocese of Concordia, with the faculty granted to the Ordinary of Concordia to either erect the

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place commonly known as Carbona into a parish, or to add those faithful to any existing parish; furthermore, the inhabitants of the portion of the parish of Brische, in the Diocese of Concordia, which borders the parish of Methuna, are hereby united to that parish, and the entire parish, thus united, is hereby separated from the Archdiocese of Udine and assigned to the Diocese of Concordia: with the boundaries of both dioceses and of the individual parishes being altered accordingly, as the Ordinaries, acting prudently in the Lord, shall judge to be fitting.

For the execution of all of the above, the same Most Holy Lord has deigned to appoint the Reverend Father Aloysius Paulini, Bishop of Concordia, with the necessary and appropriate faculties, including the power to delegate another person holding an ecclesiastical office, to carry out what is prescribed, and also to pronounce judgment on any opposition that may arise in the course of the execution: and he is charged to transmit to this Sacred Congregation, within six months, calculated from the date of its signing, a certified account of the execution completed.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on this 13th day of November, 1923.

† E. CARD. DE LAI, Bishop of Sabina, Secretary.

† R. CARD. FERRARI, Archbishop of Volterra, Assistant.

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[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary II AUGUSTA-MUNICH: AND FREISING. DECREE CONCERNING THE ALTERATION OF DIOCESES. The Ordinary of Munich and Freising requested from the Apostolic See that the district of Garbertshausen, which presently belongs to the parish of Klenau in the Diocese of Aosta, be united with the neighboring parish of Hirschenhausen, in the Archdiocese of Munich and Freising, to which it had previously been united. Furthermore, Our Most Holy Lord Pope Pius XI, having considered the opportunity and necessity of the matter, and with the favorable consent of the Ordinary of Aosta, graciously accepted the request and decreed that the aforementioned district of Garbertshausen be separated from the parish of Klenau and from the Diocese of Aosta, and be united with the parish of Hirschenhausen and with the Archdiocese of Munich and Freising, both in spiritual and temporal matters. To oversee the execution of this, the same Most Holy Lord deigned to appoint the Reverend Father Eugene Pacelli, titular Archbishop of Sardia, and Apostolic Nuncio in Germany, granting him all the necessary faculties for this purpose; including the power to delegate any man holding an ecclesiastical office, to carry out the aforementioned objective, and to transmit the authentic copy of the

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completed execution to the Sacred Congregation Consistorial within six months. Notwithstanding any objections. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 19th of November, 1924. C. CARD. DE LAI, Bishop of Sabina, Secretary. L. GS S. F. Father Raphael C., Archbishop of Thessalonica, Assessor. III PROVISIONS FOR CHURCHES. Our Most Holy Lord Pope Pius XI, by the divine Providence, has provided the following churches with their own pastors, according to the decrees of the Sacred Congregation Consistorial: October 16, 1924. – To the Metropolitan Church of Bari, he appointed the Reverend Father Peter Pomares, formerly Bishop of Foggia.

[*Latin ed. p. 467*]

Sacred Congregation Consistorial, 467, October 29, 1924. – To the Metropolitan Church of Belgrade, His Excellency Raphael Rodic, O.F.M., still the Apostolic Administrator of the Banat of Serbia. – To the Cathedral Church of Skopje, His Excellency John Gnidovec, of the Congregation of the Missions. October 31. – To the Cathedral Church of Constance, His Excellency Theophilus M. Louvard, formerly the Bishop of Langres. November 5. – To the titular episcopal Church of Jericho, His Excellency Tranquillus Silvestri, from the Institute of the Sons of the Sacred Heart of Jesus in Verona. November 8. – To the Cathedral Church of Nîmes, His Excellency John Girbeau, Urban Antistite, and General Vicar of Bourges. – To the titular Episcopal Church of Jassy, His Excellency Anthony Laubitz, whom the Most Reverend Edmund Cardinal Dalbor, Archbishop of Gnesen and Posen, appointed as Auxiliary. November 13. – To the Cathedral Church of Cochabamba, His Excellency Julius Garrett, canon of the metropolitan church of Potosí. – To the Cathedral Church of Potosí in Bolivia, recently erected, His Excellency Clement Loaiza, the foreign vicar of that city. – To the Cathedral Church of Oruro in Bolivia, recently erected, Father Abel Antezana, of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary. November 15. – To the Cathedral Church of La Paz in Bolivia, Father Augustus Sieffert, of the Congregation of the Most Holy Redeemer. November 17. – To the Cathedral Church of Tarija in Bolivia, recently erected, Father Raymond Font, of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary. November 18. – To the Cathedral Church of Carpi, Father John Pranzini, formerly the titular Bishop of Diocæsarea.

SACRED CONGREGATION FOR RELIGIOUS ORDERS: APPROVATIONS. Our Most Holy Lord Pope Pius XI, by decrees of the Sacred Congregation for Religious Orders: February 6, 1924. – The Congregation of the Sons of the Mother of Dolors, commonly known as the Brothers of Dolor, whose principal house is located in the place commonly called Badzymin, near Warsaw, was praised, and its Constitutions were approved

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for a trial period of seven years.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary, June 8, 1924. — The Institute of Sisters of the Most Holy Savior, whose principal house is located in the diocese of Strasbourg, has had its definitive constitutions approved. — The Institute of Sisters commonly known as the "Réunion au Sacré-Cœur de Jésus," has had its definitive constitutions approved. — The Congregation of Sisters of the Third Order of St. Francis, of the Nativity of Our Lady, commonly known as "Darderas," whose principal house is located in the diocese of Barcelona, has had its definitive constitutions approved. — The Congregation of Sisters, commonly known as the "Terziarie Francescane Elisabettine," whose principal house is located in Padua, has had its definitive constitutions approved. July 21 — The Institute of Sisters Daughters of Calvary, whose principal house is located in the archdiocese of Mexico, has had its definitive constitutions approved. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENT. By Breve Apostolic, October 29, 1924. — The Apostolic Vicar of Khartoum in North Africa: The Most Reverend Tranquilinus Silvestri, a priest from the Institute of the Sons of the Sacred Heart of Jesus in Verona. SACRED CONGREGATION FOR THE RITES OF ROME, OR THE CODE OF CANONS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, LUCIA FILIPPINI, FOUNDRESS AND SUPERIOR OF THE INSTITUTE OF THE PIAR TEACHERS, NAMED AFTER HER. ON THE QUESTION: Does it pertain to the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, in a heroic degree, in every instance and to the intended effect, in the case under consideration? In this most venerable cause, which concerns the heroic virtues of the Venerable Servant of God, Lucia Filippini, the process having begun with testimonies, it is evident that...

[*Latin ed. p. 469*]

The Holy Congregation of Rites, considering the nature of the matter and the questions raised, deems it necessary to establish the facts, so that those who present them may demonstrate that they possess the evidence required by the cause, as prescribed by law. Indeed, these facts are supported by two elements: firstly, by the oral testimony, which has been duly taken, and which they call "tradition"; and secondly, by a worthy and venerable account of the life of the Servant of God, along with certain testimonies of great weight, given by equally esteemed and approved men, which are also included in this account. Therefore, those proofs, as mentioned above, should be carefully and diligently examined, and thoroughly

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investigated, so that one may truly know and properly understand what the aforementioned Servant of God, Lucy Filippini, was, what she did while she lived, and what she accomplished. From all of these things, any prudent and just person can readily conclude that the venerable Lucy made such progress in the path of Christian perfection, which she had embraced early on, that she attained the degree and merit of heroic virtue, and that she deserves to be called blessed. For, as the aforementioned summaries and tables show and describe, she always maintained and constantly observed a great zeal, with which the venerable Servant of God devoted herself to fulfilling her own vocation; and she never relinquished her former fervor, although, as is often the case in the lives of the Saints, she also encountered many serious trials, sorrows, and hardships. Indeed, during the time that I, Most Reverend Mark Anthony Cardinal Barbarigo, Bishop of Falcisoda, was alive, and after his death, when Pompilius Bonaventure was appointed as the new pastor of the church of Falcisoda, for almost twenty years, the affairs of the Institute of the Pious Sisters progressed very prosperously and happily. For, under the leadership of the venerable Servant of God, who, after the Institute was first established in the year 1777, founded this venerable house in the city, with the will and authority of the Supreme Pontiff, Pope Clement XI, and which now stands as the principal house among the schools, and which has flourished with great merit and renown, several new houses were subsequently opened, both in the city itself and in various dioceses in the surrounding area, to the great and abundant benefit of Christian society, while the Institute remained firmly subject to the Apostolic See, with its general superior, and under the administration, care, and vigilance entrusted to it by the largesse of the Pontiffs, according to the special Constitutions approved. And so, while the venerable Lucy was still alive and active, in the later years of her life, certain things occurred against the venerable Servant of God and

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary. A great institute was founded, and a storm arose; however, all things working for the good, according to God's will, this proved to be a favorable opportunity, so that, as if gold in a furnace, the virtues of the venerable Handmaid of God might be tested, and thus emerge even more generous and illustrious; at the same time, the institute founded by her might deepen its roots day by day. Therefore, after her precious death, it has borne and continues to bear conspicuous fruits, and even makes those in the distant regions of northern America participants in these fruits, through the industrious and provident efforts of the Ladies of the Piarist Order, who, imbued and strengthened by the spirit of their most loving Mother and Founder, diligently pursue the work that she began and firmly established, a work that is laborious for them, but fruitful for all of human society, with remarkable constancy and zeal.

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Thus, what was within has come forth, and the merit of this cause has been revealed; and along with it, the circumstances of this cause have also become clear, which impart a certain distinctive character to it, and make it very suitable and appropriate for this time. Those things which have been discussed thus far, and which are most relevant to the presented evidence, have been brought to light, and, according to the rules of sound criticism and the precepts of proper discourse, have been developed and clarified with skill and appropriateness by the most excellent Patron of the cause, especially from the most recent discussions, which he held and from which he departed for a higher place. In general, after two previous ones, a preparatory and a preparatory Congregation, a Congregation followed, which, on the eleventh day of this current month, was convened before the Most Holy Pope Pius XI. In which the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, proposed the following question for discussion: Does it appear that the virtues of Theology, Faith, Hope, and Charity in God and in one's neighbor, and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, along with those things annexed to them, were present in the venerable Servant of God, Lucia Filippini, in a heroic degree, in every circumstance, and to the intended effect? The Most Reverend Cardinals and Consultors present, each in turn, presented their votes; however, after these were heard and considered, the Most Holy Pope reserved the final judgment for Himself, and encouraged all those present to offer fervent prayers to God, imploring heavenly light. And after He had decided to manifest His mind in this way, He designated today, the Sunday after the twenty-fourth and last day after Pentecost; therefore, having diligently performed sacred duties, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto, and S. Rufinae, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albanensem, and the Relator of the cause, along with Father Angelo, to be summoned to the Vatican.

[*Latin ed. p. 471*]

471 The Holy Congregation of Rites, with the General Promoter of the Marian Faith, and myself, together with the undersigned Secretary, and those present, solemnly declared: That the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things connected with them, are clearly demonstrated in the venerable Servant of God, Lucy Filippini, to such a degree that she may proceed to further stages; namely, the examination of four miracles. This Decree was ordered to be made public and recorded in the acts of the Holy Congregation of Rites on the ninth of December in the year 1924. © A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Servant of God, Prefect. L. © S. Alexander Verde, Secretary. BENEDICTION FOR THE SEISMOGRAPH! T. Our help

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in the name of the Lord. T. The Lord be with you. T. And with thy spirit. Let us pray. Almighty and eternal God, who looks upon the earth and makes it tremble, pour forth Thy blessing upon this seismograph: and grant that the signs of the trembling earth may be duly recorded, and that they may be rightly understood for the benefit of Thy people and for the promotion of the greater glory of Thy name. Through Christ our Lord. Amen. O most sorrowful Virgin Mary, be merciful to us and intercede for us. Saint Emigdius, pray for us, and in the name of Jesus Christ of Nazareth, defend us from the shock of earthquakes. Sprinkle the seismograph with holy water. The Most Holy Lord, our Pope Pius XI, deigned to approve the above-described formula for the blessing of the seismograph, and ordered that it be inserted in the forthcoming edition of the Roman Ritual. Contrary to all that may be otherwise. On February 13, 1924. © A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Servant of God, Prefect. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary III

BLESSING OF THE LIBRARY

v. Our help in the name of the Lord.

R. Who made heaven and earth.

v. The Lord be with you.

R. And with your spirit.

Let us pray.

O God, Lord of all sciences, mercifully pour forth Thy blessing upon this library; that it may remain safe from fires and other dangers, and that it may grow increasingly in accordance with its purpose, and that all who come here, whether for duty or for study, may advance in knowledge of divine and human things, and in love for Thee.

Through Christ our Lord.

Amen.

Let it be sprinkled with blessed water.

BLESSING OF THE ARCHIVE

v. Our help in the name of the Lord.

R. Who made heaven and earth.

v. The Lord be with you.

R. And with your spirit.

Let us pray.

O God, lover of truth and justice, mercifully pour forth Thy blessing

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upon this archive, built to preserve the records of events, documents, and instruments of rights, against the injuries of time and men; that it may remain safe from fires and other dangers, and that all who come here for the purpose of study may faithfully strive to acquire truth and justice, and may advance in Thy love.

Through Christ our Lord.

Amen.

Let it be sprinkled with blessed water.

The Most Holy Pope Pius XI, having approved the above rites and formulas for the blessing of the library and the blessing of the archive, graciously permitted them to be inserted into the Roman Ritual and to be properly used.

In contradiction to nothing whatsoever.

July 23, 1924.

gg A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred College Prefect.

L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 473*]

ACTS of the Roman Rota, 473 of the Sacred Tribunals.

During the blessed reign of Pope Pius XI, in the third year of His Pontificate, on the 21st of June, 1924, the Most Reverend and Learned Fathers, Maximus Massimi, Pro-Dean, and Iulius Grazioli and Franciscus Parrillo, Auditors *de turno*, in the Roman cause, *Crediti*, between the Pontifical German-Hungarian College, the plaintiff, represented by the Reverend Father Franciscus de Paula Nalbone, Rector of the same College, and the Pontifical Greek College, the defendant, represented by the legitimate procurators, Reverend Fathers Ioannes Guasco, Advocate of the Sacred Consistory, and Franciscus Bersani, Advocate, rendered the following final judgment on appeal.

In Rome, in the year 1768, by a public contract, the Greek College, having received the sum of seventeen thousand scudi from the German-Hungarian College, assessed certain buildings and, in general, all its assets, obligating itself to pay, each year, four hundred and twenty-five scudi to the benefit of the German-Hungarian College. It was stipulated that this assessment or revenue should be paid every sixth month "free, without any charge and exempt from all and any tax, duty, or impost, whether imposed or to be imposed, even by the Most Excellent Prince, and without any diminution whatsoever."

Now, after more than one hundred years, by the law of the Italian Kingdom, the assessment in question had been subjected to a new type of tax, which in Italian is called *Imposta sui redditi di Ricchezza Mobile* (Tax on Income from Movable Property). Therefore, the question arose as to

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whether this clause was valid under the law, and whether its nature did not burden the creditor rather than the debtor.

However, only in recent years has this matter been brought into dispute between the two Pontifical Colleges. Indeed, initially, the tax was imposed on both Colleges, and was paid by both, through a clear error. According to the provisions of the civil law (article 15 of the Law on the Tax on Income from Movable Property), the Greek College, as a moral person, was obliged to pay the tax for the German-Hungarian College, and to recover this amount from the latter, by reducing the assessment or revenue. However, in the year 1882, the Treasury refused to return to the German-Hungarian College the entire sum of money that had been paid. The German-Hungarian College did not claim this sum back, but rather, it was given to the Greek College.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis – Commentarium Officiale reported on April 6, 1883. In subsequent years, according to common law, the Greek College paid a tax on behalf of the German-Hungarian College, deducting it from the tax owed. Finally, the German-Hungarian College, considering the instrument, which we have seen, containing a clause mentioned in a letter written for the German-Hungarian College to the Administrators of the Greek College in 1918, legitimately raised the question of the value of the clause and submitted it to the Rota in a petition dated July 10, 1922. With unfortunate results. For in the concordat, the question was: "Is the Pontifical Greek College obligated to refund to the Pontifical German-Hungarian College the tax commonly called 'Ricchezza Mobile' paid by this person and to be paid 'in lieu of tax' on the sum of 17,000 scudi, as mentioned in the instrument of September 16, 1768, and with regard to the past, from what date?" The Rota gave a negative response in its judgment of June 22, 1923. However, the German-Hungarian College appealed, asking: "Should the judgment of June 22, 1923 be confirmed or overturned, in this case?"

IN LAW. – The legal question, which is debated before the Rota on the basis of the parties involved, has been frequently raised in the Italian secular forum. The decisions of the tribunals have not been consistent. Indeed, some judges, especially those of lower rank and of an earlier period, held that an agreement for the payment of a tax by a debtor, without diminution and exempt from any fiscal burden imposed, or to be imposed, did not extend to a new tax, namely, the "tax on movable wealth." Thus, for example, the Court of Appeal of Florentino, on June 18, 1877: "The stipulation in an ancient contract that the tax should be exempt from any burden, deduction, diminution, or expense, does not obligate the debtor to pay the tax on movable wealth. If, however, the contracting parties intended by that agreement to refer to taxes that might be levied, or that might have been levied, on the rent, the agreement itself would be null and void by virtue of

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the Bulla Piana." (Il Foro Italiano, vol. 1877, pp. 934-938). And the Court of Ancona, on August 2, 1878: "In contracts for censuses stipulated when the Bulla Cum onus of Pope Pius V was still in force, it was forbidden, under penalty of nullity, those agreements whereby one of the contracting parties assumed the burdens that, by law and by the nature of the contract, were incumbent on the other contracting party. Consequently, the agreement whereby the debtor of the census was to bear the tax on movable wealth, which would directly affect the creditor at a later date, would be null." (La Legge, vol. 1878, I, pp. 356). More recently, the Court of Appeal of Naples, on March 14, 1919: "Is it valid, under current legislation, between the contracting parties, the agreement that places the burden of the tax on movable wealth on the debtor of the perpetual rent?"

[*Latin ed. p. 475*]

The Roman Rota ruled in favor of an increase in the conventional interest rate, which is free; however, it cannot be considered valid in relation to the current tax, that the agreement of the ancient *censi* (Uzes) must correspond to a perpetual income, free, unburdened, and immune from any tax, impost, or levy, because the will of the contracting parties cannot be corrected to something unknown and ignored at the time of the contract (Law and Jurisprudence, year 1919, page 422). However, a contrary opinion prevailed, which was followed by the Supreme Tribunals. Thus, in Rome, on August 11, 1901: "It is valid the agreement by which the debtor of a *census* (Uze), established under the authority of the Bull of Pius V, *Cum onus*, assumed the obligation to satisfy it freely and exempt from any burden, duty, and tax, whether imposed or to be imposed... There is no reason not to extend the validity of this same agreement to the exemption from the current tax on Movable Property, which was implicitly and substantially intended and foreseen with the general wording used, in order to exempt the creditor and impose the burden or reimbursement on the debtor... This is the jurisprudence of this Supreme College" (cf. Court of Cassation of Rome, March 12, 1901, March 14, 1901, March 18, 1901, in the *Review of Ecclesiastical Law*, year 1901, pages 532-538). And the Florentine Tribunal, on December 31, 1918: "It does not contravene the provisions of the Bull of Pius V, *Cum onus*, which was in force at the time of the establishment of a *census* and expressly mentioned in the relevant contract, the agreement by which it is established that the fee, fixed in a modest amount, should not be burdened, even in the future, with any charge on the creditor. Among such future and eventual burdens, from which the creditor was to be exempted, the tax on Movable Property on the fee must be included, and therefore, in the relations between the contracting parties, it must be borne by the debtor" (*Il Foro italiano*, year 1919, pages 1019-1022). In this other opinion, it was clear that the disputed agreement was valid, notwithstanding the law promulgated by Pius V, and

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should be interpreted in such a way that it includes the new type of tax on income from Movable Property. As for the validity of the agreement, the Bull of Pius V, *Cum onus*, promulgated in the year 1570, states (§ 9): "We annul agreements containing provisions for the payment of burdens that would apply to one to whom they would not otherwise apply by law or by the nature of the contract." Doctors have argued "that the agreement is not valid, by which the debtor is obligated to exempt the buyer of the *census* from all levies, decimations, or taxes imposed by a tyrant, by law or by force, on account of the income acquired or possessed by him" (Cencius, *de Censibus*, page I, chapter I, question III, article 6, number 1). However, this rigid rule, understood in this sense, if ever accepted, seems to have fallen into disuse, or even to have been abandoned, over time. However, when questions arose concerning the value of the disputed agreement during the time of Pius VII, authentic declarations emerged, confirming the validity of the agreement. Indeed, in the Reform of Laws concerning the imposition and payment of taxes, on March 1...

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary, 1801. Pope Pius VII had decreed: "Having considered that the censi, canons, and compensatory fruits constitute, in favor of the creditors of said sums, a certain property and right over the lands subject to such censi, canons, and compensatory fruits, and inasmuch as We obligate the possessors of rural lands to pay the tax of six paoli for each pound, We have also deemed it just to order, as We now order, their proportionate compensation by means of the retention by them of a portion of the fruits which they pay to their creditors; but We wish that this be carried out *pro rata commodi*, and not in any other proportion." Since the burden, in this case, would weigh heavily upon the creditor by the very nature of the contract, according to the very pontifical words, "the censi... constitute in favor of the creditors a certain property and right over the lands subject to such censi," a contrary agreement would have been illicit and null, according to the rule of Pius VII. But, on the contrary, the agreement prevailed over the law. For the Congregation of Cardinals, established to examine questions for which the new law would provide an opportunity, openly stated: "In all cases in which two contracting parties have agreed in the formation of their contracts that the canons, censi, rents, compensatory fruits, and other similar annual payments should be made freely and frankly from every duty and tax imposed and to be imposed, of whatever kind or nature it may be, or with other terms and expressions equivalent thereto, the aforementioned creditors of censi, rents, and compensatory fruits shall not be required to contribute in any part to the payment of the real tax; but the payment of the same shall be entirely refunded to the debtors of the aforementioned canons, censi, rents, and compensatory fruits." Where the agreement stipulates

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that the census is to be paid without diminution, exempt from all fiscal burdens "of whatever kind or nature it may be," it admits of no exception or limitation whatsoever with regard to its legality and validity. The decision of the Cardinal's Commission, duly approved, was made public by an Edict of Cardinal Camerlengo on June 21, 1806. This was confirmed by Pope Pius VII in his Motu proprio concerning the reform of public administration, on July 6, 1816, stating: "All provisions relating to agreements for the assumption of burdens, and other matters, contained in the Notification issued in the name of the Economic Congregation... on June 21, 1806, are confirmed and, where necessary, renewed." Our Holy Father declared the same rule, favorable to the creditors of censi, as can be seen in a Roman decree, Pecuniaria, of March 29, 1816, before Bussio the younger, and in a Roman decree, Emphyteusis, of May 14, 1824, before de Cursus. The validity of the agreement, and its interpretation by its own nature, presents no particular difficulty. Therefore, if it has been stipulated that the census is to be paid exempt from all fiscal burdens, whether imposed or to be imposed, there is no reason to exclude the imposition of a fiscal burden on its own income.

[*Latin ed. p. 477*]

The Roman Rota, case 477, concerning movable property. The arguments to the contrary do not appear to hold, for it is asserted that the will cannot be drawn to unknown and ignored, or even unconsidered, matters at the time of the contract, and therefore, this would invalidate the exclusion of a new tax from the agreed-upon contract, as it would be proven that the contracting parties could not have foreseen in any way a new type of tax that would affect the very revenue. But the contrary is suggested, not only because of the ease of foresight, but also by fact. Thus, we have heard of a dispute by Cencius regarding the value of a contract, in which the buyer was exempted from all taxes imposed on the revenue (loc. cit.). And in the aforementioned Roman case concerning Emphyteusis, on May 14, 1824, before De Cursus, a contract is discussed, in which, under the formula "purché però i dazi e i pesi non venissero posti sopra i canoni," it is expressly stipulated that a tax is to be paid by the Prince on certain fruits of the property, separately from the property itself (loc. cit.). Furthermore, the argument derived from the fact that the new tax, of which we are speaking, was imposed by civil authority on the ecclesiastical properties themselves is also of little value. For the contracting parties, under the jurisdiction of the Supreme Pontiff, could not easily have foreseen this. For the will of the contracting parties was considered, not in law, but in fact, to be subject to the imposition of a tax, whether lawful or unlawful. Moreover, he who offered guarantees against the action of the Supreme Prince should be considered to have intended to protect himself against any other authority. The Holy Fathers

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have noted that the asserted interpretation of the controversial contract does not merely not obstruct, but rather favors, the authority invoked by the cited sentence of Cardinal De Luca (De Pensionibus, discourse XXXIII, n. 14-15). Although he speaks of a pension, not a tax, he interprets the clause regarding exemption from all burdens and contributions, from any source, however special and privileged, in such a way that the exemption applies "with regard to ordinary or extraordinary burdens of tithes and other contributions, or even with regard to real expenses for cultivation and collection, and the like," but not "with regard to those expenses which must be incurred for the purpose for which the substance of the pension is maintained." It is clear that the new tax, a tax on the revenue of movable property, by its very nature, is a contribution, and not expenses incurred to preserve the substance of the thing. Furthermore, the Holy Fathers have noted, with the risk of error, that it is argued that a pension should be equated with a tax, when one is a pension, and the other is a tax. IN FACT. – It is established, from what has been explained above, that a contract, by which the Greek College agreed with the German-Hungarian College in 1768, that a tax would be paid "über, francus et "exemptus ab omni et quacumque impositione, taxa, gabella, tam imposita "quam imponenda, etiam ex dato et facto Supremi Principis, et absque "ulla diminutione liber," was lawful and valid. This was suggested by the addenda to the contract, which was publicly initiated between the two Pontifical Colleges, and which took place in Rome.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary. Furthermore, that very agreement demonstrates that the law itself establishes a census "amounting to two scudi and fifty oboli," "a sum for each hundred, and for the year." Indeed, the income was very small, considering the times, as is argued from the Constitution, which was then relatively recent. It has been reported that Pope Benedict XIV permitted a much larger (4%) return. What the Greek College cannot deny today is that, while it sought permission from the Supreme Pontiff to enter into this agreement, "solely to extinguish another (census) of a similar kind, already contracted with due licenses, because the new census would be advantageous to the same College, because it would be of lower interest." Therefore, it is surprising that a small census was required, exempt from all fiscal burdens, or from being subject to them. However, the words of the agreement clearly show the intention of the parties to pay the income exempt from all fiscal burdens whatsoever, not even those that the Supreme Prince might later impose. Therefore, after what we have seen in law, refuting prejudicial arguments to the contrary, it is now clear that the Greek College is bound by the agreement to pay a new tax on its movable property to the German-Hungarian College, a tax which must be paid without diminution. The

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claim that the Greek College has avoided this burden is not proven by any contradictory agreement. For, no document has been presented that purports to be such an agreement. And what has been presented to argue against the agreement proves nothing but the fact that the tax has already been paid by the German-Hungarian College. Therefore, it is clear that since 1883, the Greek College has been paying, in accordance with the law, the tax on its movable property to the German-Hungarian College, due to the census in question, in accordance with the same law, the creditor having received the tax, less the deduction. It is also clear that in 1883, on April 6, the German-Hungarian College reported to the Greek College the tax paid for previous years. But it is clear that the Greek College is invoking the statute of limitations in vain to avoid the burden, as, among other things, the time limit defined by law has not been met. Indeed, if the statute of limitations were applicable in this case, it could not have been invoked unless forty years had elapsed. It has been established by canon law in the older Code that, against ecclesiastical immovable property, even in the case of inferior churches and institutions, the statute of limitations did not apply unless a period of forty years had elapsed (Wernz, Ius Decret., III, 304). In this case, however, we are dealing with ecclesiastical property, pertaining to movable assets, as the appealed judgment rightly holds, but which must be subject to the statute of limitations according to the norms of the old legislation, contrary to the rule established by the appealed judgment. Since the new law provides for a shorter period, of three years.

[*Latin ed. p. 479*]

The Roman Rota, in cases concerning immovable property belonging to ecclesiastical legal persons, with the exception of the Apostolic See, which is governed by another rule (canon 1511), must adhere to the established legal principle that the period for the completion of prescription must be calculated using the ancient measure, unless a new measure is introduced before the ancient one is completed; in which case, the new measure must be calculated from the date the new law was introduced (cf. Italian Civil Code, dispositions concerning transfers, article 47).

Furthermore, the requirement of a forty-year period is not applicable in the case invoked by the Greek College, because the principle that those who are privileged do not use their privilege against another who is equally privileged, but privileges are extinguished, applies. For, "a special privilege is preferred to a general one. This occurs when one Church prescribes against another Church... the Church that prescribes is only privileged in a general sense... while the other Church is privileged in a specific sense" (Reiffenstuel, *Ius Canon*, IV, title XXXIII, n. 72).

However, a forty-year period of possession is not applicable in this case. The beginning of possession occurred in the year 1883, when the Greek

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College first paid a reduced amount of rent to the creditor, after deducting taxes, and received reimbursement for taxes paid in previous years. It is not permissible for the Greek College to retroactively claim the beginning of possession on the pretext that taxes were refused to it in previous years. Indeed, since possession is a fact, it does not admit of such a retroactive adjustment.

Furthermore, the right that the Greek College had under the common law, or before the year 1883, to deduct taxes paid from the rent or income, cannot be used to supplement possession. Since it did not deduct the taxes, possession was completely lacking. It is established, and the judgment on appeal confirms, that prescription was interrupted in the year 1922. For, in that year, on July 10th, the German-Hungarian College presented a petition to the Rota. This was sufficient to interrupt the prescription. Indeed, the Code states that prescription is interrupted by a legitimate summons (canon 1725, 4°), "unless otherwise provided, according to canon 1508," in which canon, prescription is generally accepted for ecclesiastical property "according to the civil law of the respective nation." However, the Italian civil law states: "Prescription... is interrupted by a judicial summons..." (article 2125, Italian Civil Code).

Furthermore, a legitimate summons was duly served on November 10th of the same year, 1922. Therefore, possession, which began in 1883, is considered to have ended in 1922, before the forty-year period was completed. Since the Greek College has not fulfilled its obligation, it must refund to the German-Hungarian College the taxes that were unduly paid, unless it can successfully invoke prescription as a defense against this restitution.

Finally, the new canon law (canon 1508; article 2144, Italian Civil Code) states: "If, according to the laws of the nation, the annual installments of perpetual and vital rents, and generally everything that is payable annually or at periodic intervals, are subject to prescription, then the prescription shall run for five years..."

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary, briefly ». And the Supreme Civil Tribunal held: « Reimbursements of the tax on Movable Property levied on rents for annuities are subject to a five-year statute of limitations... (the debtor of an annuity) cannot exempt himself from reimbursing the creditor the last five annual installments of Movable Property paid for the annuity itself » (Court of Cassation of Rome, March 18, 1901, and August 11, 1901. See decision of March 14, 1901, 1st section). However, the Popes considered this rule regarding the five-year statute of limitations, widely accepted and perfectly in accordance with equity, to be one that should be followed, without contradicting canon law, or, at least, prior to the promulgation of the Code of Canon Law, also considering the modest amount of the individual annual installments. Therefore, the Greek College

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usefully invokes the statute of limitations for installments taxed before five years, calculating from the day the Rota's petition was presented, that is, before July 10, 1917. It lacked neither good faith nor a just title, since it was supported by common law, not just one decision of the civil tribunals, and also by the method that the German-Hungarian College had followed, especially in refunding to the debtor the sum of money collected from the Treasury. Therefore, the Popes declared that the Greek College should itself pay the tax, commonly called Movable Property, for the German-Hungarian College, to which the full annuity is due, and should also refund the tax paid for installments matured as of July 10, 1917. Having considered all of this in law and in fact, We, the undersigned Auditors, sitting for the tribunal and with only God before our eyes, invoking the name of Christ, We decree, declare, and definitively sentence, in response to the proposed question: « Negatively, regarding the first part; « Affirmatively, regarding the second part », or « that the total sentence of June 22, 1923, should be « amended ». We also intend that the judicial expenses be compensated between the parties. Therefore, We order the Ordinaries of the places and the officials of the tribunals to which this pertains, to enforce this Our definitive sentence, and to proceed against those who resist, in accordance with the Code of Canon Law, especially title XVII, book IV, concerning the execution of sentences, using the executive and coercive means that they deem most effective and appropriate for the circumstances. Rome, in the Seat of the Tribunal of the Holy Roman Rota, on June 21, 1924. Maximus Massimi, Pro-Dean, Presiding. Julius Grazioli. Franciscus Parrillo.

[*Latin ed. p. 481*]

Appendix 481. APPENDIX OF THE SACRED REQUEST FOR THE TRANSLATION AND INTERMENT OF THE MORTAL REMAINS OF POPE LEO XIII. In the name of the Lord. Amen. – In the year of the Nativity of Our Lord, nineteen hundred and twenty-four, on the sixth day before the Kalends of November, in the year of the pontificate of Our Holy Father Pope Pius XI. – Taking advantage of the solemnity of the sixteenth centenary of the Dedication of the Lateran Archbasilica, Our Holy Father, favorably disposed by the prayers of the Illustrious Chapter of the Lateran, graciously decreed that the mortal remains of the Most Holy Pope Leo XIII, who had been resting for twenty-one years in a temporary place in the Vatican Basilica, should be removed thence and transferred to the Lateran Archbasilica, to a place designated by the Pope himself, and to a monument skillfully constructed by the Cardinals created by him. Now, when all things were prepared, without delay, on the twenty-second day of this month of October, at the twentieth hour of the night, the chests in which the remains of the Pope were enclosed were, privately, without any pomp or gathering of people, transferred from the Vatican Basilica to the Apostolic Palace of the Lateran, through the gate that overlooks

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the Baptistery of Constantine. From there, they were carried through the porticoes into the Basilica, and placed in a chapel adorned marvelously with black veils by the Severin family. For five consecutive days, the mortal remains of the Pope were honored with the frequent presence of the faithful. Today, near the chapel of the Most Holy Sacrament, before the monument which, skillfully crafted by Torquato Tadolini, was erected in honor and memory of the same Pope, on the right side of the large apse, which was begun by Pope Pius IX and magnificently completed by Pope Leo XIII, they were transferred for the purpose of interment. Therefore, in the presence of the Illustrious Cardinal Basilio Pompilj, Archpriest of the Lateran Archbasilica, vested in pontifical vestments, and other Illustrious Cardinals; the Illustrious Chapter of the Lateran and its Vicar; the Illustrious Lords Peter Cisterna and Angelo Mariani, Chamberlains; John Bressan and Joseph Quadrini, heads of the fabric of the Church; Charles Sica, titular Archbishop of Damascus, from the Secretariat of the Chapter; Charles Eespighi, prefect of the apostolic ceremonies, and witnesses requested by me; and also some illustrious men, even from the family of the deceased Pope; the first chest was opened, and the remains were carefully examined by the Cardinal Archpriest and other distinguished men – in a leaden [ACTA, Vol. XVI, No. II, pp. 3-12].

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary, second part: The chest, complete and with its seals intact, which were affixed during the initial deposition. Finally, after everything had been properly performed, according to the Ceremonial for the deposition of Supreme Pontiffs, a brief procession, with the hymn "Benedictus" sung by musicians, brought the chest containing the remains of Pope Leo XIII to the monument, from the rear side; this side is currently enclosed by a wall, inscribed with the words "LEO XIII" in marble, by the stonemasons. I, the undersigned Chancellor of the Lateran Archbasilica, witnessed and recorded all of this, in the presence of the witnesses mentioned above. The original document, duly signed, was placed in the location of the deposition; a copy of the same was delivered to the Archive of the Lateran Archbasilica for safekeeping. Given at Rome, near the Lateran, on the day, month, and year mentioned above. Signed: Most Reverend Vincentius Card. Vannutelli, Bishop of Ostia and Praenestinus, Notary. Most Reverend Basilius Card. Pompilj, Bishop of Veliternae, Archpriest of the Lateran Archbasilica. Raphael Card. Merry del Val, Peter Card. Gasparri, Archpriest of the Vatican Basilica. From the Secretariat of State: Charles Sica, Archpriest titular of Damascenus, Peter Cisterna, Angelus Maria Ni, Johannes Bressan, Joseph Quadrini, Charles

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Respighii. Johannes Giontoni, Chancellor.

[*Latin ed. p. 483*]

Diarium Romanae Curiae 483 DIARIU 'M ROMACTAE CURIAE Wednesday, November 20th, the Holiness of Our Lord received, in a solemn audience, for the presentation of credentials, His Excellency, the Baron JULIUS DE BORNEMITZA, Extraordinary Envoy and Plenipotentiary Minister of Hungary.

SACRED CONGREGATION OF RITES Wednesday, November 5th, 1924, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend Cardinals and with the votes of the Most Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary, commonly called the Eudists, and which miracles are proposed for his canonization.

Tuesday, November 11th, 1924, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the same, discussed and gave their votes on the question of heroic virtues in the Cause of Beatification and Canonization of the Venerable Servant of God, Lucy Filippini, Founder and Superior of the Institute of the Pious Teachers, called, from her surname, the Filippini.

Tuesday, November 18th, 1924, at the Most Reverend Cardinal Anthony Vico, Promoter of the Cause of Beatification or Declaration of Martyrdom of the Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, Isaac Jogues, Priests, as well as René Goupil and John de la Lande, Coadjutors, of the Society of Jesus, the Antipreparatory Congregation was held, in which the Reverend Prelates and the theological Consultors discussed the question of whether there was martyrdom, the cause of the martyrdom, and the signs or prodigies of the same Servants of God, who are asserted to have been killed in hatred of the Faith.

Tuesday, November 25th, 1924, Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis – The official commentary for the Most Reverend Cardinals composing the same [body] has considered the following matters: I. The introduction of the cause for beatification and canonization of the Servant of God, Mary of Solitude Torres Acosta, Foundress of the In-

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stitute of the Sisters Servants of Mary, Ministers of the Sick. II. Concerning the revision of the writings of the Servant of God, Mary Emilia De Vialar, Foundress of the Institute of the Sisters of St. Joseph of the Apparition. On Tuesday, December 2, 1924, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, together with the Reverend Prelates, Officials, and theological Consultors who compose it, rendered their vote on the doubt, as stated above, concerning the solemn canonization of the Blessed John Baptist Maria Vianney, Confessor, Parish Priest of the place called Ars, as well as concerning two miracles, which are asserted to have been wrought by God through the intercession of the Blessed Magdalen Sophia Barat, Foundress of the Society of the Sisters of the Sacred Heart, and which miracles are proposed for her canonization.

SECRETARY OF STATE – NOTIFICATION: Following a request, it is notified that the International Union of Leagues of Catholic Women, of which the Lady F. Steenberghe-Engeringh is the current President, is the only international women's union that has been authorized and encouraged by the Holy See, and of which the statutes have been approved by the same. Attention is appropriately drawn to this matter for the Episcopate and the Catholic clergy.

APPOINTMENTS: By tickets from the Secretary of State, the Holy Father, Pope Pius XI, may he reign happily, has deigned to appoint:

October 20, 1924.

The Most Reverend Cardinals Aidan Gasquet, Francesco Ehrle, and Luigi Sincero, Members of the Sacred Ceremonial Congregation.

The Most Reverend Cardinal Luigi Sincero, Member of the Pontifical Commission for the authentic interpretation of the Code of Canon Law.

Monsignor Pietro Pisani, Archbishop titular of Costanza of Scizia, Consultor of the same Pontifical Commission.

[*Latin ed. p. 485*]

From the *Diarium Romanae Curiae*, number 485, November 10, 1924. The Reverend Father Professor Ernesto Ruffini and the Reverend Father Pietro Vidal, S.J., Consultors of the Most Holy Congregation of the Holy Office.

The Reverend Father Alberto Vaccari, S.J., and the Reverend Father Giovanni Battista Frey of the Congregation of the Holy Spirit, Qualifiers of the Most Holy Congregation of the Holy Office.

Monsignor Alfonso Carinci, Consultor of the Holy Congregation of the Council.

The Most Reverend Cardinal Giovanni Bonzano, Member of the Sacred Congregation for Seminaries and Universities.

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Monsignor Giuseppe Zaccarella, Pro-Prefect of Letters and Latin.

By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint:

August 27, 1924. Monsignor Enrico Quattrocolo, Prelate Auditor in the Tribunal of the Sacred Roman Rota.

November 14. The Most Reverend Cardinal Giovanni Bonzano, Protector of the Sisters of Providence in "Saint Mary of the Woods" (Indiana, U.S.A.).

Assistant to the Papal See:

November 14, 1924. Monsignor Carlo Falcini, Bishop of S. Miniato.

Protonotary Apostolic *ad instar participantium*:

November 16, 1924. Monsignor Emmanuele Diaz Calderón, of the archdiocese of Angelopoli.

Domestic Prelates of His Holiness:

September 13, 1924. Monsignor Patrizio L. Mahony, of the diocese of Nashville.

October 29. Monsignor Guglielmo Quinn, of the diocese of Lincoln (U.S.A.).

November 6. Monsignor Pietro Stroomer, of the diocese of Harlem.

November 12. Monsignor Carlo Curran, of the diocese of Indianapolis.

November 13. Monsignor Alessandro Grigaitis, of the diocese of Sejny.

November 13. Monsignor Stanislao Rospond, of the diocese of Cracovia.

HONORS

By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of St. Pius:

November 12, 1924. Upon Mr. Francesco Giuseppe Reitz, of the diocese of Indianapolis.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary

Knighthood of the Order of Saint Gregory the Great: October 24, 1924.

To Mr. Mohammed Agha, of the city of Zagho in Mesopotamia.

To Mr. Emilio Gaviez, of the diocese of Meissen.

To Mr. Count Alessandro Datti, Knight of Grace of His Holiness.

The Cross of the Order of Saint Gregory the Great, civil class: October 13, 1924.

To Mr. Count Giuseppe Somssich de Saard (Hungary).

November 10.

To Mr. Count Emmanuele Peretti della Eocca, Director of Political Affairs of France.

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The Commanderate of the Order of Saint Gregory the Great, civil class: May 17, 1924.

To Mr. Giovanni Singerberger, of the diocese of Milwaukee.

October 13.

To Mr. Giulio Ullmann de Eréhy, of the archdiocese of Strigonia.

November 22.

To Mr. Knight Gabrio Frigo, of the diocese of Vicenza.

November 28.

To Mr. Knight Giuseppe Vastapane, of the archdiocese of Turin.

November 19.

To Mr. Giuseppe Musso, of the same archdiocese.

The Knighthood of the Order of Saint Gregory the Great, civil class: October 8, 1924.

To Mr. Leonardo Van den Brooke (Netherlands).

October 16.

To Mr. Engineer Luigi Antonini, of the archdiocese of Milan.

October 25.

To Mr. Lawyer Enrico Eipert, of the diocese of Marseille.

To Mr. Edoardo Michiels, of the archdiocese of Malines.

To Mr. Edoardo De Köster, of the same archdiocese.

October 29.

To Mr. Igino Busetti (Rome).

To Mr. Natale Pinat, of the diocese of Grenoble.

November 7.

To Mr. Pietro Gerardo Bnskens, of the diocese of Harlem.

To Mr. Paolo Ludovico Ernesto Gigon, of the diocese of Amiens.

November 17.

To Mr. Giovanni Morsani (Rome).

The Commanderate of the Order of Saint Sylvester Pope: October 4, 1924.

To Mr. Doctor Icilio Feliciani (Rome).

October 29.

To Mr. Architect Engineer Giuseppe Momo, of the diocese of Fano.

The Knighthood of the Order of Saint Sylvester Pope: October 18, 1924.

To Mr. Ferdinando Mueller, of the archdiocese of Munich and Freising.

To Mr. Stefano Bierner, of the same archdiocese.

To Mr. Antonio Schlueter, of the same archdiocese.

October 29.

To Mr. Selim Effendi Djembart, of the Apostolic Vicariate of Syria.

November 17.

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To Mr. Edoardo Steyaert, of the archdiocese of Malines.

[*Latin ed. p. 487*]

Diarium Romanae Curiae 487 (MAGGIORI) BY THE GRACE OF HIS HOLINESS, the following were appointed:

Secret Chamberlains in Ordinary, by the most holy Pope Pius XI, reigning happily:

October 31, 1924.

Most Reverend Monsignor Ferdinando Ferrari, of the diocese of Guastalla.

November 3, 1924.

Most Reverend Monsignor Ernesto Ferrano, of the archdiocese of Milan.

November 5, 1924.

Most Reverend Monsignor Tommaso Mika, of the diocese of Budejovice.

November 5, 1924.

Most Reverend Monsignor Francesco Ondok, of the same diocese.

November 5, 1924.

Most Reverend Monsignor Giovanni Budaf, of the same diocese.

November 5, 1924.

Most Reverend Monsignor Edoardo Balestra, of the archdiocese of Ancona.

November 5, 1924.

Most Reverend Monsignor Giuseppe Radicioni, of the same archdiocese.

November 14, 1924.

Most Reverend Monsignor Giovanni Madej, of the diocese of Cracow.

November 15, 1924.

Most Reverend Monsignor Ferdinando Hrdy, of the diocese of Parenzo.

November 15, 1924.

Most Reverend Monsignor Giorgio Hoeger, of the archdiocese of Munich and Freising.

November 15, 1924.

Most Reverend Monsignor Giovanni Bednarek, of the diocese of Breslau.

November 15, 1924.

Most Reverend Monsignor Giuseppe Bulowski, of the same diocese.

November 15, 1924.

Most Reverend Monsignor Giovanni Enrico Hoogveld, of the archdiocese of Utrecht.

November 15, 1924.

Most Reverend Monsignor Giuseppe Carlo Schrijnen, of the same archdiocese.

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November 18, 1924.

Most Reverend Monsignor Giuseppe F. Fraitzheim, of the diocese of Little-Rock.

November 18, 1924.

Most Reverend Monsignor Agostino P. Gallagher, of the same diocese.

November 18, 1924.

Most Reverend Monsignor Guglielmo J. Carroll, of the same diocese.

November 18, 1924.

Most Reverend Monsignor Gualtiero J. Tymin, of the same diocese.

November 22, 1924.

Most Reverend Monsignor Michele Marmora, of the diocese of Assisi.

November 24, 1924.

Most Reverend Monsignor Luigi Cammarota, of the diocese of Caltanissetta.

November 25, 1924.

Most Reverend Monsignor Elia Lutzu, of the diocese of Ozieri.

Secret Chamberlains with Sword and Mantle in Ordinary, by His Holiness:

January 23, 1923.

The Most Noble Marquis Riccardo de Ghantuz Cubbe (Rome).

November 6, 1924.

The Most Noble Count Arturo de Marchant et d'Ansembourg, of the diocese of Ruremonda.

November 15, 1924.

The Most Noble Count Rodolfo de Marchant et d'Ansembourg, of the same diocese.

November 15, 1924.

The Noble Baron Edmondo Raitz de Frentz, of the archdiocese of Cologne.

Honorary Chamberlains in Peacock Blue, by His Holiness:

November 5, 1924.

Most Reverend Monsignor Giovanni Spannbauer, of the diocese of Budejoric.

November 19, 1924.

Most Reverend Monsignor Carlo Cesca, of the Patriarchate of Venice.

[*Latin ed. p. 488*]

488 *Acta Apostolicae Sedis* – Official Commentary of the Honorary Chamberlain of Sword and Cape, Supernumerary, of His Holiness: August 26, 1924. Mr. Eduardo Fernandez Molina, of the archdiocese of Granada.

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Cleric of the Papal Chapel: November 24, 1924. The Reverend Father Carlo Chiesa Bini. NECROLOGY: November 19, 1924. The Most Reverend Cardinal Michele Logue, of the titular church of Saint Mary of Peace, Archbishop of Armagh.

[*Latin ed. p. 489*]

Year XVI - Vol. XVI, December 31, 1924, No. 13.

ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY.

SACRED CONGREGATION.

On Thursday, December 18, 1924, in the Apostolic Palace at the Vatican, a secret Consistory was held, the acts of which are reported in the following order:

I. – REQUESTS OF THE CARDINALS.

His Eminence, Cardinal Bonzano, having relinquished the title of Saint Pancratius, requested the title of Saint Susanna.

His Eminence, Cardinal Lega, Deacon of Saint Eustachius, requested admission to the Order of Presbyters.

His Eminence, Cardinal Gasquet, Deacon of Santa Maria in Porticu, requested admission to the Order of Presbyters.

II. – ADDRESS OF OUR HOLY LORD AND THE APPOINTMENT OF THREE CARDINALS AS LEGATES.

VENERABLE FATHERS,

You know the principal reason for which We have convened you today in this Sacred Consistory, namely, that, as is customary and in accordance with the practice of Our predecessors, certain matters which must be observed at the beginning of this great Jubilee Year, We might determine and communicate them to you.

However, before we address the matter at hand, there are certain things, and indeed, mostly joyful things, which We recall in this most august assembly of yours, not because they are unknown or unfamiliar to you, but because We wish to renew and amplify the common joy.

ACTS, Vol. XVI, No. 13. – 31-12-1924. 33.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary. It is a great joy to Our mind to consider the auspicious benefits conferred upon the Catholic Church, which are drawing ever nearer to their conclusion: benefits such

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as these, that we know not whether to marvel at more, the goodness of God, who has ordered the events of recent months to His glory and the salvation of souls with such singular providence, or the zeal and the unwavering devotion of men of the sacred order and of the faithful, who are striving to advance the Kingdom of Christ. And it pleases Us, in the first place, to speak of the Plenary Council, which was held in Sinis, of which We announced to you in this very hall in the month of March: of a Council which, in those vast and boundless regions, shone forth for the first time like a dawn amidst the darkness. In the city of Shanghai, under the presidency of Our Delegate, the Vicars and Prefects of the Chinese missionary districts convened together; no distinction of race, or of country, or of religious order divided them, so that they might pursue different studies and different plans; but rather, the charity of the Redeemer Christ united them, as did the reverence for the Apostolic See, and the compassion for that people, deprived of the light of the Gospel. Thus, they conferred with one another concerning the best means and works to be undertaken, and each shared with the others the ardor and the fruits of his own experience; and finally, they enacted most wise decrees. The Council concluded with solemn ceremonies and with a pomp befitting a triumph, so that the spirit of the Catholic citizens was stirred, and they were astonished and moved by the sight of the indigenous people. How much the Catholic cause in those regions will increase through the new order of things that has been introduced, We can already foresee, and perhaps We ourselves will discover in due time, if the most benign God shall grant that this light shall continue to shine: but in the meantime, We rejoice that so much labor and so much blood have been poured forth in that fertile field by bishops, missionaries, and indigenous clergy of former generations, and even of our own. And indeed, no less a cause for joy arose from the *Quarto* Convent, which the Pious Work of the Apostles, named after the blessed Cyril and Methodius, held in the city of Velehrad, near the venerable...

[*Latin ed. p. 491*]

The Acts of Pope Pius XI, 491, record that Methodius himself arranged for a meeting to be held in July. The purpose of this meeting, as with the three previous ones, was to promote unity with the Roman Church among the Eastern peoples who had strayed from the Catholic faith. It is clear that this endeavor, with some hope of a good outcome, could not succeed unless the vanity of opinions, accumulated over the course of centuries regarding the doctrines and practices of the Eastern Churches, were abandoned, and the inner truth of the Fathers, in perfect agreement with the Latin Church in faith, were explored. Furthermore, discussions were to be held with mutual charity. It is evident, Venerable Brothers, that for this purpose, many men, and those well-versed in the old controversy, were invited to the city we have mentioned, and, as We indicated in Our letters to the Archbishop of

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OlomÃ¼tz, several of the dissenting brethren were present, while almost all the others, though far away, were attentively following the work of the meeting. Both sides were engaged in good faith; among other things, it was considered that, in order to make it easier for the Easterners to return to the joy of their own Church, the ancient liturgical traditions of the Old Slavonic language should be preserved, disseminated, and its monuments published, not only in Latin universities and seminaries – to which the venerable Institute founded in this city by Our predecessor and expanded and increased by Us pertains – but also that the sacred doctrines of the East, joined with those disciplines, should be abundantly taught to students, as far as possible, but also that these very matters should be carefully discussed in special gatherings, through meetings, especially Eucharistic ones, among the nations in the future. What is more, did not that very plan, conceived by those excellent men who organized the meeting in Amsterdam, come to fruition four days before the Velehrad meeting began, with a happy prescience and knowledge of future events? For bishops and priests, of various Eastern rites, together with some from the Sacred Congregation for Eastern Churches, and with the assistance of the aforementioned head of the pontifical Institute in Amsterdam, were gathered in a special and private assembly, concerning their own...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - The official record of the Apostolic See, diligently and with erudition expounding matters of faith, history, and rites, especially those pertaining to the Eucharist, in order to enlighten minds. As you rightly observe, the Amstelodam Eucharistic Congress, among all nations, the seventh and twentieth, has acquired a certain unique distinction, besides that which it derived from its location, namely, that it was held in a city which, unlike London, consisted for the most part of non-Catholics. Oh, how "our heart burned within us," as news of this truly beautiful event was brought to us. And even now, we seem almost to see the Amstelodam *Stade* transformed into a wondrous arena of Batavian faith and piety, as, before a vast multitude, our pontifical representatives performed sacred rites and Catholic ceremonies, or as the magnificent August Sacrament was solemnly carried in procession: these ceremonies, indeed, wonderfully inflamed the fire of charity, with which the faithful, both Batavian and numerous visitors, were filled, whether in celebrating the gathering, or in receiving the sacred Synaxis, or in publicly adoring the divine Sacrament. We do not consider it unimportant to note that even the non-Catholic citizens themselves did not abstain from fulfilling the duties of hospitality and charity, but rather, having perceived and embraced with reverence and inclination the profound significance of our faith, they demonstrated it; for which we gratefully remember the August Eegina, who, as if anticipating, graciously conveyed the greetings of the Congress presidents, on behalf

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of all those assembled, with the kindest of words. We omit the Amstelodam Congress – as well as others, although not without great benefit to souls – but we mention that some have objected. The Panormitan Congress, likewise Eucharistic, was held, as if to conclude more worthily and fruitfully the solemnities commemorating the three hundredth anniversary of the blessed discovery of the body of the Virgin, under the presidency of the Cardinal Legate, Our representative. Furthermore, the Washingtonian Sodality, spread far and wide throughout the United States of America, especially through the Federated States; the Hannoverian, Catholic-

[*Latin ed. p. 493*]

Acts of Pope Pius XI, 493, concerning the third and sixtieth [conventions] from all of Germany; and finally, the [convention] of the Catholic youth of Belgium in Caroloregium: each of these gatherings possesses its own particular merits. In Panormi, Venerable Brothers, besides the large number of penitents who participated with great fruit, the signs of a singular piety filled the city, surpassing all expectations. As for Washington, such a large number of members and visitors gathered that the citizens had never before seen its like; and the events, conducted piously and magnificently, reached their climax on the day that our legate dismissed the gathering, when the President of the United States himself addressed the assembly, speaking clearly and correctly, with the unanimous agreement and applause of all present, about the holy purpose of the Sodality, about the reverence due to the Name of God, about the abomination of offending God, and about the proper place of human authority in the divine order. We mention the convention in Hannover because it successfully resumed the series of celebrated annual gatherings after the war, to which the prosperity of the Catholic cause in Germany owes much; and because, as we observed in that city, which cherishes the ashes of its illustrious citizen, Ludovici Windthorst, with unwavering veneration, it will be very beneficial, especially in repairing the spiritual damages caused by the war, which are certainly greater where Catholics live among a much larger number of non-Catholics, and in restoring the action of Catholics in Germany to its former level of effectiveness. Furthermore, the young Catholics from Belgium, who gathered in Caroloregium, numbering approximately thirty thousand, have surpassed all expectations. Divided into seventeen groups, each of which was tasked with addressing a different topic, reflecting the wide variety of issues to which the active participation of young people is particularly relevant today, they demonstrated a worthy maturity and prudence in their discussions, which will undoubtedly yield remarkable benefits in the near future; and when, after being instructed in the principles of their respective sodalities, they marched through the main streets of the city, singing hymns, who could fail to be moved by such a striking

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display of faith?

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - A spectacle of piety and youthful zeal? If even in Belgica there are not lacking young men, especially workers, for whom it is necessary to safeguard both religious sentiments and the benefits of life, certainly nothing is more beneficial to these craftsmen than to hope for something from the Catholic apostolate of young people. Likewise, in Gallia, in these very days, and under these conditions, which are neither happy nor desirable, it so happens that those who are of the Catholic profession and name join together in a most admirable concord and society, in order to defend the interests of religion; which is indeed a great advantage for the Gallic people, and also to protect the salvation of souls and the rights of God Himself. You, Venerable Brothers, have received, from regions outside our own, comforts which are both numerous and significant. If, however, clouds seem to be gathering in some places, may the darkness that obscures the minds of men be dispelled, so that whatever hatred and envy are directed against the Church and religion may not harm the nations themselves and the human race. We cannot refrain from speaking, in this place, about the return of the legation which we sent to the Russians, who were suffering from famine and many diseases, and who, thanks to our efforts, received an incredible generosity from almost the entire Christian people in those vast regions. Indeed, it is fitting that we publicly commend our legates, for they accomplished such a laborious and arduous task, and they have fully satisfied us; and our praise for them is all the more deserved, the greater the hardships they endured in helping such a multitude of people, especially children, with such compassion, although those who, without any distinction of religion, were moved and led only by the spirit of Christian charity, it was fitting that they should not only be freed from all obstacles, but also supported by the favor and authority of the rulers of the state. As for us, we have decided, as far as our resources allow, to continue, as we have done so far, to assist the Russians, both those who live at home and those who are exiled from their homeland, who are connected by a more difficult fate. Not one...

[*Latin ed. p. 495*]

We see that, through the means of beneficence established among the Russian people, as We have mentioned, the common good is in some way aided. However, We believe that it is the duty of our paternal office, entrusted to Us by God, to earnestly exhort and urge, in the Lord, all, and especially the rulers of nations, that those who love public prosperity and peace, who cultivate the sanctity of the family and human dignity, should strive, with united efforts, to ward off the most serious and certain dan-

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gers arising from socialism and communism (with due regard and care for the condition of workers and, in general, all the lower classes of people). We earnestly implore that the most benevolent Lord, the supreme ruler of nations and the protector of peoples, may grant this continuously, and We earnestly request that all the faithful throughout the world may pray with Us during this Holy Year of Jubilee. But let us now proceed to other matters that concern this most venerable City. The venerable remains of Our immortal predecessor, Leo XIII, have finally been transferred from the Basilica of Saint Peter to the Lateran Palace, and there, in the presence of many of you, a tomb has been erected, which the Cardinals created by him, as a noble example of piety and gratitude, diligently oversaw the construction of. This is what the living Pontiff desired and provided for in his will, so that, as soon as the opportunity arose, his remains would rest in that temple, which he had, not only for his own sake, but also for the sake of others, expanded and embellished with marvelous artistry. We are pleased to have this accomplished, as the desire and plan to achieve this has been in Our heart and on Our lips since the very beginning of Our pontificate. We have learned – and the clergy of the Lateran Palace, as if anticipating Our deliberation, requested this of Us – that an opportunity has arisen, which seems to be the most suitable, for the conclusion of the sixteenth century, from the Basilica of Christ the Savior, dedicated by God. It is fitting for the Bishop of Rome to remain silent about these secular celebrations, which, at Our command, will be splendidly and magnificently carried out by the Cardinal Archpriest and clergy of that temple.

[*Latin ed. p. 496*]

In the year 496, the Acts of the Apostolic See – the official records, adorned with the Roman purple, as they are produced each day – have drawn a remarkable number of people to the Church, the mother and head of all churches in the world. And they have come, not as to a spectacle, as people are sometimes accustomed to do, but to, with their ancestral faith rekindled, overcome ethnic wickedness, and to declare the Basilica and other monuments in the Lateran Palace; and also, with their hearts inflamed by the anticipation of the divine banquet, to perform their duties of piety before the image of Christ the Savior, the Unwritten Icon, placed at the principal altar. These events have been most pleasing and welcome to Us, Venerable Brothers; and indeed, Our delegation has been filled with joy, as many bishops and monastic orders from throughout the world, in congratulating Us, in offering their contributions as far as they are able, and also through public addresses to the people and prayers offered, have shared in this great joy and prosperity of the Roman Church. But even greater expectations of spiritual fruits are aroused in Us by the forthcoming celebration of the Great Jubilee, which, by the singular grace of God, we shall soon anticipate. The Holy Year, as no one is ignorant,

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customarily begins with the opening of the Patriarchal Basilicas, by a rite that, recalling the most ancient custom of public penance and the public discipline of the penitent, seems well suited to foster the expiation of souls. Therefore, on the eve of the Nativity of the Lord, following the example of Our predecessors, We ourselves, God willing, will open the Holy Door of the Basilica of the Vatican. And since it is necessary that this same action be performed at the other Patriarchal Basilicas on the same day and at the same hour by Our representatives, by the authority of God Almighty, and of the blessed Apostles Peter and Paul, and by Our own authority, We choose and appoint Our representatives, Venerable Brothers Caietan S.R.E. Cardinal De Lai, Bishop of Sabina, Subdeacon of the Sacred College, who will open the Holy Door of the Basilica in Our name; and also Basil S.R.E. Cardinal Pompilj, Bishop of Velletri, Archpriest of the Basilica of the Lateran.

[*Latin ed. p. 497*]

Acta of Pope Pius XI, 497, which ordains that the Gate of that Basilica be opened in Our Name; finally, Vincent, Most Holy Father, Cardinal Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College, Archpriest of the Basilica of Saint Liberius, who shall open the Gate of that Basilica in Our Name. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. To these Our Legates, it is granted, to all those who are present at this sacred rite, by Our authority, with full and deliberate permission, to bestow blessings. Meanwhile, Venerable Brothers, it is announced and reported that many faithful, throughout the course of this Holy Year, will make pilgrimages here, indeed, even not a few will arrive on the very day that we begin the Jubilee, in this venerable City. We are certainly confident that, thanks to this widespread interest in obeying Our invitations and exhortations, the celebration of this year will proceed without notable benefits. It is also Our desire to inform you that the Exposition of the Sacred Missions at the Vatican, which is commonly called, will not fail to follow, and that a new and, by reason of its unusual nature and almost laborious character, it will inspire the minds of those present with zeal to generously assist the needs of the missions and of the indigenous peoples. Therefore, may God grant us, Venerable Brothers, His benevolence, so that the coming year, by providing a greater opportunity for many faithful to return to grace or to attain a higher degree of perfection, and for many more non-believers than before, will hasten their access to the true Church of Christ. We now proceed to provide for the Churches. III. - PROVISIONS FOR CHURCHES. Then Our Lord assigned proper Pastors to the following Churches: To the Metropolitan Church of Saint Savior in Brazil, He appointed His Excellency, Dom Augustum Alvarum da Silva, formerly Bishop of Barra. To the Metropolitan Church of Saragossa, He appointed His Excellency, Dom Eigobertum Domenech y Valls, formerly

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Bishop of Majorca and Ibiza.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary: To the titular archbishop of the Church of Cyrrhus, Reverend Father Seraphinus Cimino, O. F. M., Apostolic Delegate in the Republic of Mexico. To the titular archbishop of the Church of Mytilene, the Most Reverend Anthony Joachim Pereira, canon of the cathedral church of Oporto, and General Vicar of the same diocese, whom he appointed as Auxiliary to the Most Reverend Cardinal Mendes Bello, Patriarch of Lisbon. To the cathedral church of Ripana, united in person with the church of Montis Alti, Reverend Father Aloysius Ferri, Bishop of Montis Alti, who henceforth shall be called Bishop of Montis Alti and Ripana. To the cathedral church of Fodiana, united in person with the church of Troia, Reverend Father Fortunatus Farina, Bishop of Troia, who henceforth shall be called Bishop of Troia and Fodiana. To the cathedral church of Oxoniensi, Reverend Father Michael de Sanctis Diaz y Gomara, formerly Bishop of Thagora. To the cathedral church of Massana, united in person with the church of Liburnensis, Reverend Father John Piccioni, Bishop of Liburnensis, who henceforth shall be called Bishop of Liburnensis and Massanus. To the cathedral church of Brictinoriensis, united in person with the church of Sarsinatensis, Reverend Father Anthony Scarante, Bishop of Sarsinatensis, who henceforth shall be called Bishop of Sarsinatensis and Brictinoriensis. To the cathedral church of Flacentina in Hispania, Reverend Father Justus Rivas y Fernandez, formerly Bishop of Priene. To the newly erected cathedral church of Santos in Brazil, Reverend Father Joseph Maria Ferreira Lara, formerly Bishop of Amazonas. To the cathedrals, churches of Hagulstadensis and Novocastrensis, perpetually united, Reverend Father Joseph Thorman, parish priest of Sancti Andreae in the city of Novocastrensis. To the newly erected cathedral church of Lancastrensis in Anglia, Reverend Wuis tanum Pearson, of the English Congregation, O. S. B. To the cathedral church of Sancti Christophori de Laguna, or de Tenerife, Reverend Father Albinus Gonzalez Méndez Reigada, O. P. To the titular bishop of the Church of Ticelia, Reverend Father Silverius Velasco Perez, canon penitentiary of the cathedral church of Oxomensis, whom he appointed Apostolic Administrator of the Church of Civitatensis. To the titular bishop of the Church of Platearum Ss.mae and the Prefecture of the nullius diocese of Conception de Araguaya, Reverend Father Sebastian Thomas, O. P.

[*Latin ed. p. 499*]

The acts of Pope Pius XI, page 499, list the titular bishops of the Church of Chamachen and the exempt prelature of Saint Joseph of Grajahu, namely, Father Julius Colombo (Robertum Castellarla), O.P., of the Capuchin Order. Also, the titular bishops of the Church of Agathopolis and the exempt

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prelature of Bono Iesu de Piahuy are Father Paschal Miguel, of the Order of the Most Holy Redeemer, from Mercede. The titular bishops of the Church of Diocaesarea are Father Ludovicus Kerkhofs, a canon of the cathedral of Liège and president of the major seminary, whom Bishop Martini Huberti Rutten, Bishop of Liège, Eupen, and Malmedy, chose as his coadjutor with the right of succession. The titular bishops of the Church of Trica are Father Robertus Lagaë, O.P., the Apostolic Vicar of Uellé orientale. The titular bishops of the Church of Sidymorum are Father Paulum Leonem Cornelium Montaigne, of the Congregation of the Mission, the Apostolic Vicar of Ce-li centrali. The titular bishops of the Church of Issus are Father Theodorus Buddenbrock, of the Society of the Divine Word of Steyl, the Apostolic Vicar of Kansù occidentali. The titular bishops of the Church of Usula are Father Natalem de Cleene, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut, whom Father Camillus Van Ronslé, the Apostolic Vicar of Leopoldopolis, chose as his coadjutor with the right of succession. Furthermore, the Most Blessed Father also made public, through Apostolic Letters, the renunciations of other sacred prelates, namely:

ARCHBISHOPS:

- Ancyra: Orestes S.R.E. Cardinal Giorgi, who relinquished his title after consecration.

- Angelorum: Petrus Vera.

- Tarsus: Alexius Henricus Mariam Lépicier.

- Anazarbus: Raymundus Albinus Netzhammer, already Archbishop of Bucharest.

- Cyzicus: Antonius thenorum Papp, already Bishop of Mukachevo (Munkács).

[*Latin ed. p. 500*]

Acts of the Apostolic See - Official Commentary

500. Benevento, Aloysius Lavitrano, already Bishop of Cava e Sarno. Bari, Peter Pomares, formerly Bishop of Foggia, recently deceased. Beïlograd, Raphael John Bodic. Bucharest, Alexander Cisar, formerly Bishop of Iasi.

BISHOPS:

Sobral, Joseph Tupinambá de Frota, already Bishop of Uberaba.

Telmissus, John Camillus Costes.

Constantia (-Avranches), Garzón, Joseph Freri.

Ibagué, Peter Rodríguez.

Adra, Joseph PMladelphien, Kupka.

Agnello Eenzullo, already Bishop of Tolano.

Zarait, Felix Bilbao y Ugarriza.

Megara, Amand, Monaco, Mauritius Charles Vanuitven.

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Clement.

Soana-Pitilia, due to the Matteoni union, Bishop of Grosseto.

Germania, in person, Gustav John Sastre y Riutort.

Antiphrarum, Lewis Testor Renault.

Arabyssa, Stephen Alencastre.

Venusin, due to the union in person, Albert Costa, Bishop of Melphien and Rapolla.

Mutila, due to the union in person, Roger Bovelli, Bishop of Faenza.

Nola, Aegistus Melchiori.

Miletus, Paul Albera, Amisen, Constantine, already Bishop of Bohatschewskyi.

Zelem, Basil Takacs.

Mhodiopoutan, Joseph Plagens.

Flaviopolitan.

[*Latin ed. p. 501*]

501. Acts of Pope Pius XI:

Santa Rosa de Osos, Michael Angel Builes.

Gozo, Michael Gonzi.

Coadjutor with right of future succession, Coimbra, Anthony Antunes, Bishop of Bhithymn.

Hierapolis, Joseph Bombera.

Omaha, Francis Clement Kelley.

Natchesium, Richard O'Gerow.

Botucatu, Charles Sorocaban, Duarte Costa.

Joseph Charles Aguirre.

Be Juiz de Fora, Justin de Santa Anna.

Be libera, Anthony Lustosa.

Trapezopolis, Titopolis, Tavian, Innocent Alfred Goderic, Bishop of Munkachevo (Munkács) (Ruthenian), Eugelke. Langlois. Kean.

Ruthenia, Peter Gebe.

Lebedus, Dionysius O'Donaghue, already Bishop of Louisville.

Pavia, Joseph Ballerini.

Reatino, Maximus Flaviopolitan, Einaldi.

Michael Francis Glancey.

Hamilton, John Thomas Mae Nally, already Bishop of Calgary.

Theban, William Bürger.

Premislienséni (Latin), Anatolius Nowak, already Bishop of Irenopolis.

Wurzburg, Larino, Matthias Oddon Ehrenfried. Bernacchia.

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Novara, Joseph Castelli, already Bishop of Cuneo.

Samaritan, Anthony Lippolis, already Bishop of Exentin.

Lycopolis, Louis Anthony Castro, already Bishop of San Carlos de Ancud.

San Carlos de Ancud, Abraham Aguilera, already Bishop of Issus.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Official Commentary of the Pontifical Acts, concerning the union in persona, Oddon Pernacchia, Bishop of Larino; tfcopiensem, John Gnidové, Bishop of Coutances (-Avranches); Theophilus Mariam Louvard, already Bishop of Lin-Hierichuntinum, Bishop of Nîmes (-Uzès e Alès), Bishop of Iași; Tranquillus Silvestri; John Girbeau; Anthony Laubitz; Julius Garrett, of Potosí, recently established, Clet Loaiza; of Oruro, recently established, Abelem Isidorum Antezana; of Badajoz, or of Pace, August Sieffert; of Tarija, recently established, Raymond Pont; of Carpi, John Pranzini, already Bishop of Diocaesarea. ABBOT: Vincent Taylor, of the Abbey of the Blessed Mary, Help of Christians, of Belmont. IV. - ASSIGNMENT OF TITLES. Then Our Holy Lord deigned to bestow for this occasion the deaconry of Saint Eustachius as a titular presbyteral dignity, which He conferred upon the Most Reverend Cardinal Michael Lega, and the deaconry of Saint Mary in Porticus, likewise as a titular presbyteral dignity, which He conferred upon the Most Reverend Cardinal Aidan Gasquet. Furthermore, He conferred the titular dignity of Saint Susanna upon the Most Reverend Cardinal John Bonzano. V. - PETITIONS FOR THE PALLIUM. Finally, the Most Blessed Father graciously accepted the petitions for the Sacred Pallium, made for the archiepiscopal Churches of Benevento, Puebla, Calcutta (by succession), Belgrade (-Smederevo), Armagh (also by succession), Bucharest, of the Most Holy Savior in Brazil, and Saragossa; and also, by privilege, for the episcopal Churches of Constance and Pavia.

[*Latin ed. p. 503*]

503 Sacred Congregation of the Consistory. ACTS OF THE SACRED CONGREGATIONS. SACRED CONGREGATION OF THE CONSISTORY. PROVISION FOR THE CHURCH. By Decree of the Sacred Congregation of the Consistory, given on December 12th, Our Most Holy Lord Pope Pius, having deigned to preface [it], appointed the Most Reverend Alexander Cisar, formerly Bishop of Iassy, as Metropolitan Archbishop of the Church of Bucharest.

II. PROVISION FOR THE ABBEY. Furthermore, by Decree of the Sacred Congregation of the Consistory, given on December 12th, Our Most Holy Lord, benignly confirming the election canonically made by the regular chapter of the monastery, appointed the Most Reverend Vincent Taylor, of the American Congregation of the Order of Saint Benedict, as Abbot of

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the Abbey of the Most Blessed Auxiliatrix of Belmont, which is under no diocese.

III. APPOINTMENT. In accordance with canon 1594 of the Code of Canon Law, the Most Reverend Archbishop of Emerita designated the Bishop of Saint Christopher of Venezuela for appeals. This designation was deigned to be approved by Our Most Holy Lord.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, December 9, 1924, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Vincent Mary Strambi, of the Congregation of the Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, formerly Bishop of Macerata and Tolentino. Tuesday, December 23, 1924, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Reverend Lords Cardinals and with the votes of the Reverend Prelates and Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss whether there is proof of martyrdom, the cause of the martyrdom, and the signs or prodigies of the Venerable Servants of God, Ifigenia from San Matteo, of the Congregation of the Sisters of Perpetual Adoration of the Most Holy Sacrament; Elizabeth Teresa of the Sacred Heart of Jesus, of the Order of the Ursulines; Mary Rose, of the Order of Saint Benedict; Mary of Saint Henry, of the Cistercian Order, and Companions, who are asserted to have been killed in hatred of the Faith, in Oranges, in the month of July of the year 1794.

OFFICE OF HIS HOLINESS. BY ORDER.

With letters from His Excellency, Monsignor, the Holy Father Pius XI, happily reigning, has deigned to appoint:

Secret Chamberlains in addition:

November 24, 1924.

Monsignor Frederick Umbach, of the diocese of Osnabrück.

Monsignor Anthony Polánsky, of the diocese of Budejovice.

Monsignor John Datei, of the diocese of Neosolio.

Monsignor Louis Baldisserri, of the diocese of Imola.

December 1.

Monsignor Guy Duane Hunt, of the diocese of Salt-Lake.

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Monsignor Henry Wientjes, of the same diocese.

Monsignor Patrick Sheehan, of the same diocese.

Monsignor Dominic Saldinari, of the archdiocese of Modena.

Monsignor William von der Fuhr, of the archdiocese of Kolin.

[*Latin ed. p. 505*]

Diarium Romanae Curiae 505, December 11, 1924. Monsignor Giovanni Brand, of the same archdiocese.

Monsignor Guglielmo Stockhausen, of the diocese of Treves.

December 12. Monsignor Gaspare Villebaldo Kaiser, of the archdiocese of Munich.

December 17. Monsignor Agostino Bosati, of the diocese of Senigallia.

Monsignor Alfonso Sanseverinati, of the same diocese.

Monsignor Luigi Benni, of the same diocese.

Secret Chamberlains of Sword and Cape, Honorary, of His Holiness: November 28, 1924. Mr. Samuele Castner Jr., of the archdiocese of Philadelphia.

December 4. Mr. Count Ugo di Carpegna (Boma).

December 9. Mr. Luigi Tagliapietra, of the Patriarchate of Venice.

December 11. Mr. Count Battista Bossi, of the archdiocese of Perugia.

Chamberlains of Honor in Peacock Blue of His Holiness: November 20, 1924. Monsignor Giovanni Mayerhofer, of the diocese of Seccovia.

December 6. Monsignor Giuseppe Holtzinger, of the archdiocese of Kollotschau.

Monsignor Alessandro Gärtner, of the same archdiocese.

Monsignor Carlo Ketterer, of the same archdiocese.

Monsignor Colomanno Gonczlik, of the same archdiocese.

Monsignor Mattia Pai, of the same archdiocese.

December 16. Monsignor Antonio Meloni, of the diocese of Alghero.

Chamberlains of Honor of Sword and Cape, Honorary, of His Holiness: November 28, 1924. Mr. Alfredo Bico Climent de Diego y de Arándiga, of the archdiocese of Valence.

December 6. Mr. Cavaliere Gennaro Grieco, of the archdiocese of Naples.

December 13. Mr. Domenico Patrizi, of the diocese of Civita Castellana, Orte, and Gallese.

December 19. Mr. Commendatore Paolo Martinucci (Rome).

Chamberlain of Honor, Extra Urbem: December 19, 1924. Monsignor David Sanguineti, of the archdiocese of Genoa.

NECROLOGY: November 7, 1924. Monsignor Giuseppe Lang, Titular Bishop of Alabanda.

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December 14. Monsignor Pietro Pomares, Elected Archbishop of Bari.

December 18. Monsignor Francesco Sidoli, Archbishop of Genoa.

December 30. His Eminence Cardinal Oreste Giorgi, of the titular church of Santa Maria in Cosmedin, Major Penitentiary.

ACTA, Vol. XVI, No. 13. — December 31, 1924.

[*Latin ed. p. 507*]

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[*Latin ed. p. 509*]

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II. - APOSTOLIC LETTER: "Unigenitus Dei Filius." – To the highest superiors of Regular Orders and other religious congregations of men: concerning the studies of religious discipline.

March III.

CONSTITUTION:

November 30, 1923: "Dominici gregis cura." – Concerning the care of the flock.

December 21: "Pesqueiren. et Petrolinen. Di-".

January 16: "Romani Pontifices." – Concerning the ecclesiastical hierarchy to be established for the Syro-Malabar rite.

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"Ernaculamen."

"De civita-".

Marsorum. Concerning the translation of the seat.

[*Latin ed. p. 510*]

Index of Documents 510 YEAR MONTH DAY 1924 February 1, May 1, July 1 For the office. - Belo Horizonte. Concerning the erection of the ecclesiastical Province of the Most Holy Apostles. - Concerning the dismemberment and erection of the diocese of "Juiz de Fora." 29 Infinite of God. - The Universal Indiction of the Jubilee Year of the year nineteen hundred and twenty-five. 5 From the very beginning. - Indulgences and privileges are suspended during the universal Jubilee year. 1925, in the shade and at a distance. - The statutes of the Carthusian Order, revised according to the Code, are definitively approved. 15 If ever otherwise. - Extraordinary faculties are granted to confessors and other confessionals in the City for the Jubilee year. 25 For pastoral ministry. - Concerning the dismemberment and erection of the Territorial Prelature of Saint Joseph of "Alto Tocantins." 30 For the apostolic ministry. - Indulgences of the Jubilee year of 1925 are granted to nuns and other women detained by a stable impediment, with appropriate faculties regarding absolutions and the commutation of vows. IV. - March 25, April 27, October 20, July 28, November 26, December 4. BY DECREE: Because every reason. - Concerning the establishment of a library for the benefit of young people at the Oratory of Saint Peter near the Vatican Basilica, for the study of the Scriptures. - Concerning the teaching of biblical discipline and Latin letters. - Concerning the establishment of a special school of Latin letters in the Gregorian University. V. - 1923 BY APOSTOLIC LETTER of the Congregation for the Propagation of the Faith. - The title of minor basilica is conferred upon the church of Saint Vincent de Paul, of the Congregation for the Propagation of the Faith, in Madrid. Which gives glory to the Catholic name. - The territory and apostolic vicariate of Kimberley, in South Africa, are dismembered, and the Prefecture of Kroonstad is erected. In the year of restoration. - Indulgences, privileges, and the title of minor basilica are granted to the metropolitan temple of Bamberg, in the year nineteen hundred, from the blessed death of Saint Henry the Emperor, whose feast day is celebrated throughout Germany. Among the most illustrious. - The parish church of the Blessed Virgin Mary, commonly known as "Marija Bistrica," within the archdiocese of Zagreb, is adorned with the title and dignity of a minor basilica.

[*Latin ed. p. 511*]

In chronological order:

YEAR MONTH DAY

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1923 December 11. Concerning matters pertaining to the Catholic name. - The Apostolic Prefecture of Zululand, with newly extended boundaries, is erected as the Apostolic Vicariate of "Eshowe."

12. Concerning the Christian flock. - From the dismembered territory of the Apostolic Vicariate of Hupé Oriental, which will henceforth be called "Hankow," three Apostolic Prefectures are erected in China: "Hanyang," "Wuchang," and "Puchi."

27. For the greater glory of God. - From the dismemberment of the Vicariate of Fo-kien, which will subsequently be called "Foochow," the Apostolic Vicariate of Funing and the Apostolic Prefecture of Tingehow are erected in China, for the propagation of the faith.

27. From the dismembered territory of the Apostolic Prefecture of Sumatra, which will henceforth be called "Padang," the Apostolic Prefectures of Bengkoelen, and of Banka and Biliton are erected, near the shores.

23. In the city. - The title of minor basilica is conferred upon the parish church of the Most Blessed Virgin of Gratiarum, in the city of "Este," in the Patriarchal Diocese of Padua.

29. With regard to the Apostolic office. - The Apostolic Vicariate of Leopoldopolitan is increased in territory and its boundaries are changed.

31. So that the number of pastors may increase. - From the dismembered territory of the Apostolic Vicariate of Canton, the Apostolic Prefecture of Kong-moon is erected in China.

25. In the city. - The Marian sanctuary of the Most Blessed Virgin Consolatrix of the Afflicted of Verdelais, in the Archdiocesan of Bordeaux (-Bazas), is honored with the title and privileges of a minor basilica.

11. In the Apostolic Vicariate. - In the Belgian Congo, the Apostolic Prefecture of "Thsuapa" is erected from the dismemberment of the Apostolic Vicariate of Novae Antuerpiae.

20. With moderators. - An indulgence for a private oratory is granted to priests attached to the Pontifical Mission for the Propagation of the Faith.

17. Among the most important matters. - The Shrine of the Blessed Virgin Mary of "l'Osier," within the boundaries of the Diocese of Gracias, is adorned with the title and privileges of a minor basilica.

5. February, March. Indulgences, privileges, and exemptions are granted to those who participate in or assist in the celebration of Eucharistic Congresses.

[*Latin ed. p. 512*]

512 IN THE YEAR 1924, in the MONTH of April, on the 15th, 16th, May, June, 19th, 25th, July, 16th, August, October, spiritual graces are granted to the faithful and to priests who have dedicated themselves to the Pontifical Mission for the Propagation of the Faith. From this sublime work:

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- From the division of the Apostolic Vicariates of Central and Southern-Western China, the Apostolic Prefecture of Lihsien is established. For the greater good.

- The Apostolic Prefecture of Western Uellé in the Belgian Congo is raised to the rank of Apostolic Vicariate. For the greater good.

- A portion of the territory is separated from the Apostolic Vicariate of Napo, whose boundaries are changed towards the Prefecture of Caqueta, and the Apostolic Prefecture of Saint Michael of Sucumbios is established. For the greater good.

- The Apostolic Prefecture of Eastern Uellé, in the Belgian Congo, is raised to the rank of Apostolic Vicariate. For the greater good.

- The sanctuary of the Blessed Virgin Mary of Lapurd, located in Oostacker, in the diocese of Ghent, is honored with the title of minor basilica and its privileges. Among the most important.

- The title of minor basilica is conferred upon the sanctuary of Mariaschein, dedicated to the Blessed Virgin Mary, the Sorrowful, in the diocese of Leitmeritz. Among the churches of Silesia.

- The Abbey of Grissoviensis, in the diocese of Breslau, is restored under its ancient title of the House of the Grace of Saint Mary and is united with the Congregation of Beuron of the Order of Saint Benedict. For the Church.

- The title of minor basilica is conferred upon the collegiate church of the Blessed Virgin Mary of Health, in the city of Pazcuaro, in the archdiocese of Mechoacan. Among religious families.

- The Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, and its constitutions, are fully approved. From this.

- A portion of the territory is separated from the Apostolic Vicariate of Laos and added to the Apostolic Vicariate of Cambodia. For all the city.

VI. LETTERS:

1923, 25, 30. With great joy:

- To the Reverend Father Ignatius Dubowski, Bishop of Luck and Zhytomyr: concerning the supplications to be held in Vladimiria, in the town of birth of Saint Josaphat Kuneevitii, Bishop and Martyr. In this city.

- To the Reverend Father John Augustine Germain, Archbishop of Toulouse: concerning the commemoration of Saint Thomas Aquinas to be celebrated in that city.

[*Latin ed. p. 513*]

In chronological order:

1923, November. Concerning Encyclical Letters.

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- To the Most Reverend and Reverend Fathers, William Eosas and Arzieta, Bishop of PanamÃ¡: concerning a Catholic gathering to be held throughout the nation in the month of December.

- To the Most Reverend Fathers, Natal Bruni, Archbishop of Modena, and also Abbot of Nonantola: a response is given to official letters from the gathering of Bishops of the Emilia region. Thus, may the most benign God.

- To the Reverend Father, Francis Anthony Henle, Bishop of Lisbon, who will complete his fiftieth year since the beginning of his priesthood. With heartfelt sentiments.

- To the Most Reverend Father, Charles Cox, Bishop in title of Dioclensis, Apostolic Vicar of Transvaal, and Apostolic Administrator of Kimberley: congratulations are offered on the occasion of his fiftieth anniversary of priesthood.

- To the Most Reverend Father, Bartholomew Lagumina, Bishop of Agrigento, approaching the twenty-fifth anniversary of his episcopate.

- To the Most Reverend Father, Francis Alberti, Bishop of De Plata, marking the twenty-fifth year since his episcopal consecration.

- To the Most Reverend Father, Natal Bruni, Archbishop of Modena: concerning the construction of a new temple within the territory of Modena, in honor of Saint Joseph, the Blessed Virgin Mary's Spouse. With all due haste.

- To the Reverend Father, Matthew Crawley Boevey, moderator of the Association of Families dedicated to the Most Sacred Heart of Jesus, who is completing his twenty-fifth year since the beginning of his priesthood. To you and your clergy.

- To the Reverend Father, John Baptist Luis Perez, Bishop of Oviedo: concerning the diocesan synod which has been successfully concluded.

- To the Most Reverend Father, Francis Mary Redwood, Archbishop of Wellington: congratulations are offered on the occasion of his fiftieth anniversary since the beginning of his episcopate.

- To the most illustrious man, Louis, Baron de Pastor, Extraordinary Legate at the Apostolic See and Administrator with full powers for the Republic of Austria, who will celebrate his seventieth birthday.

- To the Reverend Father, Joseph Guérard, Bishop of Coutances (-Avranches): approaching the twenty-fifth anniversary of his episcopate.

[*Latin ed. p. 514*]

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YEAR MONTH DAY

1924 January 10, 11, 13, 20, 21

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March 26

April 10, 12, 15, 18

May 4

To this Society. - To the most illustrious Lord Lewis, Viscount d'Hendecourt, General President of the Vincentian Society: concerning the growth of this same confraternity. Very pleasing.

- To His Eminence, the Most Reverend Father John Baptist, Cardinal Nasalli Bocca, of the title of Saint Mary in Transpont, Archpriest, and Bishop of Bologna: in response to his letters, also bearing the name of the Theological College. As you desire.

- To His Excellency, the Most Reverend Paul, Governor de Keppler, Bishop of Bottenberg, completing twenty-five years since the beginning of his episcopate. Although...

- To His Excellency, the Most Reverend Celsus Constantini, titular Archbishop of Theodosia, Delegate of the Apostolic See in China: concerning the convocation of the first plenary council in China. Not long ago.

- To His Excellency, the Most Reverend Henry Hollmann, General Master of the Regular Canons of the Holy Cross, completing the twenty-fifth year since he undertook this office. So praiseworthy.

- To His Eminence, the Most Reverend Father Desideratus, of the title of Saint Peter in Chains, Archpriest, Cardinal Mercier, Archbishop of Mechlin, completing the fiftieth year since the beginning of his priesthood. How greatly it matters.

- To His Eminence, the Most Reverend Caietan, Bishop of Sabina, Archpriest, Cardinal De Lai, Subdeacon of the Holy College, whom he sends as a legate to preside over the plenary council of Sardinia. A new institute.

- To His Eminence, the Most Reverend Louis Ernest, of the title of Saint Mary in Aquiro, Archpriest, Cardinal Dubois, Archbishop of Paris; concerning the institute founded in Paris for the more thorough cultivation of Gregorian studies. A certain sweetness.

- To His Eminence, the Most Reverend Michael, Archpriest, Cardinal Lega, Deacon of Saint Eustachius: concerning the solemn celebrations to be held in Bavenna on the occasion of the translation of the relics of the holy Bishop and Martyr Apollinaris to Linz, in the city.

- To His Eminence, the Most Reverend Andrew, of the title of Saints Cosmas and Damian, Archpriest, Cardinal Frühwirth, whom he sends as his legate to Linz on the occasion of the dedication of the new cathedral temple. Letters, which...

- To His Excellency, the Most Reverend William Turner, Bishop of Buffalo: concerning the diocesan synod. Nothing indeed.

- To His Eminence, the Most Reverend Orestes, of the title of Saint Mary in Cosmedin, Archpriest, Cardinal Giorgi, Major Penitentiary: whom he

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sends as a legate to the Holy Places of Palestine, to dedicate two temples. Among other things.

- To His Eminence, the Bishop

[*Latin ed. p. 515*]

In chronological order, the following are recorded:

YEAR 1924

MAY

12, 27, 29

JUNE

13, 13

To His Eminence, the Most Reverend Cardinal Pompilj, Vicar General of the City, the presiding Bishop, and Archpriest of the Archbasilica of the Lateran: Regarding the Archbasilica, which was first dedicated in the sixteenth century.

To the Reverend Father Aloysius, Deacon of Saint George in the Velabro, from His Eminence, the Most Reverend Cardinal Sincero, whom the Holy See sends as a legate to the Plenary Council of Apulia.

To the Reverend Father Wlodimir Ledóchowski, General Superior of the Society of Jesus: Concerning the Gregorian Association in the Abbey.

To the Reverend Father Joseph Mariétan, Bishop of Bethlehem, and Abbot of Saint-Maurice of Agaunum: Regarding the fourteenth century, marked by the illustrious martyrdom of Saint Sigismund, King of the Burgundians, and his companions.

To His Eminence, the Most Reverend Father Louis Nazarius, titular of the Saints Vitalis, Gervasius, and Protasus, a Cardinal Priest of the Holy Roman Church, and Archbishop of Quebec: Congratulating him on the successful completion of the diocesan synod.

To His Eminence, the Most Reverend Father William, titular of the Holy Cross in Jerusalem, a Cardinal Priest of the Holy Roman Church, and Prefect of the Sacred Congregation for the Propagation of the Faith: Regarding the fiftieth anniversary of his religious profession, concerning Catholics in Germany.

To the distinguished Herr Hermann Stolberg, President of the General Council of the German Sodalitas, from the Sodalitas itself: Commending the merits and efforts of the same society, founded by Saint Boniface.

To the Reverend Father George Lawrence Craven, priest, and President of the London sodality dedicated to the protection of orphans, commonly known as the "Crusade of Rescue": Commending his work.

To the Reverend Doctor Constantine Gutberlet, Apostolic Protonotary,

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who, due to his advanced age, is relinquishing his distinguished teaching position.

To His Eminence, the Most Reverend Father Alphonse Mary, titular of Saint Mary of the Angels in the Baths, a Cardinal Priest of the Holy Roman Church, and Archbishop of Fiorentino, completing twenty-five years since the beginning of his archiepiscopate.

To His Eminence, the Most Reverend Father Anthony, titular of the Saints Marcellinus and Peter, a Cardinal Priest of the Holy Roman Church, and Patriarch of Lisbon: Concerning the Eucharistic Association of the entire Lusitanian nation.

To His Eminence, the Most Reverend Father Francis, titular of Saint Pudentiana, a Cardinal Priest of the Holy Roman Church, and Archbishop.

[*Latin ed. p. 516*]

Index 516, YEAR 1924, MONTH OF JULY, on the 14th, 21st; 12th, 31st. Regarding documents: Westminster: concerning the Order of Minor Canons, brought to England seven hundred years ago. Third dispatch. - To the Most Reverend Doctor Alcim Gouraud, Bishop of Vannes: concerning the third centenary of the apparition of Saint Anne, near Auray. From your devoted son. - To the Most Reverend Doctor Leopold Precan, Archbishop of Olomouc: concerning the fourth convocation to be held in the city of Velehrad, near the tomb of Saint Methodius, Bishop, regarding the union of the Eastern Churches that are in disagreement. This is the Council. - To the Most Reverend Doctor William, holding the title of Saint Cross in Jerusalem, to His Eminence, Reverend Father Cardinal Van Eossum, Prefect of the Sacred Congregation for the Propagation of the Faith: he sends his legate to the XXVII universal Eucharistic Congress to be held in Amsterdam on the twenty-ninth day. - To the Most Reverend Doctor Johann Eoessler, Bishop of Saint Hippolyt: concerning the fiftieth anniversary of his priestly ordination. - To the Most Reverend Doctor Ignatius Seipel, Doctor, Apostolic Protonotary, President of the Council of Administration of the Austrian Republic: he offers congratulations for having been rescued from the brink of death and for the approaching twenty-fifth anniversary of his priestly ordination. This will occur this month. - To the Reverend Doctor Victor Alphonsus Huard, priest, director of the publication "Le naturalisme canadien"... Regarding the ephemeris. - To the Most Reverend Fathers, authors of the ephemeris entitled "La Civiltà Cattolica," concerning their fifth and seventieth years of service. Indeed, a great achievement. - To the Most Reverend Doctor Orestes, holding the title of Saint Mary in Cosmedin, to His Eminence, Reverend Father Cardinal Giorgi, Major Penitentiary, concerning the seventh centenary from the impression of the Holy Wounds on the body of Saint Francis of Assisi. These are the Bergomenses. - To the Most Reverend Doctor Aloysius Maria Marelli, Bishop of Bergamo: concerning the third Eucharistic Congress

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for the entire diocese. With regards to this. - To the Most Reverend Doctor Theotonius Emmanuel Bibeiro Vieira de Castro, Bishop of Saint Thomas of Meliapore, concerning the fifth and twentieth anniversaries of his episcopate. To the Virgin Bosalia. - To the Most Reverend Doctor Ianuarius, Bishop of Albano Laziale, to His Eminence, Reverend Father Cardinal Granito Pignatelli di Belmonte, he sends his legate to Palermo for the centennial celebrations of Saint Rosalia and the Eucharistic gathering of the entire island. This will occur on that day. - To the distinguished man, Henry Steiger,

[*Latin ed. p. 517*]

517. In chronological order, the following are recorded: YEAR 1924, MONTH August, DAY 12; 23 November. To the President of the Council of Hannover, at the third and sixtieth assembly of Catholics from Germania: "Whether or not..." To the Most Reverend Father Francis, His Eminence, Deacon of Saint Caesarius in the Palace, Cardinal Ehrle, who is about to enter his eightieth year: "Very well." To the Most Reverend Father John, titular of Saint Eusebius, Reverend Cardinal Csernoch, Archbishop of Strigoniensem, approaching the fiftieth anniversary of his priestly ordination: "From the most devoted..." To His Eminence, Father Emigius Gandásegui y Garrochategui, Archbishop of Vallisoletanum: concerning the assembly for the promotion of asceticism, marking the third centenary since the death of the venerable Louis of Ponte, S.J. In addition to these: To the Most Reverend Father Thomas Louis Heylen, Bishop of Namurcensem, who is about to celebrate the twenty-fifth anniversary of his episcopate: "With recent letters." To His Eminence, Father Michael, titular of Saint Anastasia, Reverend Cardinal De Faulhaber, and other Archbishops and Bishops of Bavariae: "In response to their diligent letters, from the annual assembly." Concerning living matters. To His Eminence, Father Louis, titular of Santa Mariae in Aquiro, Reverend Cardinal Dubois, Archbishop of Parisiensem: concerning the singing of Gregorian chant in the religious families of the Carmelite Sisters. Before this: To the Most Reverend Father Celsus Constantini, Archbishop titular of Theodosiensem, Apostolic Delegate in Sinis: concerning the first plenary council of Sinis, which was happily concluded. To the Reverend Father James Ogier, urban pastor, general president of the "Sodalitas pro Pontifice et Ecclesia": "Very well, Reverend Father." To the Most Reverend Father Louis Petit, Archbishop of Atheniensem: concerning his continued efforts regarding the Collection of Sacred Councils of John Dominic Mansi. To His Eminence, Father Ianuary, Bishop of Albanensem, Reverend Cardinal Granito Pignatelli di Belmonte, who is about to celebrate the twenty-fifth anniversary of his episcopate.

SACRED CONSISTORY. CONSISTORY SECRET. 1924, March 24.

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Tradition of the Camerarius of the Holy Roman Church...

Allocution of His Holiness, Pope Pius XI...

Creation and publication of Cardinals of the Holy Roman Church.

[*Latin ed. p. 518*]

Index 518. YEAR of documents: MARCH. MONTH: MARCH. DAY: 24. Provision of Churches. Petition for the Sacred Pallium. II. PUBLIC CONSISTORY. 27. Delivery of the red galero. III. SECRET CONSISTORY. Provision of Churches. Assignment of titles. Petition for the Sacred Pallium. • IV. SECRET CONSISTORY. December 18. Options of the Most Eminent Cardinals. Allocution of the Most Holy Father Pope Pius XI and the delegation of three Cardinals by his side. Legates. Provision of Churches. Assignment of titles. Petition for the Sacred Pallium. II. - ACTS OF THE HOLY CONGREGATIONS. I. - SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. March 28. August 1. August 1. Decree. - Condemnations of Ernesti Buonaiuti and all of his works. Declaration of submission. Warning concerning Father Pio of Pietrelcina. Decree. - Condemnation of the work: "L'esperienza etica dell'Evangelio." II. - November 13. January 10. February 29. March 14. 19. CONSISTORIAL CONGREGATION. Concerning [the dioceses of] Tienen and Concor. Decree of dismemberment and aggregation. Concerning [the dioceses of] Palermo and Monte Regale. Decree of dismemberment and union. Decree concerning the process of inquiries regarding those to be promoted to the episcopate. Concerning Aguascalientes and Guadalajara. Decree of dismemberment and union. Concerning Augsburg. Concerning Monaco and Frisingen. Decree concerning the exchange of certain dioceses.

[*Latin ed. p. 519*]

In chronological order:

MONTH DAY

I. - HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

July 26: Letters to the Most Reverend Ordinaries of Italy concerning the faculties for celebrating Mass outdoors, according to canon 822 of the Code of Canon Law.

February, March, June, December, January:

February, April: 9, 10, 10, 9, 15, 12

March: 9, 16, 23

JUNE 24: HOLY CONGREGATION OF THE COUNCIL

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Concerning the choral services of Forlivia.

Concerning the precedence of the Dioceses of Istria and Yugoslavia.

Concerning the incardination of Nicosia.

Concerning the option and election of canons of Lucerna.

Concerning the precedence of San Severo.

Concerning funerals in Rome and elsewhere.

Concerning matters pertaining to the recourse to Namur and elsewhere.

Concerning abstinence.

Decree concerning the norm to be observed with catechistical gatherings and other groups for schools of religion.

Letters to the Ordinaries of Italy: concerning the instruction of children in the Christian faith.

Letter to all local Ordinaries: concerning the religious instruction of children and adolescents.

V. - HOLY CONGREGATION FOR RELIGIOUS

A question concerning Superiors of filial houses.

Instruction concerning the enclosure of nuns taking solemn vows.

Instruction on the enclosure of nuns taking solemn vows (in French).

Instruction concerning the enclosure of nuns taking solemn vows (in Italian).

Instruction concerning the enclosure of nuns taking solemn vows (in Spanish).

A question concerning the dowry of Religious.

February:

March: 6.

VII. - HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH

January 16: Decree. The privilege of precedence attached to the title of Apostolic Missionary is revoked.

January 20: Decree. The Reverend Father Ludovicus, holding the title of Santa Maria in Aquiro, and the Most Reverend Cardinal Dubois, Archbishop of Paesi, are declared the supreme moderators of the Union of Clergy for Missions in Gallia.

November 14: HOLY CONGREGATION FOR RITES

Concerning the introduction of the cause for beatification of the Servant of God, Maria Teresia Carola de Lamourous, foundress of the Institute of the Sisters of Mercy.

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[*Latin ed. p. 520*]

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YEAR MONTH

1924 January February March May June July

DAY

Constantia, or Avranches. - Decree concerning miracles in the cause for the canonization of Blessed Mary Magdalene Postel, Virgin, Founder and first General Superior of the Institute of Christian Schools of Mercy, a Society of Jesus, or concerning doubts about the imposition of ashes, etc. Doubt concerning the feast of Saint Eusebius. Benediction. Seismograph!

Bergamo. - Doubts concerning the use of carriages in processions.

Andegavensis. - Decree concerning virtues in the cause for beatification and canonization of the Venerable Servant of God, Sister Mary of Saint Euphrasia Pelletier, Founder of the Congregation of the Sisters of the Good Shepherd.

Rome, or Albenga. - Introduction of the cause for beatification and canonization of the Servant of Good, Paul Ginhac, professed priest of the Society of Jesus.

Of several dioceses. - Instruction concerning flags that may be admitted or blessed in the church.

Rome. - Concerning the privilege of celebrating the votive Mass of the Holy Apostles Peter and Paul in the chapel of the Mamertine prison.

Harlem. - Concerning the feast with office and Mass in honor of the Lord Jesus Christ, under the title of the Good Shepherd.

Doubts concerning conventual Masses in Belgium and concerning the "Te Deum."

Passau. - Introduction of the cause for beatification and canonization of the Servant of God, Brother Conrad of Parzham, a lay brother professed in the Order of the Minor Capuchins.

Constantia and Avranches. - Decree concerning the doubt regarding the miraculous nature of a healing in the cause for canonization of Blessed Mary Magdalene Postel, virgin, Founder and first General Superior of the Institute of Christian Schools of Mercy.

Bobbio, or Genoa. - Decree concerning miracles in the cause for beatification and canonization of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of the Daughters of Mary Most Holy, called "of the Garden."

Bobbio, or Piacenza, and Genoa. - Concerning the doubt regarding the

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miraculous nature of a healing in the cause for beatification and canonization of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of the Daughters of Mary Most Holy, called "of the Garden."

Turin. - Decree concerning miracles in the cause for beatification and canonization of the Venerable Servant of God, Joseph Cafasso, secular priest, Moderator of the Ecclesiastical College of Turin.

Savona. - Introduction of the cause for beatification and canonization of the Servant of God, Mary Joseph Bossello, of the Third Order of Saint Francis, Founder of the Institute of the Daughters of Mercy.

[*Latin ed. p. 521*]

In chronological order:

YEAR MONTH DAY

1924 July 24 I, November 23

Blessing of the Library, Blessing of the Archives.

Decree concerning miracles in the Cause of canonization of the Blessed John Baptist Mary Vianney, Confessor, parish priest of the village of "Ars" in Taurinensis.

Decree concerning the virtues in the Cause of beatification and canonization of the Venerable Servant of God, Joseph Cafasso, secular priest, administrator of the Ecclesiastical College of Taurinensis, in Romana, or Faliseodunen.

Regarding a doubt concerning virtues in the Cause of beatification and canonization of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Piarist Teachers, named after her.

ACTS OF THE TRIBUNALS

I. SACRED PENITENTIARY APOTOLICAL

July 31

Instructions concerning the use of the privileges granted to confessors during the Holy Year, and concerning the manner of obtaining the Jubilee indulgence, drawn up according to the norms of the Constitutions of Benedict XIV and Leo XIII, with the authority of the Most Holy Father, Pope Pius XI, adapted to the present discipline, and published by his command (SECTION ON INDULGENCES).

10. Decree concerning the norms for granting and obtaining the Portiunculae indulgence.

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SACRED ROMAN

1923 1924

April 24, May 24, June 13, June 21, October 25

Causes heard in the Tribunal of the Sacred Roman Rota in the year 1923.

Edictal citation: Bogoten.

Nullity of marriage (Suarez-Edmundson). Edictal citation: Annecien.

Nullity of marriage (De Foras-Campbell). Edictal citation: Vicariate Apostolic of Scianton Meridionali.

Nullity of marriage (Hujungmao-Ludanu). Romana.

Creditor. Edictal citation: Neapolitana.

Nullity of marriage (Colucci-Mignatti).

SUPREME SIGNATURE APOTOLICAL TRIBUNAL

1923 June

ACTS, Volume 23, XVI, No. 13. Romana.

Rights of Advocates.

31-12-1924.

[*Latin ed. p. 522*]

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IV. - MINUTES OF THE OFFICES, I.

1923, April, 17.

SECRETARY OF STATE.

Letter to the Reverend Father Himerius of Jesus, Superior General of the Institute of the Brothers of Christian Schools, concerning the Institute's works for the extension of classical studies.

II.

PONTIFICIAL DECREE ON CANONICAL PROVISIONS, December 20, 22, 13.

COMMISSION FOR THE AUTHENTIC INTERPRETATION.

Doubts resolved in the plenary assemblies of the Eminent Fathers.

Doubts resolved by the Eminent President of the Commission.

Doubts resolved by the Eminent Cardinal President of the Commission.

APPENDIX.

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SACRED PAPAL ARCHBASSILICA.

1924, October, 27.

Lateran Palace.

Ceremony of the translation and entombment of the remains of Leo XIII.

[*Latin ed. p. 523*]

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